Vol. 20

Jan. - Dec., 1928

CHRISTIAN MONITOR

JANUARY, 1928

NEW YEAR GREETINGS

By Ursula Miller

Nestling, new-born New Year,
  Tiny Nineteen Twenty-Eight,
Full of pearl-tint promises—
  Fragrant breath from heaven's gate,
Your book unread, but open—
  Every page unstained and white;
We eye with great expectancy
  Your pencil held to write.

Forward we bravely bring our hopes,
  Ready for walls unscaled,
Eagerly enter the New Year—
  That journey securely veiled;
In radiant adoration—
  No faltering step, but trust;
Leaving behind our sad mistakes
  As footprints in the dust.

New-born, fledgling New Year,
  Harbinger of gifts to men,
We enter the rose-tint cycle
  In rank and file again;
Shielded, secure, and staunch in faith,
  Our eyes upon our Guide,
We fearlessly face the future
  With our flag of faith flung wide.

JASMINE FLOWER

A Fragrant Message From Afar That Brought New Purpose To Two Wavering Hearts

By Mattie F. Simmonds

Peggy Doland turned in at the narrow concrete walk leading up to the brown house. Mrs. Berryman was coming down the walk, with crisp little determined steps. Peggy was glad to be walking sedately, and she remembered to smile very gladly and speak with great courtesy. For Mrs. Berryman had ideas of her own about ministers' daughters, and had kept her Jane at home a whole Sunday when Peggy had her hair bobbed. It had taken two visits from mother and a call from poor overworked father to restore peace.

Such things seemed childish to Peggy, now that she was a Senior in Altoona Township High School, with its twelve hundred students and its smart almost-city air. Peggy had learned to sparkle her eyes and toss her bobbed hair, to speak of the picture show as a "movie," to talk over "dates" and "cases" as glibly as she had once talked of Sunday school parties and young folks' meetings.

In between, every week-end, every vacation, and all the summer, she came back to little Barrington, with one-train-a-day each way, with two general stores, a tall elevator, a post office in the corner of the hardware store, a "park" with a bandstand in the center, a white spired church, and the brown parsonage, into whose doors flowed all the stream of village troubles, for father to solve, lighten, or at least to help to bear.

Now Peggy had a trouble of her own. She stood on the porch against the old rail and looked across the yard. There were shrubs in front of her trying to hide the feat that the village had again promised to paint "next year." The lawn was bravely green, close cut, and trim. Peggy sighed. That was what being a minister meant. She heard her father clear his throat. She went in the door and to his study. She hesitated to enter. Aunt Lydia, father's tall, spare, unmarried sister, once a missionary but now unable to live abroad, was making an annual visit. Peggy had just taken her to see old Mrs. Morrissey. That meant two hours. Aunt Lydia had talked to father for over an hour that morning, and Peggy gnew he should be writing his sermon. But—she needed him.

"Father."

"Yes, Margaret." She was Margaret in Barrington, and she crossed the room in a very womanly way to stand against the desk, facing the kindly eyes. Father's hair was gray and his face had lines in it, but his eyes always understood. It was to those eyes she spoke.

"Father, please don't care—but I want to ask you a question. Father, do I have to be a missionary?"

If a shade of disappointment came into her father's face, he hid it almost at once.

"Certainly not, daughter."

An unbelievable relief came into Peggy's face.

"Honest, father? Honest? Oh, father, honest?"

"I want you to be what you want to be."

The joy died out of Peggy's face.

"But, father—well, I don't know that I want to be anything else, yet, but—" Her voice stopped. The room was very still. Father whirled his chair around.

"Sit down, daughter. Would you mind telling me what decided you?"

Peggy Doland sat down.

"I don't mind a bit, father. In fact, I'd rather. It's two things—high school and Aunt Lydia."

"High school—and Aunt Lydia?"

Peggy nodded emphatically.

"I was happy here. I loved the Barrington folks and the church and always, and always, you and mother. But high school made me know how old and turned my dresses are, how shabby this parsonage is. And—I began to suspect my ideas were rather old-fashioned, too, father. It's—it's your life, I know, but you see—well, the crowd says you've got to make a living. You've got to hurry or you'll be knocked down. Things cost so much more than when you started out, and it's hard to be—comfortable—even! The crowd says the kind of religion that makes preachers and missionaries is—all right, but it won't put a silk scarf around your neck, and, daddy—I love silk scarfs!"

Father nodded.

"You're wondering, then, if it would be worth giving up silk scarfs for?"

Again Peggy nodded. "Exactly. It seemed fine and real and lovely here, but there—well, I don't know. I—I'm not just sure it's worth it. There are lovely, lovely things in the city, father—even a wee little city like Altoona. Other folks have them. I think people are better for having beautiful things. And—it's hard for a missionary to buy them."

"And—Aunt Lydia?"

"Oh—she just made me explode. You know I took her to see old Mrs. Morrissey, and all the way there, she talked about my being a missionary. She said there was a growing paganism in the world today, and she feared it was a mistake for me to be in Altoona from Monday morning until Friday night, nine months of the year. She said I would get drawn away by material pleasures, by treasures that moth and rust corrupt, by flippant talk and irreverence. She said I must never forget that I was promised to the Lord as a missionary just as truly as Hannah promised Samuel to the temple. Father, is that true?"

"Mother and I had hoped for it, daughter, and you have always so planned on it that I guess we've taken it too much for granted. It was to be absolutely your own decision."

Peggy was very sober. She spoke by and by in a very small little voice.

"That's why I'm not so sure I'm right now—I've planned so hard and so long, that I—well, I just don't know. But Aunt Lydia made me—furious. Father, why is she so funny?"

Father looked at Peggy searchingly. She was not hard to look at, with sweet, serious dark eyes, and a sweet, serious mouth, and a nose just blunted enough to be funloving. Father turned briskly to the desk, and unlocked—the right hand upper drawer. Peggy jumped to her feet.

"Oh, father! Not that one?"

He turned around with a picture in his hand.

"Sit down, Margaret. That drawer—because I think it is time for you to know what is in it. I want you to look at this face."

"Oh, I'm so glad! We've always called it the mystery drawer, and just longed to know! And now, oh, father, how lovely! Who is she?"

For Peggy was looking at a sweet, wistful face in a cloud of soft, curling hair. The smiling mouth was lovely. The neck and shoulders rose white and creamy out of some fluffy material.

WHAT IS THIS COMING YEAR?

By William Olney, London, England

It is a door,
By which we reach new fields
Of service for our God and fellow man:
A door by which we can
Explore
Wide spheres of usefulness
Our world to bless;
And reap the sheaves God's Word of witness yields.

It is a task
Set by the Master of our souls,
A little part of our life's work below:
And so we ask
The holy wisdom, which alone controls
Our labor, teaching what and where to sow:
That the year, at its end,
May show God's glory and man's profit blend.

It is a book,
With many pages and as yet all white,
On which to write
The history of thought, and deed, and word
In this new group of days.
We pray Thee, Lord,
As Thou shalt look
Upon the book, when written o'er, may all be to Thy praise.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XX SCOTTDALE, PA., JANUARY, 1928 No. 1

AN UNEXPECTED NEW YEAR'S DINNER

By L. M. Montgomery

Prissy Baker was in Oscar Miller's store New Year's morning, buying matches—for New Year's was not kept as a holiday in Quincy—when her uncle, Richard Baker, came in. He did not look at Prissy, nor did she wish him a happy New Year; she would not have dared. Uncle Richard had not been on speaking terms with her or her father, his only brother, for eight years.

He was a big, ruddy, prosperous-looking man—an uncle to be proud of, Prissy thought wistfully, if only he were like other people's uncles, or, indeed, like what he used to be himself. He was the only uncle Prissy had, and when she had been a little girl they had been great friends; but that was before the quarrel in which Prissy had had no share, to be sure, although Uncle Richard seemed to include her in his rancor.

Richard Baker, so he informed Mr. Miller, was on his way to Navarre with a load of pork.

"I didn't intend going over till the afternoon," he said, but Joe Hemming sent me word yesterday he wouldn't be buying pork after twelve to-day. So I have to tote my hogs over at once. I don't care about doing business New Year's morning."

"Should think New Year's would be pretty much the same as any other day to you," said Mr. Miller, for Richard Baker was a bachelor, with only old Mrs. Janeway to keep house for him.

"Well, I always like a good dinner on New Year's," said Richard Baker. "It's about the only way I can celebrate. Mrs. Janeway wanted to spend the day with her son's family over at Oriental, so I was laying out to cook my own dinner. I got everything ready last night, 'fore I got word about the pork. I won't get back from Navarre before one o'clock, so I reckon I'll have to put up with a cold bite."

After her Uncle Richard had driven away, Prissy walked thoughtfully home. She had planned to spend a nice, lazy holiday with the new book her father had given her at Christmas, and a box of candy. She did not mean even to cook a dinner, for her father had had to go to town that morning to meet a friend and would be gone the whole day. There was nobody else to cook dinner for. Prissy's mother had died when Prissy was a baby. She was her father's housekeeper, and they had jolly times together.

But as she walked home, she could not help thinking about Uncle Richard. He would certainly have cold New Year cheer, enough to chill the whole coming year. She felt sorry for him, picturing him returning from Navarre, cold and hungry, to find a fireless house and an uncooked dinner in the pantry.

Suddenly an idea popped into Prissy's head. Dared she? Oh, she never could! But he would never know—there would be plenty of time—she would!

Prissy hurried home, put her matches away, took a regretful peek at her unopened book, then locked the door and started up the road to Uncle Richard's house, half a mile away. She meant to go and cook Uncle Richard's dinner for him, get it all beautifully ready, then slip away before he came home. He would never suspect her of it. Prissy would not have him suspect her for the world; she thought he would be more likely to throw a dinner of her cooking out of doors than to eat it.

Eight years before this, when Prissy had been nine years old, Richard and Irving Baker had quarreled over the division of a piece of property. The fault had been mainly on Richard's side, and that very fact made him all the more unrelenting and stubborn. He had never spoken to his brother since, and he declared he never would. Prissy and her father felt very badly over it, but Uncle Richard did not seem to feel badly at all. To all appearances he had completely forgotten that there were such people in the world as his brother Irving and his niece Prissy.

Prissy had no trouble in breaking into Uncle Richard's house, for the woodshed door was unfastened. She tripped into the hostile kitchen with rosy cheeks and mischief sparkling in her eyes. This was an adventure—this was fun! She would tell her father all about it when he came home at night, and what a laugh they would have!

There was still a good fire in the stove, and in the pantry Prissy found the dinner in its raw state—a fine roast of fresh pork, potatoes, cabbage, turnips, and the ingredients of a raisin pudding, for Richard Baker was fond of raisin puddings, and could make them as well as Mrs. Janeway could, if that was anything to boast of.

In a short time the kitchen was full of bubbling and hissings and appetizing odors. Prissy enjoyed herself hugely, and the raisin pudding which she rather doubtfully mixed up, behaved itself beautifully.

"Uncle Richard said he'd be home by one," said Prissy to herself, as the clock struck twelve, "so I'll set the table now, dish up the dinner, and leave it where it will keep warm till he gets here. Then I'll slip away home. I'd like to see his face when he steps in. I suppose he'll think one of the Jenner girls across the street has cooked his dinner."

Prissy soon had the table set, and was just peppering the turnips when a gruff voice behind her said,

"Well, well, what does this mean?"

Prissy whirled around as if she had been shot, and there stood Uncle Richard in the woodshed door!

Poor Prissy! She could not have looked or felt more guilty if Uncle Richard had caught her robbing his desk. She did not drop the turnips for a wonder; but she was too confused to set them down, so she stood there, holding them, her face crimson, her heart thumping, and a terrible choking in her throat.

"I—I came up to cook your dinner for you, Uncle Richard," she stammered. "I heard you say—in the store—that Mrs. Janeway had gone home and that you had nobody to cook your New Year's dinner for you. So I thought I'd come over and do it, but I meant to slip away before you came home."

Poor Prissy felt that she would never get to the end of her explanation. Would Uncle Richard be angry? Would he order her from the house?

"It was very kind of you," said Uncle Richard, dryly. "It's a wonder your father lets you come."

"Father was not at home, but I am sure he would not have prevented me if he had been. Father has no hard feelings against you, Uncle Richard."

"Humph!" said Uncle Richard. "Well, since you've cooked the dinner you must eat it. It smells good, I must say. Mrs. Janeway always burns pork when she roasts it. Sit down, Prissy. I'm hungry."

They sat down. Prissy felt quite giddy and breathless, and could hardly eat for excitement; but Uncle Richard had evidently brought home a good appetite from Navarre, and he did full justice to his New

Year's dinner. He talked to Prissy, too, and when the meal was over he said slowly: "I'm much obliged to you, Prissy, and I don't mind owning to you that I'm real sorry for my share in the quarrel, and have wanted for a long time to be friends with your father again, but I was too ashamed and proud to make the first advance. You can tell him so for me, if you like. And if he's willing to let bygones be bygones tell him I'd like him to come up here with you to-night when he gets home and spend the evening with me."

"Oh, he will come, I know!" cried Prissy joyfully. "He has felt so badly about not being friendly with you, Uncle Richard, I'm as glad as can be."

Prissy ran impulsively around the table, and kissed Uncle Richard. He looked up at his tall, girlish niece with a smile of pleasure.

"You're a good girl, Prissy, and a kind-hearted one, too, or you'd never have come up here to cook a dinner for a crabbed old uncle who deserved to eat cold dinners for his stubbornness. It made me cross to-day when folks wished me a happy New Year. It seemed like mockery when I hadn't a soul belonging to me to make it happy. But it has brought me happiness already, and I believe it will be a happy year all the way through."

"Indeed it will!" laughed Prissy. "I'm so happy now I could sing. I believe it was an inspiration—my idea of coming up here to cook dinner for you."

"You must promise to come and cook my New Year's dinner for me every New Year; we live near enough together," said Uncle Richard.

And Prissy promised.—Congregationalist.

SWISS MENNONITES OF TWO HUNDRED YEARS AGO

A Historical Story

By John Horsch

VI

(Continued)

"I am sorry, Uli," said Anna, "that I cannot make such a confession to the pastor. It is sad indeed that I cannot remain here and be true to my faith and profession. I do hope that you may yet decide to sell the farm and come with us to the Palatinate."

"But why can you not again accept the faith in which you were born and brought up? Is our established church not a Christian church? Are we not all Christians? Do we not all pray to the same God and would all come to the same heaven?"

"You forget that the Roman Catholic Church also defends a form of the Christian faith, and yet the established church has renounced it. Is it not unreasonable that we should unite with a church with which we sincerely differ on important points of doctrine? Would it be right to join the established church just because she bears the sword and undertakes to compel us by force to accept its creed? If we take our Christian profession seriously, how can we join a church which has forsaken Christian principles to the extent that she puts to death those who are sincere followers of Christ? If we are all of one faith, why are so many brethren and sisters drowned, beheaded and burned at the stake? Why are they put into prison and scourged until the blood flows? Why have they tortured weak women to make them recant? Why did they sentence the brethren to the row galleys? Do you believe Uli, that a church shedding the blood of Christian believers is a true Christian church?"

"Listen, Anna, do you remember the vow of love which you made to me and what you promised when you became mine? Do you remember what we promised each other when our pastor married us?"

"Uli, you know that I shall always keep sacred my vow made before God and man. You know that our people are strict indeed on this point. I must remind you again that I am not leaving you from my own choice. I am fully aware that it is no small matter for me to leave you and my good home to go to a strange land. I still hope that, if you are not ready to go with us now, you may decide to follow later."

VII

Night had come. Uli left the house and wandered toward Mattenberg. His wife had left a few minutes before. He followed her at a distance. After about a half an hour's walk she entered the house of Jacob Schenk, the Taeufer minister. Others came and quickly disappeared in the house.

A subdued volume of song by male and female voices fell on Uli's ears. He listened and heard a song in which explicit trust in God under persecution was expressed. This was followed by prayer. Looking in at the window Uli saw a row of dim figures kneeling. After they had taken seats again, the aged minister rose to preach a sermon. The hour had come he said, when they, for the sake of their Christian convictions, must leave their native land for a strange country. The sheriff of the district had put into his hands the mandate issued by the government on April 6, of the present year (1693) ordering all males fourteen years of age and over, to register and take the oath of allegiance to the country. This decree was addressed to the governors of Landshut, Burgdorf, Brandis, Trachselwald, Signau, Thun, and Oberhofen. Failure to comply with the edict proved the objector a Taeufer. For the apprehension of a native preacher the sum of 25 Thalers was to be paid and for foreigners 50 Thalers. Time was given to leave the country till the 17th of the same month. After that date all Taeufer were to be arrested.

After these remarks the minister spoke of faith and its characteristics. He said, "The Christian faith cannot be forced on any one. It is a gift of God's mercy, an enduement of the Spirit of Christ in the mind and heart. In our day the prominent scholars and leading theologians are of different opinion. They believe that the Christian faith can be planted in the human heart by the use of force and of the sword. What the rulers believe must also be accepted by the subjects. The prominent theologians defend such an attitude on the part of the governments. In this respect the Protestant governments follow not the teaching of our Lord and the Apostles, but they are following the footsteps of the great world-church whose hands are stained with the blood of the saints.

"The province of the civil government is the keeping of civil order, of punishing the evil. It is God's will that such governments exist, therefore the government is spoken of in Scripture as God's servant. The same office was vested in the ungodly king Nero who ruled in the Roman empire when Paul wrote his letter to the Romans. In the inspired prophecies the heathen king Nebuchanezzar is repeatedly called God's servant for the reason that through him the Lord was bringing judgment over Israel, just as He will through the governments in general bring judgment over evil-doers. It is not the province of the governments to rule over the conscience and to defend any creed by force and by the sword. A church might have a Scriptural creed but if it consented to be identified with the state in such a way, it would depart from Christian principles and lose the character of a true Christian church. The Apostles built the Church through the strength of the Holy Spirit, and through discipline and exclusion they reproved and put out the disobedient."

(To be continued)

JASMINE FLOWER

(Continued from page 2)

Father wasn't speaking—just smiling, quizzically.

"Who is she? Who—why, father, how funny you look! Of course—oh, father—" Peggy studied the face again. "Father, it really isn't Aunt Lydia?"

"Yes, daughter. Lydia is my older sister, you know, and that is the way she looked at twenty, back in Ohio, engaged to marry a fine, handsome fellow who was studying for the ministry. He decided it wasn't—worth the silk scarfs for Lydia, and he went into business. She was sorry, but she consented. He was doing well and they were to be married, when he took sick and died, in a week's time.

"Every one had said he was made for the ministry. He could preach eloquently. He was magnetic and sympathetic and understanding. After his death, it seemed to Lydia it had been a judgment of God. She laid away her colors and her jewels, smoothed back her hair, and went to China as a missionary."

"Oh—poor Aunt Lydia!" There were tears in Peggy's honest dark eyes. Father shook his head.

"She has been happy. She went to a seacoast town where homes were mere hovels, and the days were a constant round of black sin. She was still beautiful then, and the minister who was in the Compound then has told me of the way her wistful face would bring loveliness into those dark homes. It was hard. Many a time she went out to the old sea wall and sat atop of it, listening to the breakers, getting her face wet with spray, until peace came again.

"She gave every penny she had to relieving conditions. And, back home, I grew up, and studied for the ministry. There came a day when I, too, wondered. I think we all do, no matter what we plan to do with our lives—it seems natural to question if it will be worth the cost. And it's hard to see farther than material things sometimes, to the greater beauty."

Peggy was listening intently. Now and then she looked at the wistful face on her lap, but she was very still.

"So I wrote to Lydia. I told her I'd finish out the semester but I doubted if I'd go on. I said the Spirit of Christ was a fine ideal, a beautiful vision, a thought of glory, but I doubted if it would last to bring in dollars and cents.

"Well, in the Mission there was a Chinese girl—a little younger than you, Margaret. She wasn't pretty at all, not even as Chinese standards of beauty go. But—she seems beautiful to me now."

From the mystery drawer, father drew another picture—this time of a homely Chinese girl in her native embroidered coat.

'Behind that stolid face there was a sensitive soul, a heart of gold, a brilliant mind. And her Chinese name meant—Jasmine Flower."

"Oh—aren't they those awfully sweet things?"

Father nodded. "Their fragrance lasts for years. When my letter came to Lydia, dear, she read it in her schoolroom, and Jasmine Flower was there at work. Lydia cried. The Chinese girl came softly to the desk and asked to help. So Lydia told her. Jasmine Flower only nodded her head. And Lydia went out to the old sea wall.

"When she came back, at peace, ready to write to me, it was late. She went to her room on the second floor of the building. There, on the floor in front of her closed door, sat Jasmine Flower, with this box in her hands."

Again father reached into the drawer, and lifted out a box covered with padded silk of a soft gray background, nearly hidden by pink cherry blossoms and blue dragons.

"Lydia took her into her room, and Jasmine Flower held out the box and opened it."

Father opened the box. A deliciously sweet fragrance seemed to permeate the air. The box was filled with transparent, paper-white petals, slightly yellowed with age, but wondrously sweet, like some rare perfume of the Orient. Peggy gasped.

"Father—not—jasmine!"

"Yes, dear. And I want to tell you what Jasmine Flower said. She was very grave.

"'For him, the brother,' she said. 'And please tell from me that I do not know much about other things in great land across waters. I know only that Spirit of Christ is white and pure and always fragrant, like jasmine flowers. Even blind people know jasmine by fragrance, and believe it there; even blind souls can know Spirit of Christ by fragrance, and believe. And say that for one who believes there is always enough, one need not suffer. And say Spirit of Christ, like jasmine flower, only fragrance that lasts.'"

Father's voice stopped. Peggy couldn't see the jasmine flowers, but the air was filled with their sweetness, and—she knew they were there. Her heart grew suddenly light.

"Father—could I have—just one petal?"

Father smiled, though she could not see.

"They are for you, Margaret. I always intended to pass them on some day."

"All of them—all?"

"Yes, daughter, until you are ready to pass them on, too."

Peggy stood. She laid the pictures on the desk. She seemed about to speak, but she said nothing. Father touched the embroidered silk of the box.

"It would make sort of a pretty scarf, wouldn't it? Seems to me that's rather like the things they put on the ends of some of them."

There was a catch in the voice that answered. "I—don't think I care as much about silk scarfs, father." Peggy walked to the door.

"Come again, daughter."

She turned in the doorway. She could see now. She was laughing.

"Thank you, father—and—and I'll love the jasmine flowers so much more when I see them in bloom—over there!"

She was gone then but father's eyes were tender as he locked the two faces—lovely wistful American named Lydia and stolid homely Chinese named Jasmine Flower—into the mystery drawer, and went to finish his sermon.—Sunday School Times.

PRAYER OF PROGRESS

Give me the vision of the pioneer,
His path that trails to regions
Strange and new;
His rugged strength, his will to persevere,
His faith, his pluck to make his dreams
Come true.

Not on the beaten, time-worn paths
Of life
In sheltered company of huddled throng,
But on new trails born of toil
And strife,
In unknown places let me journey on.

—Oliver Wendell Schenk.

OBJECTOR

Why pray for revival? Some of God's people believe that in these days revival is impossible. They say that we are in the midst of the apostasy prophesied in the Bible, and that it is to be followed by the Lord's second coming.

Recently a letter was written to the editor of one of the magazines that published Dr. Torrey's article entitled, "A Powerful Plea for Prayer for Revival," and the writer apparently objected to the article on the ground that we are now passing through the period of apostasy which precedes the Lord's return, and that therefore revival cannot occur. Dr. Torrey replied in part as follows:

"You give no Scripture for your apparent position that the present apostasy, to which I plainly refer in my article, is the final apostasy. It certainly looks as though it might be, but so in the days of Martin Luther it must have looked as if apostasy, so widespread, was the final one, and if Martin Luther and others had followed your line of reasoning, they would have been paralyzed, but, thank God, they did not.

"So also in the eighteenth century in the days of Wesley, the apostasy was more general, than it is to-day, and if Wesley or Whitefield and others had followed your line of reasoning there would not have been the great revival which saved for the time, civilization and the church.

"Just so in a later part of the same century, if Jonathan Edwards had adopted your line of reasoning and your assumption without Bible warrant that the final apostasy had fully set in, and therefore there could not be any great ingathering of the unsaved, he would not have sent out his plea for prayer, and consequent results would have been appalling.

"Just so in the early years of the nineteenth century, conditions were far worse in our colleges than they are today, and so were also conditions in the church, and in other matters, and if Timothy Dwight and others had followed out your line of reasoning, and your unwarrented assumption, the great revival that shook and transformed Yale College, Princeton, and swept over the country, would not have come to pass."

Let us be encouraged by the above reminder of God's gracious dealings in the past; let us lay hold upon His promise, "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3); and with increased faith let us continue to

Pray for Revival!

CHRISTIAN MONITOR PULPIT

THE CONSECRATED MIND

By N. H. Mack

Brother Mack in his own characteristic way always has a message worth reading or listening to. There are just three kinds of minds in the world. 1. The Insane Mind. 2. The Worldly Mind. 3. The Consecrated Mind. After reading this article, you will pray God for the latter mental attitude. Editor.

There was one time a widow who had a family and children to support. It went hard with her but every Lord's day she gave a nickel for the Lord's treasury. People who knew her pitied her and they offered to put that much towards the Lord's treasury on the Lord's day for her so she might be spared that burden and might save the nickel for bread or clothing for her children. She was much grieved over this and could hardly forgive her friends. She said, "I want to make this offering every Lord's Day. It is the only blessing I can enjoy along that line and will you take that blessing from me?" She was consecrated and nothing was too much to carry out the conviction of the Lord as laid upon her mind in His service.

God has given us a mind and as we study, meditate, and think of this mind God has given us, we find it so wonderfully great and precious, so sweeping in its make-up and in its developments that one, at least of my capacity, can just but see a few things about this precious mind. This mind is primarily divided into three divisions. I think the parts of the mind are the feeling, the emotions, and the will. The apostle Paul in the Philippian letter gives us instruction concerning this mind. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves." This mind the apostle recommends to us.

Now God has given us this mind, and when we have consecrated it, that means that we turn this mind back to God, that we yield ourselves to God. And that means that we are willing to serve Him, to be used of Him in whatever way and manner, and whatever place and capacity He sees fit to thus use us. Our consecration does not make us immune to mistakes and errors or to unbecoming habits but our consecration fits our hearts and our minds to be taught and to be helped, to be corrected so that our eyes and minds may be open to the instruction and criticism the Lord may bring to our notice. The Word of God, the spirit of God, and even children will give us reminders sometimes.

There was a time when I did not believe in ordaining. We (in our Conference) do not ordain anybody without using the lot. The Lord told me I was to preach and the Church did not ordain except by lot. Where was I? When it came to the ordination and when that sermon was preached, I had one of the awfulest struggles of my life. Unbelieving; shut in on every side; could not believe; no answer; served me right. God gave me the lesson I had asked Him to give. Years ago when I saw men who fell because of different things, I became afraid and trembled. This prayer I placed before God. "Keep thy servant humble, no matter what it takes, what suffering, keep Thy servant humble." The struggle on that occasion became so terrible that for a few moments my mind ceased to function. But praise His name for a merciful God, a God so merciful that He opened the door and showed me just what it was going to be. There was no doubt. All was clear, and afterward the revelation that "To-day the hand will be laid on thee."

"Come unto me,....Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." That is the only way to have a consecrated, submissive mind. We do not know ourselves and we cannot see afar off and so the only safe place to be is to have our hand in His hand and pray Him daily to keep fast hold of my hand. It is not safe to say, "Let me take you by the hand." We little children are easily frightened off. Every mother who goes by a dangerous place would grasp her child's hand. I have asked my Jesus, my Lord, to hold me tight by the hand every day. The Psalmist said, "Search me, O God, and see if there be any wicked way within me."

Young people, you are not your own. You may not choose for yourself. As we willingly yield to His leadings He will find a place for us. Even if the Church does not know our gifts, even if father and mother do not know our gifts, the Lord does. It is an awful thing how high-minded we get if we do not keep ourselves at the feet of Jesus. Mary had a consecrated mind, desiring to sit at the Master's feet and listen. Martha had the idea she must keep the house clean no matter who came and sat down. If she had just stopped at the door and listened a little bit to the Master it would have been much better.

Jesus gives a good lesson there. He uses Martha's name twice. Until he had finished speaking to her, her temper had come down about seventy-five degrees. "One thing is needful; and Mary hath chosen that good part." Choose Christ as your elder brother, the Holy Ghost as your Guide and work where you find something to do. A man's gift will make room for him, and a woman's too. The people who are humble are useful and cannot possibly fill half the places that are waiting for them. Do not talk about what the Lord wants you to do. When you are fitted for it and consecration has been going on long enough, He will find it for you. You will be surprised how the Lord does take you through the mill, through the heckel, coarse and fine. If we are willing the Lord will take us through the breaker, through the coarse and fine heckel and through the scutching machine. The Lord will find us places and more places than we can fill.

New Holland, Pa.

I'D RATHER BE A MINISTER

By Ernest Bourner Allen

I'd rather be a minister and face the critic throng,
Than work at any other jobs which unto men belong.
There's more of satisfaction as the years their fruitage bring,
Than comes to any other man—if soldier, statesman, king!

A minister gets dividends of gratitude and trust,
In value far above mere things corrupt by moth or rust.
His salary is never paid by coupons cashiers clip,
But comes in premiums of love that quiver on the lip!

Each day brings foes for him to face and friends for him to cheer;
World problems come to him for light and men his message hear.
The esprit de corps of millions waits upon the preacher's word—
Their courage he must ever stir, their souls must undergird!

In life, in death, in every way, where men their battles fight,
The minister is helper true—he brings to men the Light!
Up from the valleys whence men's cries rise to the hills of God,
He calmly leads his people on where saints of old have trod.

And if some rascal turns him out when age comes on apace,
He always finds a shelter in some well-deserved place;
And after years of service, his guerdon bravely won,
He'll hear a voice from heaven cry, "Well done, my son, well done."

—Watchword.

"Even in this life, righteousness has that kind of reward which it prefers above all others, namely the smile of God, which creates a quiet conscience."

ON THE THRESHOLD

The Meaning of the New Year

By F. C. Hoggarth

January is the month of beginning—the month of the open door—with a fascination all its own. The most hardened surely can not cross the threshold without some sense of wonder and of hope. The crossing has never failed to sow stirrings in the human heart. The festival of the New Year is one of the most ancient and universal customs. It is often no slight relief to know that the Old Year has gone—that its failures, its sorrows, its disappointments, have been gathered into the past. The mere fact that they belong to 1927, and we now belong to 1928, sets a gulf between them and us! The hour strikes, and we feel a sense of emancipation. "Hope that springs immortal" rises in us, and by the grace of God we go forward to nobler doings and brighter days.

Yet we can not do well in the new unless we remember the old. The past and its experiences should be our teacher, and there are ample inspirations and encouragements to be found in retrospect. To look back is as high a wisdom as to look forward. Men sometimes advocate the one and forget the other. That was a wise word the prophet of old gave to the people. "Thou shalt remember all the way which the Lord thy God hath led thee."

In looking back for the old, we often discover the new; new light shines, new understandings are given. Time shows that some experiences were not the unmitigated disasters they appeared. We thought all was lost, and lo, the best remains. Like Bunyan's pilgrim, the robbers also attacked us—but to our surprise they only got the small change, they never found the "jewels" we carried.

Possibly there have been perilous ways and much darkness. Yet there were lights in the darkness: and when we could not see, we were led by a way we knew not.

And how great a mercy—to be still found in life, not yet bereft of life's sweet things! Seedtime and harvest, dew and rain have not ceased. The birds have sung, the flowers have bloomed.

What moods of awe and reverence and praise should not retrospect inspire even in us! How much there has been of deliverance and of guidance!

Once when walking from Grasmere to Keswick by Watendlath, we were told to strike across the hills and moors by Thirlmere. We had been wondering how we should safely find our way across the heather—and bracken-clad hill lands. "Keep to the white stones," were our directions. And sure enough, across the barren, bog-infected lands, at intervals of a few hundred yards, were whitewashed piles of stones—high enough to be clearly seen. They seemed so friendly—those simple anticipations of our need.

And the years have their "white stones"—the kindly forethought of some who loved us, whom God gave to us. We have not lacked guidance, and the hour of retrospect may be the hour of illumination and revelation. It is there, in the ordering of our lives, and not above the bright blue sky we may hope to find God. If we cannot find Him there, we shall not be likely to find Him anywhere.

Has there been no weaving of the threads of circumstances in mercy? Has no way, apparently closed, been opened, and the worst turned to the best? Have no imprisoning doors swung back, and we were led forth into a large place—a place of liberty? Has not a Will—not our own—planned for us purposes of good?

In thus looking back on the road, men, often for the first time, have become conscious of the Divine in their life, and have bowed the head in reverence and praise. And if life has its present darkness, it is well to remember how time has shown to us the thread of gold in experiences that once seemed totally black. And though life may turn out to be very different from what we hoped and prayed, yet it may still have its heroisms, its conquests, its service. The forlorn hope of our loss may become a place of victory and of peace. Many indeed of the bravest and most beneficent lives were just forlorn hopes. They were victories won from defeat; services born of some sorrow. Let us step forth bravely, therefore, with renewed trust in the light, the love, the truth of Heaven.

Many other thoughts crowd in upon us on the threshold. The year past was not put to such good use as possibly it might have been. If we have not been spendthrifts in time—"the stuff of life"—we may have failed to redeem it as we should. Even minutes are tremendous opportunities.

An old story tells of a youth who, out of fragments of glass thrown away by his master, made a beautiful cathedral window. And minutes are the fragments that spell possibilities for us. So much may be learned, and so much may be done, if throughout the year we husband the golden moments. We may in the past have made a mistake there, but there is great hope for us, if we are careful not to make the same mistake twice.

Possibly also there has been failure because we had no insight into the opportunity of small service. There were little things we might have done, but they scarcely seemed worth while. Yet hearts have been healed and lives saved by a word. The most beautiful of all ministries have surely been the casual ones of the wayside. Is not that the lesson of the Good Samaritan?

And great and noble emotion may shine through the humblest gift. Is not that the lesson of the widow's two mites and the cup of cold water? What Aristotle said of political revolutions is equally true of the development of character—it is the outcome of "great causes and small occasions."

The coming year will hold in its hands countless small occasions; let us be vigilant and buy up each opportunity as it comes.

And whatever 1928 may bring, let us remember we can be more than conquerors in Him that loved us.—Christian Herald.

A MESSAGE FOR THE NEW YEAR

James Stephen

"And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed" (Deut. 31:8).

The Bible contains many exceeding great and precious promises, numbers of which might be very happily used at this season of the year. It is a fact that Christians at all times have been encouraged for long periods by some special word from the Holy Scriptures. Because of this we desire to pass on this verse in the hope that readers may be comforted and strengthened in the faith. "I am crucified with Christ; nevertheless I live; yet not I: but Christ liveth in me." Christ took His right place, the center, and then the outcome of a Christ-enthroned life is the Christ-life—not merely the Christian life. Is there anything remarkable in this? In this displacement of self we have in

Christ Himself the Very Pattern and Power

When we are called to imitate Christ, it is not simply that we have to imitate His deeds, but we have to imitate Him also in the principle of life. What was the great principle of our Lord's life here on earth? We have it in His own Words, John 5:19: "The Son can do nothing from Himself." Take another passage, John 5:30: "I can of Mine own self do nothing." How wonderful this is when you bear in mind what He was! He emptied Himself He ignored Himself. It was not for Himself that He lived. Again 8:28 of that same Gospel: "I do nothing from Myself;" and still stronger in 12:49: "I have not spoken out of Myself." Again in 14:10: "I speak not from Myself: the Father that dwelleth in Me: He doeth the works." His center was His Father, "the Father that dwelleth in Me." His life was the outcome of His Father's indwelling; the words and the deeds had their source in the Father.

Now, you have to walk as He walked—not yourself as the center or source, but Christ as the source and center. When you know what it is really to have Christ enthroned, then there is this adjustment of which we speak—not the restless life, not self trying to conquer self, not struggling and striving in our own self-energy; but a new power has come; the Kingdom now belongs to Him, and

(Continued on page 17)

EDITORIALS

THE DIE OF 1928 WAS CAST IN 1927 AND BEFORE

The passing of the Old Year, standing on the threshold of the New Year makes all men take note. One year more added to history, one less to live. One year more for which we are accountable. The New Year stands at the gateway. We pause to think.

The mere change of a calendar year will never change any man. The fact that we stop writing 1927, does not stop some things that flow from our lives to the detriment of ourselves, and the world. Changing our stationery to 1928 does not change our lives. Changing calendar years is no new birth of life. Changing years do not necessarily change a man's character. What we started out to say, is this, the DIE OF 1928 WAS CAST IN 1927 AND BEFORE.

Out of the heart are the issues of life. 1928 will be made by the issues of life that flow from a 1927 heart. Is your heart right with God? Is your heart in tune and fellowship with the Eternal? Is your soul in love with truth? Does the Christ, the Gift of God attract your soul above all else in life? Do you love Him above that which has the fondest place in life? Does your heart hate that which is sinful, mean, wicked, ungodly, debasing, ugly and destructive? Does the Bible with its unchanging truth have first place in your being? THE DIE IS CAST IN 1927 and before. To change the date does not change the heart.

Fellow Readers, we wish you all **"a heart in every thought renewed, a copy Lord of thine."** May the impressions from the die of 1927 be such that God will be pleased, the world made better, the individual happier, and satisfied through HIM.

SPECIAL ENDOWMENT NUMBER

The pages of the Christian Monitor are always open to forward any project upon which the Church decides. It is not open to personal propaganda of any sort. When it comes to the matter of an Endowment, General Conference has spoken, accordingly when the request came from the body appointed for some space we gratefully gave them the opportunity. The Committee appointed Brother Paul Erb to act upon the same. He furnishes us some of the valuable articles in this number. We purposely kept some articles for future issues so that the question of the Endowment may be kept before the Church at large over a period of time, rather than one issue only. Thanks to all the writers, with Brother Erb. This is also an invitation to all, especially to appointed Committees that your requests will receive due recognition, for the benefit of any right cause.

SPIRITUAL UNIFICATION MOVEMENT AMONG MENNONITES

It is with a great deal of pleasure that we note any movement which tends to the unity of the Church. Many attempts at the unification of the Church are not based upon the written Word of God, consequently are man made. Any unity or union that is not brought about on a basis built upon the Bible is not sanctioned by God. In the words of G. Campbell Morgan, "many union movements are clearly the work of the Devil." The mere increase in numerical strength, the union of denominational organizations for the sake of a larger work is not bound to get us anywhere, but into more concessions and compromises. In the end many mergers result in dropping more vital truth. Our Lord prayed "that His people might be one," on the other hand He prayed first that they might be "sanctified by the truth." First, faith and acceptance of all truth, then holiness of life which causes men to love the truth, the corresponding result will be unity. A God made unity, based upon truth and holiness. Amen, someone says, but this refers only to unity upon the "Fundamentals of Christianity," and does not refer to the nonessentials of "Christian Practise." Before "so-called nonessentials" are dropped, we had better work in our own harness, without hatred to those who do not see eye to eye with us, and await the day when the Spirit of God will create a unity that can be based upon the **"all things"** of the **GREAT COMMISSION** given to the Church by Christ.

The unification or merger we refer to that gave us pleasure is the one accomplished by the Eastern A. M. and the Ohio Mennonite Conferences lately. The Merger Committees met at the Lima, Ohio Mission. There they received the record of the votes of the congregations under their jurisdiction. The numerical strength of the combined Conferences would be 7,393 if all enter, which we sincerely hope they will. There will be 49 congregations, if all merge. Every congregation but 2 voted for the merger. Three congregations did not vote as yet on the matter, but are in favor of the merger. Quite a number in the two congregations which voted not favorable to the merger on the platform which the combined Committees decided upon, are in favor of the merger, and would be loyal. May we all pray that the Spirit of God may so work in all hearts and lives that the merger may ultimately be complete.

The new provisional organization provided for by joint Conference took their official place. Automatically the work of the separate Conferences ceased. The new Conference will be called "The Ohio Mennonite and Eastern A. M. Conference."

It is our sincere prayer that the Lord may be honored, the Bible loyally accepted, the Church strengthened, and the world benefited by this merger. May the God of the ages bless the work in time for all eternity.

THE DEDICATION OF THE NEW BIBLE SCHOOL BUILDING

The new Bible School Building of the Ontario Mennonite Conference was dedicated on November the 27th, at Kitchener, Ontario. The Church building and the Bible School Auditorium did not hold all the people that sought entrance. A few hundred people were turned away. About two hundred children were taken into the basement for a Children's Meeting.

About sixteen ministers, brethren and sisters took part in the three sessions throughout the day. Bishop S. F. Coffman, Vineland, Ontario, preached the Dedicatory sermon. One of the solemn and sacred moments was when the congregation stood, while a very effective dedication platform was read, and prayer offered that God might make those great ideals a reality through the school in coming days. The School expects to open in early January, and more than a hundred students are expected.

Another touch of the brotherly spirit in the Mennonite Church was occasioned by the report given during the day that the Churches in the United States are giving, and still expect to give sufficient to equip the building with heating plant, and seating. This is being done in gratitude and appreciation of the kindly help given constantly, and for many years by the Canadian brethren to Institutions, Schools, and other enterprises in the United States.

The Canadian Conference still expects to support and coöperate with our Schools and Colleges in the United States, and in the same Conference Session where they sanctioned the building of this building, they likewise voted to support the Endowment Campaign. This spirit is part of the Spirit of Christ, which unifies all races and nationalities. Praises be to God.

A NEGLECTED FIELD IN OUR OFFERINGS

One of the needy fields, and an open door for the Mennonite Church is the Rural Field. We are adapted to this sort of work, because so many of our members are farmers. We understand Rural Folk. Then also our method of running Churches is such that it can be financed by small congregations. The more churches we can have, the better, for thus neglected truth is disseminated far and wide. On the other hand we are prone to be neglectful of the man we send to some of these rural places. Enthusiasm runs high when he is sent, but through the general press of affairs he is too often forgotten, and left to struggle as best he can. Look over your matters of finance and offerings for the past year. Did you send one offering to some hard working fellow in some neglected rural station? He left a good place for farming, a good job, is now seeking to make ends meet with poor soil, and often with poor markets. This with the added expense of caring for the Church, also helping along various lines of activity. Usually, brother, when your car goes out of the shed, its for business that is lucrative, but many of his trips do not pay, and cost considerable. This is not an editorial to knock, but a knock at the heart and conscience of the Church brotherhood, "lest we neglect." Personally, we could if deemed advisable give the names of neglected men from the Atlantic to the Pacific, from Far South to Far North.

GOSPEL GIVING AFTER A GOSPEL APPEAL FOR FUNDS

In a suburban section of Altoona, Pa., you will find a place where no Church exists, or no Sunday school. Our wide awake Altoona City Mission Superintendent, Brother Nissley and his corp of workers could not rest with such a situation nearby. They entered the open door, in evenings and Sunday afternoons. The Lord blessed the effort. Promptly the brotherhood was told here and there of the open door, and soon offerings for a Church building to be erected at that place were received. A little later the Southwestern Pennsylvania Mennonite Conference held their Annual Mission Meeting in the Johnstown District. The appeal was made at that place, and let it be said to the glory of God, and the credit of the brotherhood, that on that day in a few minutes of time sufficient was subscribed to erect the Church building. This all on Saturday, and if we mistake not, early the next week Brother Brilhart at Scottdale was busy in getting the carload of lumber ready for shipment to Altoona. In the days of discouragement take a look at the encouraging side of things, and know that the Kingdom of God is still existing, and that there is still progress, and that men are still willing to give, when they are convinced that the object of their gift is right. Personally, we have never been connected with a task in financing that failed when the brotherhood was convinced that the project was good. Sometimes it takes time to get some to see the value of an enterprise. But as Brother D. H. Bender said about our Schools and their support, "I believed, and still believe that when our brotherhood sees the value of Christian Schools, and when the Schools make good, that they will support the same by their means." Thank God for faith in God, and also for faith in others. Men respond better when you have confidence, and believe they will.

A TIP FROM THE EDITOR'S PEN

Sometimes when an article runs over so many issues, we forget to read each succeeding article, so we thought that a tip might be in order. Are you reading the articles by Brother Lehman on Evolution? Did you preserve the articles, or better still did you file your copies of the Monitor? The pages of the Monitor compose for you a cheap, but valuable miniature library. Whenever you are called upon at short notice to speak upon, or write upon a subject you will have some material at hand that will start you thinking in that direction.

Though there are many Professors, Teachers, and Students who claim to believe in the theory of Evolution, or some kindred non-sense, we have never yet heard of them holding their family re-union in the zoo, with some of their ancient relations, the Monks, Chimpanzees, and Gorillas. They don't seem to take their false philosophy very seriously. Do you think?

CHRISTIAN LIFE

THE PREDICTED DEPARTURE FROM THE FAITH

Growing Into Grace

Part VI

By Oscar Burkholder

While it is being denied by many religious teachers both in the Old World and the New, it is very evident that there is a determined, systematic effort to supplant the Biblical teaching on conversion and regeneration, with the idea of development from childhood into full-fledged Christian experience. There are a number of scriptures, such as "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6), and "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4) that would seem to lend themselves to such an idea. But when we consider such statements as "Ye must be born again" (John 3:7) and "For all have sinned and come short of the glory of God" (Rom. 3:23); and the experience of the apostle Paul on the Damascus road, and then remember the purpose of the suffering and death of our Lord Jesus Christ it is clearly seen that man is hopelessly lost in sin, unless he accepts the only Deliverer, and by Him is changed from a life of disobedience to a life that is "hid with Christ in God."

There are many reasons for man's rejection of the necessity of regeneration in order that he may think he may be reconciled to God. Among them may be mentioned: False religions, pride, worldliness in all its forms, recreation under the name of sport, and modern education. It is especially with the last named that we are most concerned at this time. For, while true education is to be desired, and its usefulness, as a servant of the believer, is accepted almost without question, the modern educational system, influenced, governed and practically controlled by those who openly believe and teach evolution, is so far removed from Biblical position and teaching that no loyal follower of Christ can truthfully and conscientiously support it. The history of the majority of our public educational institutions shows the gradual drift from Biblical evangelism to a system that is patterned after the methods of our modern business world. "Sign on the dotted line" is the slogan of modern church "go-getters" and the effects of such campaigns are becoming more manifest with each oncoming generation.

This menace would probably not seem so dangerous if it were confined entirely to our secular educational system. But the exponents of a material righteousness have become so successful that many, at one time Christian but now only religious schools, are steeped with modernistic teachings, which to our evangelical fathers in the faith were unthinkable. The writer finds himself unable to agree with the opinions of a modern Unitarian, who, in substance, admits defeat at the hand of the Fundamentalist. While it is freely conceded, that the righteousness of God shall and does prevail, may it never be overlooked by any lover of the truth, that one of the craftiest tricks of the devil is to pretend defeat when he's backed into a corner, and thus expect to catch the expounder of truth off guard. This is a day, in which every son and daughter of God must heed Jesus' admonition to "Watch and pray," for as the time of Satan's activities is fast drawing to a close, he employs the craftiest methods at his disposal. And one that is proving more damaging than many others, is to find "tickling" teachers and preachers who will so far depart from the Biblical plan of salvation as to substitute a false one. It is this direct blow at the new birth teaching of our Savior and Lord, that ought to raise up many more defenders of the faith who, in tones and words not easily misunderstood, will proclaim the only message of deliverance from sin for the human race, atonement by the blood of the Son of God.

The question now arises, What has all this to do with the predicted departure from the Faith? And if it is one of the evidences of such departure, in what department of the activities of the Church is it most manifest? The first question has been answered in preceding articles, thus confining our discussion to a great movement in the Christian Church known as religious education. But the only claim this movement can lay to greatness is in the magnitude of its deception, and in its colossal boldness in pressing its teaching upon the minds of childhood, where susceptibility is the greatest contributing factor. Consequently this generation is face to face with the horrible spiritual spectacle of trained minds, trained in "science falsely so-called," philosophy and false religions, and anything else that is opposed to the Bible, seducing the children of this generation, in our Sunday schools, public schools and universities from the faith of the Son of God. So bold have they become in teaching lies for the truth that an experience of the writer will suffice to prove the existence of such a condition. Last year the secretary of our local branch of the Ontario Council for Religious Education invited me to speak at their annual convention. In my reply I agreed to do so with the understanding that I might choose my own subject and speak according to my own convictions. This was granted, cordially, on paper. The day of the convention arrived. Your servant made his speech. He was followed by a state representative of the above organization who said, "I heartily agree with all that Bro. Burkholder has said," and proceeded to deliver a rank modernistic address. Then, in closing his appeal for more coöperation among all denominational Sunday schools, produced a number of pamphlets on the subject of preparation for superintendents and teachers for more efficient service. As I examined one of these booklets, I was horrified to find that it was strongly urged that the best teachers be sent to a summer resort, where a sort of a Teacher's Vacational School would be held. At this school the day's activities were divided so that one hour was to be given to Bible Study, each afternoon to either the drama or bathing, and the evenings to the presentation of the play, or some other form of entertainment. To think that such teachers are to be considered our best, and that children must be subjected to the best, even, that these unregenerated teachers could give them, makes one exclaim, "And this is supposed to be the religion of Jesus Christ."

The results of such propaganda, for it surely can be nothing else than a cunning effort on the part of Satan to enlist modern religious forces to destroy Christianity, are becoming more and more noticeable every year. When I heard, a few years ago, that a certain Sunday school in Canton, Ohio, was the largest in the United States, I became very much interested as to their method of gathering them into the church. Upon investigation I found that the method employed was that of the child signing an application card, and on the strength of such a request the applicant was received into the church. No recognition of sin committed. No repentance experience. No confession of sin. No change of life. No acceptance of the atoning blood of Jesus Christ. But taught by teachers who are thrilled more by the ball game than by leading a soul to Christ, children are promoted from the Sunday school into the Church, and the pastor calls it Christianity. The evangelist John says, "Who is a liar but he that denieth that Jesus is the Christ? he is antichrist that denieth the Father and the Son" (I John 2:22). Of antichrists there are many to-day, and while it is not within the province of the loyal follower of Jesus, who is the Christ, to call them liars, there is one thing which he can legitimately and conscientiously do, and that is expose them to the light of the Scriptures.

II Pet. 3:18 states: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Peter, a man as human as any to-day, knew well by his own experience, that there is no such thing as growing into favor with God, but that in sharp contrast, there is a glorious experience in store for every sinner who becomes willing to be changed by the mighty power of God. To believe that man can attain rightousness by steady human development, no matter how moral and clean such a process may be, is flaunting in God's face one of the greatest insults of this age. For without the assistance and indwelling of the divine Christ there is no progress towards Him, but, instead, a resultant materialism that many are persuaded to accept as the religion of Jesus Christ.

Perhaps the latest manifestation of this false conception of the plan of salvation is found in the campaigns now being conducted in some of our cities under the name of "Visitation Evangelism." It is stated by the exponents of this venture that professional evangelism has proved such a dismal failure that a new effort must be made to persuade people to unite with the churches. Thus workers are hired to canvass every house in a given territory, and information gathered as to their denominational church standing. These cards are sorted and given to the pastors of the different churches, who in turn accept all the written applications as genuine requests for church affiliation. In this way many are gathered into church membership without a knowledge of sins forgiven, in fact many of them are not told of a dying Christ, who suffered in their stead. When the canvass is completed a banquet is held, at which all manner of speeches are made, emulating man's success, but not a word for the meek and lowly Savior and His plan of redemption.

Noting these signs on every hand it has become necessary to cry aloud against such a damaging movement, and plead for an awakening on the part of Christian youth to stress with still greater emphasis, that "without the shedding of blood there is no remission."

(To be continued)

Breslau, Ont.

THE CLAIMS OF JESUS ON MY LIFE IN SOCIETY

Esther Meck

Life has always been full of distractions but never more so than in our present day, when there are so many great and wonderful things in the way of luxuries, conveniences, and attractions. It takes a clear head to distinguish principles from mere incidents, and the artificial from the natural, it likewise takes a strong will to cling to the vital and most important, and forego the glamor and enticing influences of the trivial; also the desire for worldly pleasures and comforts of this life that if the future life is to be considered at all, we wish to be "carried to the skies on flowery beds of ease."

On the contrary it is better that we be workmen who need not be ashamed to work, (rightly dividing the word of truth).

THE PESSIMIST

Nothing to do but work,
Nothing to eat but food,
Nothing to wear but clothes
To keep one from going nude.

Nothing to breathe but air,
Quick as a flash 'tis gone;
Nowhere to fall but off,
Nowhere to stand but on.

Nothing to comb but hair,
Nowhere to sleep but in bed,
Nothing to weep but tears,
Nothing to bury but dead.

Nothing to sing but songs,
Ah, well, alas, alack!
Nowhere to get but out,
Nowhere to come but back.

Nothing to see but sights,
Nothing to quench but thirst,
Nothing to have but what we've got;
Thus thro' life we're cursed.

Nothing to strike but a gait;
Everything moves that goes.
Nothing at all but common sense
Can ever withstand these woes.

—Good Cheer.

Christ should be interpreted in terms of Christian experience rather than by doctrinal ideas only, and denominational understandings and misunderstandings. Christianity is the life of God in the soul, issuing from the kingdom of God on earth, and has its expression in the lives and actions of those who possess it rather than in the variety of forms and ceremonies of many believers. Therefore, I would say it is the reflection of the Spirit of God in the soul; its human manifestations may be varied but its genuineness is not easily mistaken.

A Christian manifests Christ's hidden life wherever he goes. If we lose the radiance of Christian religion we drift into an aenemic form of Christianity. The would-be kind never works at it very hard and has no overwhelming interest in the work of the Master.

Your life will be full of joy if you have Jesus ever with you, and the radiance of such a life is the greatest argument possible in behalf of the worth whileness of the Christian religion and to those especially who are constantly comparing your sincerity with your religious activities. There is a great opportunity for young people to let others see the radiance of the Christian in society.

Paul admonishes Titus to teach the young men to be soberminded, and in all things show themselves a pattern of good works. The ever-adorable marvel of providence is that in the spiritual creation, God does not accomplish His will by His power but through the wills of us, His children.

Says Shakespeare, "Sweet flowers are slow and weeds make haste." Let this be the characteristic of ourselves as young people to have a slow, steady progress within, a fuller life, a bit higher in our idealism and a bit further advanced in Christian accomplishment. Jesus certainly has this claim on our life, which is fundamental to the betterment of society. Let our object in life be to give primacy to the human and spiritual rather than to the material values of life.

A life with Christ is a growing life of increasing radiance developed by the increasing power of God becoming more manifest from day to day. There is a crying need for ordinary day by day Christians in society.

Have a noble purpose, do not simply drift through life. It pays to have a big worth while purpose and pursue it always. A Christian lives a life of superior nobleness. He displays the graces of the spirit in unusual measure and lives for others.

The essence of true nobility is forgetting of self. Let the thought of self pass in and the beauty of great action is gone, like the bloom from a soiled flower.

The noblest purpose in life is that of serving your fellowmen. You are making a great stride toward attaining that purpose by getting away from selfishness. If you learn nothing else but to give first consideration to others you will have achieved one of the great principles which go to make up a truly great individual.

All true greatness is unconscious of itself. The highest attainment in any art is that in which the art is forgotten. The appearance of efforts mars any performance and all truly great things are done easily and unconsciously. To live each day as though it were all of life is to live each day well.

The modern version of the same thought gives us the lines, "For all you can hold in your cold dead hands are the things which you give away."

The claim that Jesus has on our lives is that we live for others, for He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Alone He has to take us sometimes, aside from the world, where He can have us all to Himself."

• MISSIONS •

THE SIMPLE LIFE IN ARGENTINA

By J. W. Shank

The Missionaries in South America were missed in the pages of the Monitor for too many issues. We are very glad that Brother Shank has broken into print again. When this issue reaches the rest of the Missionaries, and Brother Shank, it will be a kindly reminder that they shall not forget us again for such a long time. Thanks in advance, we know you are busy, but............—Editor.

It is not my purpose to write about conditions in the interior jungles of all South American countries where we find human life lived in the simplest possible way, with the least effort to enjoy modern conveniences. I shall write about life as I see it any day in the sections where we live.

The dealer in potatoes and charcoal at the next corner is a fair sample. As you enter his place you almost feel that you have entered the privacy of his home: Potatoes, charcoal and children all jumbled together. A little tot comes to buy a kilogram of shelled corn. The dealer's wife can be seen, through the wide door-way, in the next room with a babe at her breast. Putting the complaining babe into the hands of her ten year old daughter, the mother comes to weigh out the corn. The two-year-old follows her to the corn sack, insisting on filling her chubby hands with corn. The mother "smacks" her fingers, but she does it again. Having no paper bags, the woman improvises a bag with a flat piece of news-paper which she skillfully twists at each side after the corn has been poured on it.

There is the living room before your eyes. Bricks will do for a floor. Of course, wood makes a nicer floor, but it would have to be swept and scrubbed oftener, for the dirt would show too plainly. The brick is simpler and more in accord with this type of simple life. The table needs no cloth; that would require washing and ironing. Neither is it convenient to paint or varnish the table, because if you did, the hot coffee spilled over it by the children would spoil the surface. It is better to have just plain wood that can be washed or scrubbed occasionally with a brush.

Through the doorway you catch a sight of the kitchen corner. You should not be too critical about the black walls and the greasy black pots and pans. In homes of this sort you should not expect anything else. How could a woman give half time selling over the counter, attend to a brood of children and yet keep a spotless kitchen? But why should she clean up? she would say, if asked; in a half hour it would be dirty again. Life is simpler when one gets along without so much attention to sweeping and cleaning.

The baby has a very dirty dress and has a face that is brother to charcoal, yet the mother croons over her as though she were a princess. She gets along with her innocent dirt, and frequent change of dresses would surely be a waste of time in that home.

I hope the reader will not make the mistake of believing that the potato and charcoal dealer is a poor man. He would say so, of course; but, in fact, he is doing well in business. He lays by his several thousands every year. He could well afford a nice house, well furnished and a servant in the bargain to help the wife, but he does not want it. His is the simple life.

In another town, some hundreds of miles from here, there lives a school mistress. She recently bought a new model Chevrolet. She has a private chauffeur (who, however, receives a mere pittance as a salary). She teaches in the country, up against the mountains. One day she invited us to her home. She with her parents, one brother, a servant boy and the chauffeur—all live in two rooms. Their kitchen is sort of a half-open shed with roof and sides a mere makeshift of rusty tin and marsh grass. For dinner that day they served roast kid and black, home-made bread. There were not enough knives and forks to go round with five at the table. Several of us had to drink from the same glass. Their other dishes were old and chipped, most of them being granite.

They used benches and boxes for seats, though they had several better chairs in their dirt-floor parlor at one end of the school room. In that fancy corner they had the phonograph, a stand table with some "pretties" standing around.

The teacher gets two hundred twenty pesos a month and the father gets a pension of seventy pesos a month. This family with that living salary could live with many home comforts, but they prefer to get along in their way, living what to them is the simple life. Were it not for the Chevrolet and the chauffeur, you would surely think they are among the poorest.

People of this class do not want many rooms. They sleep, not "two-in-a-bed" but "many-in-a-bed." That takes less covers, less washing and less furniture.

Simple dressing takes the fancy of the Argentine women. The straight cut dress, and the short skirt are just the thing for several reasons. If you can make a dress by using only three yards instead of five, so much the better. Most of the women and girls wear dresses that could not possibly be made more simply. Some of the dress customs of our American Mennonites would be looked upon by them as the height of extravagance and folly. There is not a great deal of adornment on the average woman's dress, though such things may be seen occasionally. The woman's chief adornments are the ear rings. They are very loath to put them aside.

The effect of the native life upon the missionary is noticeable. Gradually we begin to put up with things we would not tolerate in North America. Now our readers must not get excited and think we are really being led astray. A few illustrations will suffice to make clear what I mean. Imagine a missionary woman baking pies and cakes, making jellies, canning fruits etc, in addition to attending to her work as a missionary. It is impossible for her to do those things and next to impossible to teach a native person to do them for her. Pies we see occasionally, several times a year perhaps, now and then but rarely enough, (at least we men think so).

The missionary's table is not laden with a variety of dishes, (except on special celebrating occasions). The native method, of cooking the whole dinner in one pot, comes more nearly suiting the missionary than the North American system. We do not adopt the native method entirely nor do we approach the North American custom. Ours is more nearly the simple life.

The missionary wife can not possibly do her own washing and ironing, however much she dislikes the simple way in which the native woman does it. She can not keep her house clean of dust where the frequent winds carry the loose dust so often. She can not have a variety of dresses such as most women have in the States, for the reason that she does not have time to make them nor money to afford them. She must dress cheaply and simply because it is wisest in every way. She can not have the kind of house furnishing that most Mennonites in the States have in their homes. If she did she would have to borrow money to pay for it, because furniture costs nearly twice as much here as it does there.

The moral of all this may be summed up as follows: Those who are Christians will be cleanly, will provide themselves with any convenient "luxuries" that will aid them in cleanliness; will avoid indulging in luxuries that make them waste valuable time, hurt their health, waste their money and bring upon themselves the just reproach of others; in short, they will live as simple a life as may be expedient and becoming to those professing godliness.

Bragado, F. C. O. Argentine.

GLIMPSES OF SOUTH INDIA

By Geo. J. Lapp

To see the world through the eyes of others is a real treat. Quite often we can see more through the eyes of the trained traveler than through our own "eyes that see not." If you have ever traveled at all, you will enjoy these pen pictures by our beloved brother at the front in missionary investigations. So we say, "see South India." "All aboard."—Editor.

In a former article we dwelt more on the religious side of life in South India. This time we will write of the scenery and historical marks left here and there in the track of the traveler.

On March 8 we left our family and Sister Lehman and children who were on their way to Darjeeling and waited in the little Raipur station until a night train would take us west instead of east to Nagpur the capitol of the Central Provinces. The Bishop of Nagpur who is head of the Church of England in the Province has written a very interesting and enlightening book on Gondwana or the land of the Gonds, the aborigines of this part of the country. After reading that, one is able to pick out here and there mounds, upright stones, jungle shrines, ruins of old palaces set upon high hills, etc., which mark the old time civilization which one time predominated the region but has since been set aside first by the Marhattas, then by the Mohammedans, and now by the British Government. Perhaps the people who feel their humility most in having their power taken from them are the Marhattas, a proud people of Western India and who pride themselves in their superior intelligence, wealth, and ability to remain a ruling class. Only recently a very large gathering took place in Dhamtari in which emphasis was placed on keeping their own language and uniting their forces with their fellow men of Western India to regain their power as a people. So it goes in India. Marhattas for Marhattas, Mohammedans for Mohammedans, and other classes for their own kind thus hindering the development of a united national patriotism which would make India one of the strongest nations in the world.

The old fortress of Nagpur is situated on a high hill between the railway station and the main part of the city and commands the view as well as the hold on very much of the surrounding country. Time would not permit a stroll to the top of the hill for a view. Soldiers are still stationed there by the British Government.

We next stopped at Chandur still farther west which is near the heart of the Marhatta country where that language only is spoken although the natives are able to understand the language of this part of India, the Hindi, which has become almost the lingua franca of all central and northern India. The Alliance Mission has work throughout the area. We noted the treeless hills which were a great contrast to our jungles in the Central Provinces. Distant relatives of the writer's wife were very kind in showing us about. There we climbed a high hill which enabled us to see the many, many villages of the district in which intensive evangelistic work is done and in which large numbers of Christian converts are living. Poverty reigns among the village people there as elsewhere in India. A little incident occurred which is so characteristic of the country. The train which was to carry us to Manmad was over an hour and a half late so we returned to the Mission bungalow for a while. In the meantime the train made up time and the station master thinking that we could take the next train if we would not get this did not take the trouble to send a messenger the matter of a block to inform us so we missed the train. Years in India should teach a traveler not to depend on such people's word but sometimes one is caught. Manmad is the junction to which the Nizam's Guaranteed Railway comes from the southeast. It was to this place we had to come to get into his country. The railway leads through some of the dreariest country we have ever seen. Were it not for a rainy season to freshen up a country a bit it certainly would be a hopeless region. On the train and in Hyderabad we were told that the rainfall is becoming less and less each year which will result in the region becoming nothing but a barren waste. Here and there were great heights of sandstone and granite. Old forts were carved right into those hills and made into strong fortresses. We came to Aurangabad, named after Aurangzeb, a famous Mohammedan ruler over India during the seventeenth century. He was a son of Shah Jahan, who in honor of his greatest beloved wife, built the Taj Mahal in Agra But the brutal son after having gained power by force of arms imprisoned his famous father and became ruler of the great Mogul Empire. As we looked toward the east a traveling companion asked if we saw the large white structure partly hidden by trees. We said we did. He then told us that this was duplicate of the famous Taj Mahal and was built by Aurangzeb in honor of a favored queen. Both famous tombs were built with forced labor and money ruthlessly exacted from the poor people over whom they ruled. It has been truthfully said of them they were men fit to ruin rather than rule and their subordinate governors of provinces offered little if any protection to their subjects.

Once in Hyderabad one is impressed with the contrast in the old and new cities. The one has broad, well built avenues bordered with beautiful trees and mansions. It was the rule that a foreigner had to have a pass to go through the old city and the Nizam would furnish a military escort in order to protect one from the fanatical Arabs and others living there. Even today a British soldier is not safe in the old city which is very congested, has narrow streets, and is surrounded by a high, very thick wall which once served as a fortress. As we passed through the old city after night it reminded one of the typical walled towns of the Near East and what one imagined existed in Europe during the middle ages. There is an old fortress called Golconda, about five miles distant which we had the privilege of visiting. It is still garrisoned with Indian troops to protect the treasures which are hidden there. Coins, gold and silver ornaments, and precious stones, etc., lie hidden in caves and crevices. The fortress is very largely made up of quarters for soldiers mostly in ruins covering square miles of surface (and also quarters for the ruler's harem). Ancient cannons still hold vigil on ramparts here and there and their old iron balls are still lying ready for use. Then there is the Nizam's palace, a huge magnificently built edifice not in the old city but in the new with its high walls and female quarters built in the huge courtyard at the rear. It must be huge to accommodate his sixty or more wives and as many or more concubines. Upon receiving his throne every personage of any rank had a daughter to donate or sell to him in exchange for which he received a commission in the realm. He was also furnished plenty of opium to sooth his spirits, consequently, to-day the poor victim of their selfish offices is avaricious to the extreme and physically very near the end of an inglorious career. But it is interesting to see what heights princely wealth will enable one to reach either as a result of stealth or the honest adoration of downtrodden ignorant subjects.

Secunderabad is a twin city to Hyderabad, British, and heavily garrisoned and set as a check to any mad career of either the ruler or his subordinates in the State.

On to Dornakal. The station is the headquarters of the Bishop of Dornakal, an Indian, very influential, and has under him an extensive Mission work wholly supported by Indian funds. The Tamil Christians of South India support the work and as a result thousands have been saved from heathendom in the area. A very interesting conversation with his daughter who is his private secretary revealed the intense interest which the Bishop and his family take in the work and the inspiration they are to their people with whom they are working. There is a Bible School, an Industrial workshop, primary, middle and high schools, evangelistic work in the districts all manned by Indians and supported by Indian funds which was also an inspiration to the writer who had the privilege of spending a day interviewing and collecting data toward making a report to a committee of his own Mission.

Now, for the low lying valley in which are situated Guntur and Nellore. We had to change trains at Bezwada on the Kistna river. It was hot and stuffy as any seacoast town can be during the hot season. Guntur is the headquarters of the American Lutheran Mission and well developed. Just this year they will present a plan for closer coöperation with the Indian leadership in the Church to develop self-supporting and self-propagating work. Nellore is a Baptist station started over a half century ago. The railway station is set considerably below the railroad cutting off a free passage of air one so much needs when he has to sleep on a hard stone floor. When morning finally came and hunger overtook us we began to look around for an eating place. There were no provisions for refreshments in the station. We asked an Indian who knew English where a meal could be had and he said "There is no place for you." This was not meant in an uncivil way but meant there is no place here where a European could eat. After questioning a little we found that there was an Indian coffee-house where one could get good coffee and perhaps a few sweet cakes. Over we went and found the coffee, one cent a cup. A little search brought us to a little shop where bread could be bought. Bought a little loaf for four cents. It was so hard and dry that it couldn't be broken with the hands and the only way we could eat it was to soak it well in the coffee and gnaw away. But the time soon came for the interviews at the Mission schools and bungalows and the day soon passed. Varied experiences came on the way as we passed on to Madras, to Vellore and back to Madras again and after the work was done, board and train for three days and three nights on hard board seats to Darjeeling for ten days with the family. In another article we shall try to give you a glimpse of what part Indian people have in the work of the Christian Church in India and what lies before us in our work.

Sihawa, via Dhamtari, C. P., India.

A CITY MISSION IN ACTIVE SERVICE

By J. D. Mininger

Beloved "Fellow worker unto the Kingdom," (Col. 4:11).

When I recall your warm interest and loving coöperation in the great work of bringing the Gospel to the lost, I am convinced you will welcome this little message.

Ever since we left the farm (at the call of God and the church) nearly sixteen years ago, I've had a burning conviction that the **whole** Gospel should be SPREAD in Kansas City. One of the charges brought against the early apostles, by the "enemies of the cross," was that they "FILLED Jerusalem with their doctrine" (Acts 5:28). They surely got the message out. Could we imagine a professional fisherman sitting all his life-time at just one place on the river's bank, if he knew that elsewhere there would be better fishing?

This conviction for SPREADING the Gospel among the unsaved, has driven us to "hold forth the Word of Life" in various sections of Greater Kansas City. Some times in tents, on the street, in private homes, in industrial establishments at the noon hour, in rented halls, etc., in short, we have endeavored to "go where the fish are."

Just as men of means make wills and appoint reliable parties to execute them, so our Precious Lord likewise made a will, before His death, in which He made arrangements that the glorious Gospel of Salvation should be preached "to every creature." Suppose an executor misappropriates funds or fails to be true to the trust committed to him. Suppose we misappropriate the time, talents, means our Lord entrusted to us, what then? Suppose we do not get the gospel out to the unsaved, what then?

For some time we had been praying that the Lord would enable us to find the most needy section in Greater Kansas City, so that we might go there with the message of salvation. In a singular fashion, God led us to a neglected field in North Kansas City, Missouri, known as "Midway." Here intensive Mission work was started April 2, 1927 with a number of souls responding to the invitation to accept Christ at the first service. We had the wonderful joy of seeing hungry, defeated, sin-sick souls find Christ as their All-Sufficient Savior. "Such joy angels never knew." Just the other evening, a certain woman who was formerly a great sinner, told the Lord that she was "so thankful for the peace He had given her during the last two weeks, that she would not exchange it all, for all the gold in the world." "O yes there's Something more than Gold." She responded to the invitation the night that Bro. C. Z. Yoder preached there. Her son has also confessed Christ.

A Summer Bible School especially for the neglected children, was conducted at Midway with an average attendance daily for three weeks of about 125. The afternoon sessions were held in a school-house of a nearby neglected field.

Bro. L. J. Miller, President of our Local Board of Trustees attended one of the Midway meetings some time ago, and saw a strong looking young man, confess Christ, kneel for prayer and shed tears of penitence. Later Bro. Miller told me, "this is doing real Mission work." These meetings were begun in an abandoned dance hall, but the man and wife who had the renting of it, have since both confessed Christ and are eager attendants at the Mission. The meetings have been held in an old two story building for the last few months. Rent $35.00 a month. The writer and his wife have been staying there part of the time. The first floor formerly used for a grocery store, is now used as a chapel and the up-stairs is used for Sunday school and as living rooms.

The mayor of North Kansas City remarked the Gospel had done for "Midway" what the civil laws could not do. A respected physician of the same place said, "when you are ready to build a new church at Midway, let me know, I will have a substantial contribution for you."

Some time ago, a good-sized crowd came to the abandoned dance hall to attend a funeral of a little child. Imagine how those people felt, as they recalled the sins they indulged in formerly in that building and now heard the glorious gospel of salvation there, in sermon and in song.

When we remember that the Children's Home and the Mission at Argentine are the direct results of such extension work, we take courage even though it involves much inconvenience, extra work and expense.

No, we did not always have the money in sight to go ahead in this way, but the WORD says, "The just shall live by Faith." We learned years ago, that money was not the most important consideration in Mission work. We believe that "Where God Guides, God Provides." We have learned by glorious experience that if we have "First Things First," "all these things shall be added unto us."

At this writing, a gracious revival is in progress at Midway with Bro. C. C. Culp as evangelist. Interest and attendance fine. The average attendance in Sunday-school for the last four Sundays was 114, while the attendance there last Sunday was 126. Attendance at Argentine Sunday-school last Sunday was 103.

Our Week Day Bible School is enjoying a healthy growth. Enrollment at close of school, last year was 87. Enrollment at present is 109 with new pupils coming frequently. How thankful we are for this privilege of planting the Seed of God's Word in these young hearts. Some time ago, coal was ordered for the school, when the dealer remarked in substance, "My child goes to your Bible School, and as a token of appreciation of your work I am sending you some coal free." More room, more teachers and better equipment are needed in order to provide for the growth of this important work.

One of the inspiring events of the year was the triumphant home-going of a dear mother who years ago, found Christ and united with our Church as a result of having heard the gospel through the instrumentality of the Mission.

After visiting in a certain home here lately, Bro. C. Z. Yoder said, "If nothing else but the salvation of that person had been accomplished by the Mission during all the years since it started it would have paid." Wish you could have heard the testimony of this same sister at Midway last night. She has been a devoted member now for about sixteen years. Does it Pay?

Kansas City, Kans.

"THERE IS NO DIFFERENCE"

By Anna R. Engle

Several years ago a beautiful, joyous spirit passed to the Beyond from the little, picturesque hamlet of Landsville, Pennsylvania. It was that of a precious, happy, Christian mother, who been been an invalid, confined to bed, for many years. She had been well-known, much-respected, and dearly-loved by many in that community; and often the doors of her home were opened to welcome the numerous friends who frequently came to visit her. It was a joy to sit in that cozy, cheery sick-room with its loving touches everywhere, showing the tender, solicitous care she received. The room itself was a most delightful one, modernly equipped, lighted from three sides, and overlooking the main highway from Harrisburg to Philadelphia. The very atmosphere with its cut flowers or blooming plants, together with its pets, its cuckoo-clock, and its desk telephone, which she often used, must have meant much to the one who lay there on her spotless bed year after year.

Just last week another victorious spirit passed over from a little native kraal, nestling at the foot of one of the beautiful Rhodesian kopjes—that of Siyaya Moyo, one of Africa's jewels, a noble, overcoming, Christian man, a former native teacher. What a glorious change his must be from a bit of mud-hut to a heavenly mansion! This small round hut with its mud wall, its thatched roof, and its hard mud floor presented indeed a sharply contrasted picture to that other comfortable room. Here was no electric light, not even a window, no radiator, but a small, circular, hollowed-out fire-place in the floor about the centre of the hut; there was no chimney of course, the smoke might blacken the logs and thatch of the roof or find its way out through the low doorway. Here on the hard floor lay the man whose life was slowly, surely ebbing out, his bed composed perhaps of a grass mat, a few skins, a blanket or two, and a log for a pillow.

Siyaya had first heard the Gospel message many years ago, for he was one of the first boys to attend the Matopo Mission school, and was one of the few baptized by the pioneer missionary, old Father Engle. He had fallen once, but repented and returned to God, and afterwards lived an upright, exemplary, Christian life. For a number of years he had charge of a native school, both teaching and preaching.

For some time he had symptoms of tuberculosis, but during the last six months his condition rapidly changed for the worse. The native mind is very averse to death, and especially to a corpse; this disease particularly seems to be repulsive, it being a common custom for the person thus afflicted to be placed outside of the kraal in some sort of an airy, rudely constructed shelter. This accomplishes a double purpose, giving the sufferer the fresh air he so much needs, and removing him from the kraal, which will very likely be abandoned despite the fact of his isolation, for has he not been bewitched, and can they continue to live in his home? Moreover, it is not uncommon to make this shelter serve as a grave substitute as well. The man's personal belongings may be collected and placed beside him, he himself covered with his blanket, and then the hut securely closed in with poles, branches, and the like, thus preventing any wild animal from entering—and he is left out on the veldt, to await the resurrection morning. Recently while two of us were out kraal visiting, we passed such a hut.

This however, thank God, is not the account which must be given concerning Siyaya. Although an outside shelter had been constructed for him, and he had spent part of his time there, yet his sick-room was the little hut described before. He was considered the missionaries' man, and his old father speaking to us of him might be heard saying "Your child." Plans had been made previously for his burial here in the Mission cemetery, and the coffin frame had been made and lined. Friday night the word came of his death, and early Saturday morning the mules were inspanned and started for the kraal about ten miles distant. They returned with the corpse in good time, and after breakfast we gathered at the place of burial, had a touching little service, and then left another of Africa's redeemed sleeping in the Lord, there close by the grave of Elina Ndhlovu, one of our school girls who died during the year.

Repeatedly during his illness some of the Mtshabezi workers visited him. It was precious to see his trust and joy in the Lord throughout. I well remember the first visit Sister Book and I made. We left the Mission early one Saturday morning, planning to gather fire wood on the way, also taking a girl with us to grind some grain during our stay in the kraal. It was a joyful interesting experience to hunt wood there on the veldt, carry or drag it to the cart, and pack it in, knowing it was for those in need. To hear the expressions of gratitude from the wife of the home who later told us this bit of help was not in vain—about a week before the first baby girl entered the home, the sister of four brothers. The real joy of the trip, however, came after we entered Siyaya's hut. He was able to sit up yet at that time. We spoke a bit and then had a short service, he himself choosing the hymn we sang. To see that dark face light up and that black hand point heavenward so assuringly as remark was made that should we never meet again here, we hope to meet above, in itself was worth the whole trip.

Some time later, just shortly before his death several of us again went in to the kraal on our way to Matopo Mission. There was a marked change in him by now, he spoke but little as he lay there on the hut floor, but he still could say "Ku lungile" (It is all right) to the missionary's question as to the condition of his heart. We read a portion of Scripture and bowed in prayer, the poor weak man fainting once during the time. Yet after prayer he wanted us to sing "Si Sebusweni Bako," the same hymn he chose the other time, and while we tried to sing those precious words through our tears, he lay there saying, "Aleluyah, Aleluyah." Can you see the fire which still burned in the heart of him who once was active in the Lord's work among his own people, the yearning desire of the man so near death's door who tells us to sing—

"We are in Thy presence, our Father, our Lord,
We seek Thy mercy for our worship;
We have heard the crying of those who are lost
We are praying for them, Lord, that they may live.

Many tribes are in darkness,
They are in the evil way which goes to death,
Be merciful to them, give them Thy Word,
Take away their darkness by Thy light.

Send missionaries who have Thy power,
That they may tell all people Thy messages;
May Thy kingdom come in all the earth,
Cause Thy people to increase in all tribes.

Hasten Thy sweet time
When all people will have Thy word,
That they may know Jehovah, their Maker,
That they may love Jesus Christ, their Savior."

Dear ones in the Home-land, will you help answer this, your dark-skinned brother's prayer? Will you tarry before God, till you understand His will for you, dear young people whose hearts also throb with zeal for the Lord's work? True, many are in darkness, many are hungry—

"They reach their dusky hands to you, for bread of life they cry, If you are God's disciple true, can you their plea deny?" Surely, "There is no difference." A saintly mother of America, and a godly father of Africa, the one white, the other black, may alike enjoy a victorious death in Christ Jesus—as we His ambassadors obey His commission, "Go ye into all the world."

So. Africa.

The universal joy of Christmas is certainly wonderful. We ring the bells when princes are born, or toll a mournful dirge when great men pass away. Nations have their red-letter days, their carnivals and festivals, but once in the year and only once, the whole world stands still to celebrate the advent of a life. Only Jesus of Nazareth claims this world-wide, undying remembrance. You can not cut Christmas out of the calendar, nor out of the heart of the world.—Anon.

BIBLE STUDY

BIBLE STUDY COURSE

Ezra

The Author

The record of the restoration of the Children of Israel to their land and city after the time of the Babylonian captivity is given in two books, Ezra and Nehemiah. The first of these is a particular record of the restoration of the wall and the establishing of the worship of the Lord in the temple. It is a brief history compared with that given by Nehemiah. There may be some difference of opinion regarding the authorship of these books, but there is no reason why the titles as given should not apply to the persons who were directly interested in these records.

Ezra was himself a scribe, of the law of Moses, and a ready scribe, a servant of the king of Persia. A man so qualified as to stand before the king should not be disqualified in writing a report of an incident in which he was more interested than in any of the affairs of the great Persian Empire. Thus the traditional authorship of the book continues to be accredited to Ezra.

In some of the Hebrew records the two books of Ezra and Nehemiah are united. The first is called I Ezra and Nehemiah is entitled II Ezra; while two aprocraphal books are styled in turn III and IV Ezra. The credit given to Ezra as the recorder of the events given in the first book would stand, therefore, upon such grounds as would be difficult to contest. We should do well to continue the use of the records as they have been handed down to us. The claims that men might use to oppose the veracity of what we have are more difficult to substantiate than what they oppose.

The Purpose of the Book

The people of Israel were ever desirous of maintaining their record of what the Lord did for them. It is certain, that, with all of the failures on their part to keep the Word of the Lord, they did not forget the promises that the Lord had made to the fathers concerning His people. There is an effort made in his book to keep the record of the families who returned to the land and to the city of Jerusalem to again establish the worship of Jehovah. The records given of the priests, and Levites is a particular one, tracing the lineage back to the family of Aaron and the priests back to the original Levitical source. This is not without its significance. Again there is a purpose of God in continuing the succession of that lineage through which His promises are kept unto the promised Son who shall be the Redeemer of the world. In Zerubbable the line of the seed of Abraham and the covenant of David is maintained. The throne of David is again established in Jerusalem, and that under the commission of the King of the Empire that had overthrown it. The world empire of Babylon was merged into the Empire of Persia. The prophecy of God in this was fulfilled, that Cyrus should restore the kingdom and the city and temple. It was a mattter of Divine providence that this record should be made, and that future generations should read of the fulfillment of the promises of the only God who could foretell events and fulfill them.

Another purpose is that of recording the fact of the preservation of the nation of Israel in its purity,—the chosen people of the Lord. "I have chosen you out of all the nations of the earth" would not have been true of the remnant of Israel had the plans of the kings been carried out as intended. They remained a separate people in the lands of strangers and they returned a people separated from those nations. Against the beguiling intrigues of the nations surrounding them in their old land they remained steadfast. Attempts to destroy their identity by intermarriage were also frustrated. The Lord's special treasure could only remain such by continuing that separation which he had established among them.

Not the least of the divided purposes of this record is that of the establishing of the Lord's house and the preservation of its testimony for righteousness and salvation.

The Contents of the Book

1. Ezra gives an account of the decree of Cyrus, King of Persia concerning the restoration of the temple in Ierusalem. This was in fulfillment of the prophecy of Jeremiah, the last of the prophets before the Babylonian captivity—Jer. 25:12; 29:10. Ez. 1:1, 2.

II. The edict of Cyrus concerning the return of the people to Jerusalem to rebuild the temple and the gifts for the same—1:3-5.

III. The chiefs of Judah and Benjamin, with the priests and Levites respond to the proclamation—1:5, 6.

IV. The vessels of the temple restored for worship—1:7-11.

V. The children of Judah and Benjamin who returned—2:1-35.

VI. The priests and levites returned—2:36-40.

VII. The servants of the temple returning—2:41-60.

VIII. The defiled priest—2:61-63.

IX. The number returning and their gifts to the temple—2:64-70.

X. The beginning of worship by setting up the altar—3:1-7.

XI. The beginning of the building of the temple—3:8-13.

XII. The refusal of Zerubbable and the princes to ally with the nations about them—4:1-3.

XIII. The conspiracy of the nations against Israel—4:4-16.

XIV. The cessation of the work by the command of Artaxerxes—4:17-24.

XV. The return to building under the direction of the prophets Haggai and Zechariah—5:1-2.

XVI. The second attempt to interfere by the nations—5:3-5; the report of the nations to the king—5:6-17.

XVII. The report of Darius to the kings of the surrounding nations to assist the Jews in their work—6:1-12.

XVIII. The house of the Lord completed—6:13-15.

XIX. The Dedication of the house and the feast of the Passover—6:16-22.

XX. The visit of Ezra to Jerusalem in the reign of Artaxerxes—7:1-10.

XXI. The commision of Ezra from the king—7:11-28.

1. The privilege to others to go.
2. Money and gifts for offerings.
3. Vessels for worship, given by the king.
4. Tribute from the nations to assist in the work.
5. Right of establishing rulers and courts.

XXII. The company that returned with him—7:1-20.

XXIII. The consecration of the company and their successful journey—21-36.

XXIV. Ezra's plea for the separation of the people from heathen marriages—9:1-15.

XXV. The purification of the people from their strange wives—10:1-44.

Historical

After the capture of the kingdom by Nebuchadnezzar, who had established the first world empire, and under whose reign Daniel was made to fulfill a position of the highest importance in the realm, the vanity and wickedness of the king brought about his overthrow. He was in turn succeeded by Cyrus, who established Darius, the Medean prince upon the throne of Babylon. However Cyrus was the chief ruler of the empire. After a period of a few years, Cyrus assumed sole power in all the provinces of his world empire. At the death of Cyrus, his son Cambyses succeeded to the rulership but only for a brief period, and was succeeded by another ruler of little import. The kingdom was overthrown by seven noblemen of the realm who united in placing upon the throne Darius, one of their number, a Persian nobleman. This was the Darius with whom our history is associated, Darius Hystaspus.

After the death of Darius the king Ahashuerus, or Xerxes (Greek form) became king. This is the noted husband of Esther, and the King whose favors were granted to the Jews, after the intrigue against them had been discovered. In turn he was succeeded by Artaxerxes whose favorable reply to the Jews at Jerusalem had aided in rebuilding the temple and restoring the walls of the city which continued until the time of our Lord, although through troublous times.

THE STUDENT'S CONTRIBUTION TO A SUCCESSFUL BIBLE SCHOOL

By Mary Elizabeth Derstine

This article has reference more particularly to the Short Term Bible Schools, but is applicable to all Bible Schools, the Sunday School or our more Advanced Training Schools. With January and February close, may all our parents be wide awake and send their young folks to one of these Schools. They never will regret the investment in such training and spiritual development.—Editor.

The time for Bible Schools to open is drawing near, after a long busy summer of hard work. Many of us as young people have planned and decided to attend such schools while others are still considering the question.

I wonder how many of us who have decided, and others who are still debating this question, have stopped and asked ourselves this question, "What can I as a young student contribute to a successful Bible School? what can I really do to help make it a success? The only way to make a real success in life, is to have high ideals to look to. Therefore if we want to make our Bible School a real success we must have high ideals regarding it.

Bible Schools were first started for the purpose of giving the young people, "the church of to-morrow," an opportunity to study the Bible. It sought to bring the truth to the students, to teach them the doctrines and principles of the church, that they might know the Biblical truths back of each principle and doctrine. The chief textbook then as now was the Bible. Twenty-one years have passed since the first class was started at Kitchener. Many are the young people who have attended this school during those years; some have gone on and are realizing and understanding in full that which they learned and studied in part. Many students are here to-day, now older people who have seen much of life, and I am sure have been able through its varied experiences to apply and appreciate truths they learned at Bible School. The School now as then stands for the whole Bible. Its instructors now as then teach its wonderful truths from cover to cover without a single deviation. Their faithful presentation of truth, now as then gives us a deeper, broader vision of "God's wonderful plan for His own," which gives us a new desire to live closer to Him as each new truth is received.

Our first contribution then should be, and must be, a high ideal, a high purpose in coming to Bible School. Making it personal, my contribution in coming,—a worth while purpose, which should be this. I want to go to Bible School to study God's Word, the Bible, which I as a young Christian know little of so that I can reply to the theories of science so called, modern theology, and isms of the day, **So saith the Lord.** I want to learn more of God's will and His expectations of me as a young Christian, I want to learn how to be an effective worker for Him.

A second ideal is this. My contribution while at Bible School shall be real Christian conduct. We gather at Bible School from near and far, we are young people full of life and bubbling over with energy, here is where we must be careful or we will miss our ideal. We enjoy each other's company and should be happy in Christian fellowship, but you will agree with me that boisterousness would be out of place. Some may say, how shall we use our energy? Just this way, by taking an interested energetic part in each and every one of the School's activities, especially in the young men's and young women's devotional periods, which are inspiring to each one present there. By using our energies in these activities we invest them for the Lord, which will bring us lasting results.

Our third contribution, made personal is my contribution when I get home, my life's story.

When a new book has been printed, every one is eager to read it and find out what it contains. The writer of that book is praised and appreciated, or condemned according to its contents. Do our lives as young people not represent new books? When we go to Bible School (whose ideals our home folks are acquainted with) will they not expect to read in the pages of our lives a sounder faith, higher ideals, more clear cut, out and out stands for truth? Should there not be stronger purposes in life, and a clearer ring of loyalty to Christ and His Church? As we go home let us carry all our enthusiasm and ideals with us. Let us put them into practice as the Lord opens the way. Let us live lives as deep rivers of water, which because of their depth do not loosen the dirt below. Not like tiny streams which freeze up, dry out and often are called **"Lost Rivers."** May God enable us to live clean lives, as splendid and inspiring books, and as rivers of fresh water flowing through an arid land.

Kitchener, Ont.

A MESSAGE FOR THE NEW YEAR

(Continued from page 7)

He Brings the Power with Him

"Thine is the Kingdom." Then we can say, "Thine is the power." He is the fountain and source of the adjusted life—Christ living in me, the source from which there is an endless supply, a ceaseless flow. It is not a matter of struggling and striving and winding ourselves up with fresh resolutions, but of seeing Him, honoring Him, enthroning Him in our hearts. This is the Christ-life. Personality is one thing, the self-life is another thing—the latter is the outcome of the former—personality on the throne, the self-life manifested in the walk. But now that Christ is on the throne the Christ-life is manifested. There is such a thing as receiving Him as Sovereign Lord, absolute Monarch into your heart, enthroning Him, honoring Him there. Self cannot cast out self. Let us cease from self; the battle is hopeless.

A Stronger Than Self

must be admitted and enthroned. He brings all the power with Him; He brings all the resources you need with Him. He is the Fountain of Living Water. "Not I, but Christ"—that is the sum and substance of all our teaching. It is a grand thing to see Christ for us on the cross; Christ for us before the throne, but this brings us to know Christ as dwelling in our hearts (see Eph. 3:17) then Christ in us—really not in fancy.

I remember once speaking on this subject to a clergyman. He said: "But you see it says that Christ may dwell in your heart by faith. It is only by faith, you know." I answered: "Stop a moment; does by faith mean by fancy? I see, you look at faith simply as if you had to imagine it. But when God speaks of faith, it is implied that a fact precedes faith. God gives us a fact, He commands us to believe not in order that it may be true by believing, but God commands us to believe because He reveals the fact that it is so, and the warrant of our believing is His own revealed Word—"Christ in you." You cannot be a Christian at all without receiving Christ, but it may be that you have ignored the fact that He is in you, it may be that you have not honored Him as the absolute Monarch in that inner Kingdom. Now, to-day give Him the reigns of government, let the government be upon His shoulders and you will say: "What saith my Lord unto His servant?" "Whatsoever He saith unto you do it."—The Wonderful Word.

"The Master dearly loves our company. Let us seek it more. Not necessarily praying, or praising or learning, but just quietly being with Him."

"God's promises lie like giant corpses without life, only for decay and dust unless men appropriate and vivify these promises by earnest and prevailing prayer."

EDUCATIONAL

ARE OUR CHURCH SCHOOLS WORTH WHAT THEY COST?

By Melvin Gingerich

Brethren, supporters and contributors of our Church Schools, you cannot feel as you read this testimony that your money spent is not invested. This message will grip you because it has gripped the one who wrote it. You will give more to our Schools in the future if you will read how this young man (only one of many) appreciates his experience in a Church School. BRETHREN, THERE IS A MARKED DIFFERENCE.—Editor.

Last Monday night I heard the whistle of the midnight train as it approached our city. It seemed the notes were as plaintive as they had been seven years ago when I first heard them. It was on this same train that I left for one of our church schools at that time. As I heard the whistle last week I wondered why I had come to associate sadness with that sound. Certainly not because of any of the experiences in school for those were happy ones. It was rather because of the sorrow one feels upon leaving home for the first time. I thought of that first parting; and I decided it was indeed a tremendous sacrifice. It meant much to leave the home community, friends, classmates, and home. Was it worth the price to me? Was it worth the money, the privations, the loneliness that it cost the parents to have their son away from home in a church school? And then I thought of the fact that this same drama is played over and over again in many Mennonite homes each fall. Indeed what a great sacrifice!

Next there came to my mind the truth that not only the children and parents were making a sacrifice but that the church through her noble efforts had provided these Christian schools. The church had supported this cause in a financial way,—with money that might have been used in far away India to bring the heathen to Christ. The church had also given to this cause a large number of consecrated, talented brethren and sisters who were acting as the instructors of the young people that came to them,—and these same brethren and sisters would have been powerful instruments in God's hands on the mission field or in evangelistic efforts. Again I asked, "Is it worth the price?"

It may seem ridiculous to some that a young man should attempt to answer such a momentous question. But to those of us for whom this cost has been paid, the answer seems very clear. We feel confident that the values we received and those that we have seen others receiving in our church schools unmistakably are worth their cost.

To prove my proposition, I shall attempt to summarize some of the chief benefits that we as alumni, have received. Any one that has attended the last Devotional Meeting of the school year, in which the outgoing students usually pay their tributes to their alma mater, will easily recognize these points that I shall present as the testimony of dozens of young men and women of our church.

The benefit that we would hear mentioned most often in these meetings is the spiritual one. And we would expect this to be the case if the schools are functioning as the founders intended they should. After all, the chief reason for church schools is that they can impart spiritual realities and ideals that the state schools would not be able to give.

Many have testified that they have become converted in our church schools, some of them never having made a profession of Christianity before, and others merely having lived the form of Christianity. Perhaps a larger group than the above is that composed of those young people who had backslidden more or less but who found Christ anew while in our schools. Both of these groups will attest that to them the influence of church schools can never be valued highly enough. The third group of which I am thinking is the largest. It consists of scores of young people who went to our educational institutions as sincere Christians, desirous of knowing God's will more fully,—sincere Christians, yet many only babes in Christ and many others in only the next stage of growth. From this large assemblage we will hear expressions like this: "It was in the church schools, that I learned how to really pray." "It was here where I learned to lead a daily devotional life." "Here I placed my life fully upon the altar." "Because of the influences in this place I have come to know and love my Savior more fully." "The determination that my life is to be lived in service to others was formed at this place." "I have learned to appreciate more completely man's unworthiness and God's great Gift." "Those evening prayer meetings will never be forgotten."

This list of expressions could be continued indefinitely, but all of them would contain the sentiment expressed in the quoted ones.

Another sentiment—one very closely related to the above—which would be heard is that the church schools have been the means of indoctrinating us in the principles of the Mennonite Church and the Scriptures. Because of our stay there we have learned to understand our church better and to revere her teachings more completely. This has come about as a result of having obtained a better comprehension of the Bible, and a more thorough knowledge of the history of our denomination.

The spiritual values received have been stressed thus far. It would be unfair not to mention other lasting values, many of which have a direct bearing upon those already given and the remainder of which operate more indirectly to bring about the results mentioned. The first of these is the effect of living in a healthy, normal, Christian social environment. The privilege of having associated with Mennonite young people of high ideals and of Christian character is one that we prize highly. The friendships formed there would not be given up for any price. After we have left school our friends are found in every corner of the Union! our interest goes out to them and we are saved from the limitations of those who have all their friends and acquaintances in one small, secluded neighborhood. This same fact operates to give us a greater interest in the Mennonite church as a whole.

But young people go to school primarily to obtain useful knowledge and training. Do they get it better in a church school than they would in a public high school or in a state university? Here again the answer is quite obvious to those of us who have attended both classes of institutions. We have the confidence that the subject matter presented to us by the instructors in our educational institutions is based upon an unshakable philosophy of life, and is in accord with the eternal truth of God's Word. Not so in these other institutions. I have gone away utterly disgusted from classes in a state university, feeling that practically everything presented during the hour was mere chaff,—more than that, dangerous heresy, but what was more pitiable still, I scarcely knew which was chaff and which was worth retaining. It is indeed a rare privilege to sit at the feet of our own Christian educators!

Lastly, I wish to stress the truth that our bodies, God's temples, must be cared for properly and respected if we are to perform the most efficient service for Him.

We appreciate the fact that in our church schools regular habits of work and recreation are emphasized, and that nothing is tolerated which would tend to tear down physically.

In short, the church schools have benefited their students in every possible way, and we believe that through this sacrifice made for us the church likewise has gained. Surely, our schools are worth all they have cost!

Washington, Iowa.

THE ENDOWMENT PROGRAM IN A NUTSHELL

By C. L. Graber

Brother C. L. Graber has been given by the Board of Education one of the hardest tasks in the Church, that is the gathering of an endowment for our Schools. Thus far he has been received in the spirit becoming the Mennonite Church. We bespeak for him the same treatment till his task is complete. May every praying Christian pray that we may have the Endowment on the basis of our centuries old principle of "free-will offerings" from a liberal heart, as unto Christ, for His Church.—Editor.

A number of years ago the Mennonite Board of Education adopted a policy of no more piling up of any indebtedness by our schools. This meant that each year there would need to be a canvass made of the constituency of each school to provide for the annual deficit that would accrue. This plan has been followed the last few years and while there has been a hearty response from the brotherhood, this method of school financing is not very satisfactory to either the church or the school and is certainly an unstable, un-business-like, hand-to-mouth method of financing. This has been for some time the feeling of the Board of Education and of other interested ministers as well as other laymen. It was not, however, until a year ago that steps were taken to ascertain the wish of the Church in general. In December, 1926, the Executive Committee of the Board of Education appointed seven men as a committee to study the question and report to the Board at its annual meeting in June, 1927.

This committee made a thorough study of the question and it was the universal feeling of representative men throughout the Church that the Endowment method of providing for the operation of our schools was the proper one and that the time to launch the effort was at hand. A detailed report was made by the committee to the Board at its annual meting, June 10, 11, 1927, at the Clinton Frame Church, near Goshen, Indiana. After careful and prayerful discussion and consideration of this report the Board decided to launch the Endowment Program. Immediately the council and help of all conferences meeting in the spring and summer was sought. All of them endorsed the program of the Board of Education with reference to the raising of an Endowment Fund for both Goshen College and Hesston College and pledged their loyalty and support to the movement. This was significant and showed the deep interest of the whole church in this effort to make it a success.

The effort is to be known as the "Endowment Program for Christian Education." The active direction of the whole movement was placed into the hands of an Executive Committee of six brethren, which through one member of the committee, known as the Endowment Director, carries out the actual details of the work. The director is to give full time to the program with the active help and council of the whole committee and also of the Executive Committee of the Board of Education, which committee represents the whole Board and the Church in the movement.

The plan is to raise an Endowment Fund of $150,000 for Goshen College and of $60,000 for Hesston College in three years' time. However, in the meanwhile the present method of annual solicitation should be employed to keep the schools in operation. No high pressure methods will be used in this program. There shall be a sane, sensible and fair presentation of the needs of our schools and the merits of the adopted program. When this is done I am sure there will be a free and willing response to meet the need and to put the program across. "As God hath prospered you" and as "You purpose in your heart" shall be the watchwords of this movement. Only gifts given freely are desired. The necessary expenses of the program will be met out of the income of the Endowment Fund during the three years. Whatever is left of this income will be turned over to the schools and from then on regularly each year.

The goal set by the Board for this three year effort is not an unreasonable one. It will be possible for us to give $210,000 in the next three years if we all think so and do our part. All must help. Some can do more than others, to be sure, but with each doing what he can we are assured of success.

This money is not to be given to the schools directly, but to the Board of Education. They appoint three faithful and efficient brethren regularly for each school who with the approval of the local Board of each school to the Executive Committee of the Board of Education will invest these funds giving to each school only the income from time to time. Then you see the funds never really pass into the hands of the schools themselves but are held in trust for them by men appointed by the Board of Education. Thus the Church has constant check on the funds. This present plan will prevent any recurrence of former irregularities or of the bitter experiences of other Denominations and their schools. The Board is constantly looking out for better methods of work and is always glad for constructive suggestions.

We may well ask, For whom is this effort made? It is for our dear young people—the church of to-morrow. Not all can go to college. Not all need to go. But with this provision for the needs of our schools, the requirements of those who will go can be supplied. Through them the whole church will be benefited. Training of the head is not all that is needed, but with that our Church schools also give a training of the heart and with this double preparation these young men and women can go forth as soldiers of the cross to conquer in His name. The Mennonite Church has a message for this age but it is only through our faithful young people that this message can be perpetrated and carried on into the coming generation beyond the hearts of our little life.

The Lord is counting on you to help in this Great Work. Will you do your part? "May the Lord depend on you?"

Goshen, Ind.

EIGHTEEN YEARS OF EDUCATIONAL WORK IN THE MENNONITE CHURCH

By D. H. Bender

Brother D. H. Bender's eighteen years connection with the educational Work of the Church, his loyal attitude to the Bible, his adherence to the faith, his loyalty to the Church, and his maturity of life call for our attention when he speaks of the Educational Problem, and the solution of the same in a measure.—Editor.

Eighteen years ago when I first became personally connected with our church schools, there was a large question mark after the subject of education in so far as the Mennonite Church was concerned. I studied that question mark then and I am still studying it. I think it had a place then and I think it has a place now. I have never yet gotten to the position where I was convinced that the church was wrong in any of her attitudes toward the great questions of to-day, education included. There were times when I felt strictly that the church should and ought to take a different attitude toward the subject of education but I had the confidence that in due time she would respond to the needs of her people. We have come to the time now when the Mennonite Church recognizes the importance underlying the education of her young people. There are still some of our brethren and sisters who question whether higher education as such has a helpful place in the program of the church. I grant them the right to think as they do. At the same time, I am confident that no intelligent and informed member of the church questions the fact that the subject of education is one of the greatest problems before us to be dealt with. I think most of us have come to the place where we not only see the need but have become willing to take hold of this problem and solve it for the good of our young people and the cause of the church in general. We should encourage it where necessary, change it where necessary, but grapple with the problem. It is a real satisfaction down in my heart to know that I have been permitted to labor long enough in the schools of our church to get the conviction that the educational problem will be solved, and long enough to see the work take on its present aspect. The longer I labor in this work the more thoroughly I am convinced that education properly controlled has a very large place in the activities of the church.

We owe to our children, to the rising generation, especially to those for whom we are responsible, the opportunity to get an education under Christian influence and directed by teachers who have imbibed the fundamental teachings of the Word of God and subscribed loyally to the doctrines of the church. Conditions in the world being as they are to-day, especially in the great majority of institutions of higher learning, are such that no genuine Christian father or mother wishes to expose their children to such environment. We need an honest, loyal, Christian, Biblical, church environment in which our boys and girls may develop the gifts that God has given them.

In the second place, we have learned from past experience that the environment of a school is as effective, and even more so, in leading young men and young women to taking attitudes toward life, toward the Word of God, toward the church, as textbooks or the line of teaching given. We see it in our young people who have been compelled to get their education in state and worldly institutions, as well as in those who enter these schools of learning from choice. Many of our brightest, and most promising young people have been lost to the church and in many instances to God, because they fell into the environment of a worldly school. In many of these institutions the Bible is questioned as to its truthfulness, as to its inspiration, and as to its authenticity. The virgin birth of Christ, His miracles, the atonement, the resurrection, and all facts stated in the Bible that are beyond the ken of human reason are rejected. Such teaching tends to chaos in the lives and service of young people rather than to helpfulness.

In our church schools our young people are protected against these evil tendencies. The Bible is held up as the absolute Word of God, true and authentic and recognized as a standard for life in all its departments — business, social, religious. The church with her standards, doctrines, and her authority is honored and young people are taught to recognize these great fundamental truths and so become better prepared to meet life's battles and to build up the cause of Christ and enhance the power of the Scriptures and foster submission to the church. If a church school does not do this, then it is not only unworthy the name but I consider such a school more dangerous than an out and out worldly school.

Another reason for supporting our church schools is the fact that in these institutions where the standards of the Word are upheld our young people are not only taught self-reliance, but also are taught the grace of humility. Humility is the stepping-stone to any and everything that is worth while. No person who has not learned the value of this grace can be called educated. Moses was trained in all the learning and wisdom of the Egyptians and yet he was considered the meekest man that ever lived.

There is hardly cause to argue that an educated person is in position to be of greater service to his fellow men, to the church, and to the world in general. Men must know before they can do. There are places in the church and in her activities that are hard to fill unless there has been some advanced training of the mind and the hand and the heart.

Then again, our church schools should have the effect of more definitely and thoroughly implanting the doctrines of the Word as they are accepted and taught by the church. A fuller understanding of the Bible and a greater development of our God-given gifts makes it possible to defend, support, and promulgate these doctrines more effectively than it would otherwise be possible. Of course, we must make allowance for the work of the Holy Spirit through His people. A fundamental knowledge of the Word with a baptism of the Spirit makes a strong character for Christ and His Church.

At present we have three organized church schools. They are all effectively functioning and possibly for the present if properly directed we have all that we need and all the church can properly take care of. In these three church schools there is a fundamental standard to which all subscribe. However, we do not always apply these truths in exactly the same way yet I believe I am safe in saying that every one connected with these schools in a responsible way has no other purpose than to direct the work of the schools in full harmony with the Word of God and the doctrines of the church. Great problems are before us. There is the problem of sound textbooks. It is almost impossible to get textbooks on science, in history, and even literature that are absolutely free from the evolutionary theory. Then there is the constant tendency in general educational circles toward modernistic ideas. This affects us not only in the class but in our social functions, on the athletic field, and in our various other activities of a live school. The struggle is a tremendous one and without the assistance of the body of the church as a whole and the grace of God, it will not be possible to win out.

Again there is the problem of accreditment by the state. Some of our young people are not affected by state requirements. They are not concerned so much as to whether their diplomas or degrees will be recognized by the state because they are preparing themselves fundamentally for service in the church outside of the profession of teaching. On the other hand, the majority of our young people insist that the work they do in our schools of higher learning should be of such a nature and in such an institution as to receive full accreditment by the state. State requirements are becoming harder and harder to meet all the time. I believe for the present we are able to meet all these requirements and yet maintain church standards. Whether this will continue always I know not but if the time should ever come where we would either have to lose out with the state or lose out with the church, there should be no question as to the choice our schools will take. We want to be with God, with His Word, with the church all the time and under all circumstances.

Then we have some interschool problems. While the three schools are pretty well distributed geographically yet there is some overlapping of territory and there is a call for genuine Christian spirit and a clear understanding so that we may work together harmoniously. A friendly rivalry between any two schools is healthful and I would not want it understood that I am arguing against healthful, helpful competition but our relationship should be such that there is no unpleasantness or harmful tendency in this rivalry.

Another very prominent question is the support of the church. As a rule church schools cannot run financially without outside support, that is the income from tuition and the margin that may be gained from board and otherwise will not pay running expenses. Our teachers are loyal and many of them teach for a very low wage, our brethren and sisters are loyal in their support in sending their children sometimes a thousand miles or more to get them into a church school when they might send them to a local school with little expense and we appreciate this loyalty very keenly and say, "God bless you," but aside from that we need finances to cover deficits. It is very encouraging too, to those who are directly connected with the work of our schools to notice the manner in which our Board of Education is taking hold of this problem. A permanent endowment fund is above everything else the most desired source from which to draw for the needed funds to conduct our schools. The program that is just now being put on if properly carried out will mean much for our schools and for the church in general.

Possibly the most vital requirement in all our school work is a faculty that is absolutely sound. Our teachers must be such that they will not mince matters when the Word of God or the standards of the church are involved. Textbooks are but tools. A wise workman may use a poor tool to good effect, but teachers are living verities and the attitude of a teacher means more in the forming of character and the attitude of young people who sit under his teaching than anything and everything else connected with an institution of learning. I pray that God may always give us good, sound, loyal teachers. I am confident that we have men and women now employed in our church schools who do not only support the Word and the doctrines but who are willing to live or die by them.

Finally, I would like to appeal to my fellow school men and women that we select as one of our mottoes, "I press toward the mark for the prize of the high calling of God in Christ Jesus." If there have been unpleasantnesses in the past, if we have been forced to travel a hard road and labor under trials and difficulties, let us forget the past and set our faces toward the future, marshaling all our powers in combating worldliness, erroneous doctrine, and enlist the influence that we may wield in behalf of our young people in leading them to Jesus Christ and to a high standard of loyalty to the church and her service. Let confidence be gotten inside the schools, then we may hope to find it grow outside among the brotherhood. No one man or no group of men will be able to bring this about alone. We need the united help, prayers, support, of the entire church, north, south, east and west. May we stand together in this great Cause then will we be assured that the educational work of our church will be a success as far as this life is concerned and will meet the approval of the Great Teacher who said, "Be thou faithful unto death and I will give thee a crown of life."

Hesston, Kans.

IS THE CHURCH SCHOOL WORTH WHAT IT COSTS?

By Mary Erb

This young Sister's confession of the wrong atmosphere in a Modern High School is not exceptional, it is the general experience. It seems the day is not far distant, that every community of true New Testament Christians must have their own continuation School, or send their children to our Church Schools some distance from home. Catholics and others seem to think so already.—Editor.

Has the church school been worth while as far as my experience has been concerned? I was a high school student for three years before attending a church school and having now spent three years in a church school I know and feel that something has come into my life in the last few years which has made living infinitely more worth while, full and glorious.

I am speaking only for myself. Perhaps others do not yield to the influences of modern high school life as I did. The activities of the school which led me away from Christ and the Church were the influences of interscholastic basket-ball games, staging of plays, which are not conducive to the development of moral character, attending class plays of other schools, parties and banquets of high school students and such things.

Of course one would not need to take part in school activities which are questionable, taking only the good and leaving the bad; but where shall the line be drawn? Registered as one of the students of the school, and absorbing its loyalties and traditions, the inclination and the judgment for drawing lines tend to leave one.

If a Mennonite girl lives the kind of a Christian life she should in a modern high school then most of such things as athletics and various forms of social life which should rightfully be hers, and would be a help if conducted in the right way, are closed to her.

I know my attitude toward the church and the religion of Jesus Christ then was one of careless indifference. Because of the spirit of modernism in the school and because I wanted to live without being restricted by the church I felt that Mennonites were just old-fashioned and that everything was "Don't do this, and don't do that!" I did not even want to go to a church school, because I did not want to be under church supervision but free to do as I pleased.

After I did come to a church school and as I yielded myself to the influences of religious services, prayer meetings, Sunday school work and revival meetings, I soon experienced a change of heart, and the revealing light of God's Word radically changed my thinking and all my attitudes. I realized then that it was only "self" that was keeping me from being a happy Christian; that my stubborn will made the restrictions of the church a cross rather than a blessing to me. I had been trying to be a Christian without first crucifying self.

The influence which brought about this change was the spiritual atmosphere of the school where the Bible was loved, where church doctrines were believed, practiced, and taught. The spiritual life of the student body was an inspiration to me. The young people were zealous in their work for Christ, whole-heartedly, eagerly serving their Master and enjoying the service. The spiritual life was in general the same, whether in class room or social activities. I remember that it was at a class social that I had the first taste of what real Christian pleasure can be. It is true that there are some things in the social life of a high school girl that are harmless, but although they are not drawing away from God, neither are they leading to Him.

Through instruction in the class room, through informal discussion and conversation on spiritual things, and through my own study I have learned to love, appreciate, and understand the Bible, the doctrines of the Bible and of our Church. I began to think of the Mennonite church in a larger sense, more as a whole than as individual congregations.

I have received food for spiritual growth and exercise conducive to growth in Christian work. Seeing the need of the church as a whole for consecrated Christian workers in the home, in the church, and in various missionary activities has brought definite convictions to me that God would have me give my life in His service.

Last and yet best of all I have received the greatest thing in the world, a joy which cannot be compared with the pleasures of the world—Jesus Christ. I love my Savior and His church. I am glad I am a member of the Mennonite church because of the broadness of her views of consistent Christian living. I am indebted to our church to-day because she has made it possible for me to find Christ and to enjoy the happiness and fulness of the surrendered Christian life.

Hesston, Kans.

THE PART OF THE YOUNG PEOPLE IN THE ENDOWMENT PROGRAM

By S. J. Hostetler

Brother Hostetler gets a splendid point from the Lord's lesson to Abraham from the stars. Some Mathamatical Astronomy. We will not tell, read it for yourself.—Editor.

"Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." So spoke God to Abraham when the latter was already an old man. What would seem more improbable to Abraham? He was old and had not a single child to fulfill God's words. Yet God said his descendants should be numerous as the stars in the sky.

But Abraham believed it, and in due time he had a son, a grandson, more and more descendants, and at last God's promise was literally fulfilled. Abraham might easily have lacked sufficient faith to act on such a promise, and it would never have been fulfilled. His Israel never would have materialized. But he did have faith that if only he, himself, would obey God, his son, grandson, and their descendants would have faith also, and thus by a long genealogy of heirs a people like the stars in multitude would appear.

Now, we as young people (I am not excluding older people) have before us a task. We have decided as a church to raise an endowment for our educational work, and next we must proceed to do it. Perhaps some of you think, "Oh, my little help will not make any difference." Suppose Abraham had thought similarly that since he was merely one of the millions of "stars," it was useless for him to aspire to be the father of a nation of millions? But instead of concluding thus he followed God's directions and the Lord looked after the rest.

Is not Abraham's plan a good one for young people to follow in the present case? The Young People's Section wants each one to give five dollars; you may think that amount is so small in comparison with two hundred thousand dollars that it will not affect the Endowment Program whether you give or not. Would it have affected the Jewish nation, the coming of Christ, our religion—if Abraham or one in his stead had not believed God's promise? It took individual, real, ordinary people to make God's chosen people, and it takes individual, real, ordinary people to contribute large or small sums for an endowment fund.

If five thousand of us—and there are more—receive this vision, and contribute just five dollars each, it will mean already seventy-five thousand dollars in three years. Do we realize the truth—one of five dollars given by any of us will accomplish precisely as much as one of a thousand dollars given by any one else. Let us be alive in the kingdom of God.

Cullom, Ill.

THE YOUNG PEOPLE'S SECTION

By S. M. King

As young people we are grateful for the opportunity to take part in the Endowment Program for Christian Education. We are glad that we have a definite work to do and we will show our appreciation by accomplishing the task assigned us. But how can this be done? How can the Young People's Section reach its objective? We know that the young people of average wealth can easily contribute five dollars annually, but what about those above or below the average? It is for the last two groups especially that the following suggestions are given.

A number who join the Young People's Section will want to pledge themselves for more than the fifteen dollars. Such an individual can give an additional amount through the regular solicitation of his congregation, or through some other group. Or, say he has a friend who would like to become a member of the Young People's Section but is unable to make an annual five-dollar payment, he can offer to help that individual and thus add another member to the list. Again, there will be young people with families who are interested in this section. Such can take out membership for each member of the family regardless of how young the child is. It seems that young parents should be especially interested in enrolling their children in this work from which they will be directly benefited.

There will be those who are financially unable to give regardless of their interest in the work. And they can do much for the cause in various other ways. By being intensely interested in the success of this program, and by expressing hope and confidence in the same, others who are more able to give will also catch the spirit. In this way again new members will be won. So, regardless of his or her financial condition, every young person in the Mennonite Church can take an active part in our Endowment Program for Christian Education.

Lawrence, Kans.

THE YOUNG PEOPLE'S SECTION—OUR OPPORTUNITY

By Paul Bender

A vision of the future possibilities of the Mennonite Church, as embodied in the young people of the church, is responsible for our educational program. This same vision is the motive for the keen insight the educational leaders have shown in planning the present Endowment Program. The place given to the young people in this program is one result of this vision and insight.

We young people like to look ahead. We have life before us, and we are anxious to find out what we can do and how we can make the most of life. Naturally, we think of education as a preparation for life. And as Mennonite young people we are interested in the schools of the Mennonite Church, particularly in their progress and development.

The work of the Young People's Section in the present Endowment Program for Christian Education affords an opportunity for us to give expression to this interest in a very practical way. Heretofore almost the only practical avenue for expression of interest in our schools was found in actual attendance at one or another of the schools. This was possible for only a limited number. But now all the young people of the church, from east to west and from north to south, can help in one united effort to bring about a worthy growth in the educational program of the church. This is to be accomplished by enrolling in the Young People's Section and paying the annual fee of five dollars for three years. All of the money thus given will be used for permanently endowing our schools. Those who have already attended the schools will be glad to do their bit. Then there are many younger ones who are still in the public schools, and others who have completed the work of the public schools, all looking forward to the time when they shall have the privilege of attending one of the church schools. These will be eager to help in the Young People's Section. There is also another class who have not had the opportunity of attending the schools themselves but are anxious that others shall have this opportunity. Some of these have recently started farming or are in business for themselves and are not yet able to help the Endowment Program in a large way. These can also do their part through the Young People's Section. Again, Mennonite parents want to provide proper education for their children, and they will wish to interest their children in our church schools. A good way to help accomplish both of these ends is by taking out a membership in the Young People's Section for the child, or conjointly for a number of children in the family. Or there may be some worthy young person, who is unable to make payments for membership himself, in whose favor some one, who is able, will take out a membership.

Here is our opportunity to work together and accomplish something really worth while for Mennonite Education. No one need do much, but each must do his part. Let us show our keen interest in these, our own schools, by supplying a substantial part of the total Endowment Program. Can we give $50,000 toward the $210,000 goal? By united effort, we can!

Hesston, Kans.

EIGHT OF THE WORLD'S GREATEST THINGS

By Alice L. Whitson

The most valuable book in the world is a Hebrew Bible, valued at one hundred and twenty-five thousand dollars, owned by the German Government.

The tallest monument in the world is at Washington, D. C.

The statue of Peter the Great is the largest statue in the world.

The largest college in the world is in Cairo, Egypt. It maintains over three hundred teachers and has around ten thousand students.

The greatest shipping-dock in the world is at Cardiff, Wales.

The greatest library in the world is in Paris, France. Its books number over three million.

Damascus is claimed to be the oldest city in the world.

The greatest man the world has ever known was Jesus.—Selected.

"Christian experience is not something which is going in around the believer, but something which is going on within him."

YOUNG PEOPLE AND ENDOWMENT PROGRAM

By C. L. Graber

The program of the Board of Education to provide an Endowment for our schools requires the united effort of all our forces. When we ask for $210,000.00 for Goshen and Hesston Colleges to be given in three years, we are asking no small thing. The prayerful coöperation of all, both young and old, is needed to bring this effort to a successful conclusion.

There are about six distinct groups within our school constituency from which we will expect financial support. One of these groups which has already expressed considerable interest, is that of the Young People. Their part shall be known as the Young People's Section of the Endowment Program.

The plan for procedure has been carefully outlined by the Executive Committee of Endowment, after consultation with the special committee appointed for this work. In each congregation where there are young people a small organization is to be effected by a district representative, in coöperation with the local ministry and church workers, which will be responsible to carry on the work of enrollment in the Young People's Section. This local committee can work through the Sunday School, Young People's Meeting, or other existing organizations. Enrollment in the Y. P. S. is conditional upon the payment of an annual sum of $5.00 which is to become a part of the Endowment of the school designated on the enrollment card. Membership cards will be issued to all contributors and there will also be sent to them a small quarterly printed especially for them by the Publicity Committee of the Board of Education.

We expect to begin work on this part of the program in several communities soon. We trust that the young people will respond willingly and enthusiastically when approached by their local committee. The educational institutions of the Church need your financial support and your prayers. Can we count on **YOU?**

The merits of this plan are very evident. A large number of small contributors can be gathered together and a very large piece of work can be done. It will also help the young people to become interested in the work of the Church. We earnestly hope that every minister and church worker will encourage the young people to do all they can to make their part of the program a success. Perhaps a Junior class will want to become a contributor. Perhaps several brothers and sisters will want to become a contributor together. Any such arrangement will be very welcome. Some parents have expressed a willingness to enroll their children. We feel this will be a big thing for the boys and girls. It will mean much to them.

The endowment program has been organized in a business like way and it is our purpose that it shall be conducted throughout in the same manner. However this will not bring it ultimate success. Success depends upon the prayerful support of every one who is a member of the Church. May the Mennonite Church remember this great undertaking for our Young People at the Throne. May God's richest blessing rest upon it.

Goshen, Ind.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter IV (Continued)

The Alleged Evidences Examined

By Chester K. Lehman

4. "Any kind of fossiliferous strata may over wide areas constitute the surface rocks, and may consist of loose unconsolidated materials, in position and texture thus resembling the late tertiaries or the Pleistocene." The following illustrations prove the statement: the soft muds and clays and unconsolidated sands composing the Cambrian strata around the Baltic and in Wisconsin; the wide sweep of the Ordovician over much of Russia, consisting of similarly soft, unconsolidated materials; the soft Cretaceous beds of the southeastern Atlantic seaboard and of the gulf border. These phenomena suggest that these surface rocks have always been on the surface, whereas the accepted theory requires that the more recent strata than a given surface stratum have been worn away by erosion and have left no more traces of its existence. To illustrate: In the Cambrian strata around the Baltic and in Wisconsin, it is commonly believed that all of the strata above the Cambrian from the Ordovician to the Pleistocene have been worn away. Is it conceivable that in such extended areas there is absolutely no trace of the more recent periods?

5. "Strata of any of the fossiliferous systems may be found reposing in apparently perfect confirmity upon the strata of any 'older' fossiliferous system." These phenomina are often called **disconformity** or deceptive conformity. Note the following examples:

a) Murchison reported many years ago a case "from Northern Russia, at Ust Waga, on the Dwina, where Pleistocene or 'late' Tertary beds occur in 'absolutely conformable superposition on the horizontal Permian sediments.' " (Suess, "Face of the Earth," Vol. 2, p. 543.

b) "There is a large area near Laka Athabaska, Canada, where Devonian limestone is conformably covered by Cretaceous beds." It extends for fully 150 miles. "Over this wide area, 'the vast interval of time which separated the two formations is, so far as observed, unrepresented either by deposition or erosion.' " (Enclosed quotation from an officer of the Canadian Geological Survey—"Annual Report," New Series, Vol. 5, Part D, p. 52.) According to Price this same succession of strata, Cretaceous upon Devonian, extends nearly to Lake Manitoba, some 500 miles away.

These are remarkable phenomena. Sir Archibald Geikie says that they are "not merely local, but **persistent over wide areas** ......They occur abundantly among European Paleozoic and Secondary rocks," and are "traceable over wide regions."[64] According to Price's testimony one of the most experienced geologists in America has seen and examined probably a thousand instances of this character, some of them covering areas as large as several states.

What is the most reasonable explanation of all these so-called deceptive conformities? W. B. Scott explains thus: "Such a case arises when the surface of the ground is made by cutting down strata to the upper surface of a hard bed, which is then depressed beneath the water, as a flat pavement, upon which new material of a similar kind is laid down with hardly a perceptible break.......The existence of an unconformity, when none is apparent, may sometimes be detected by observing certain structural features which affect the lower and older beds, but not the upper. For example, the lower may be faulted or intersected by a dyke of igneous rocks, the fault or dyke ending abruptly at a certain level and not continuing into the upper series."[65] This answer does not, according to the author's opinion, account for all of the facts. In the first place, if the lower stratum is faulted or intersected by a dyke of ingeous rocks the unconformity is no longer deceptive. We are dealing with cases, thousands in number, in which there is no line apparent between the "younger" and "older" beds, the "older" showing no signs of erosion or of any disturbance. In the second place, is it conceivable that in all of these cases the necessary successive steps of erosion, depression beneath the water, and the laying of new beds upon this flat pavement, could have taken place in just this order. In the third place, where is the evidence for these movements? If such were the case, would there not be some marine fossils between the two as remnants of the time when the "old" was the bed of the sea? Is it not more in accordance with the facts to hold that since absolutely no mark divides the "older" from the "younger," a single formation is being dealt with rather than two. Concerning one of these "deceptive conformities" located near Banff, Alberta, A. R. C. Selwyn, the illustrious director of the Geological survey of Canada says: "Were it not for fossil evidence one would naturally suppose that a single formation was being dealt with."[66] It is obvious from this that the only reason that these thousands of "deceptive conformities" are interpreted as being two different formations is the presence of different fossils. The dictum of common sense is that we have **prima facie** evidence for only a single formation in all these cases of socalled "deceptive conformity." Any other explanation is mere speculation and is based upon an unproved theory that the fossils determine the age of a given formation. If my reasoning is in accordance with true scientific method, as I have every reason to believe that it is, a crushing indictment can already be made against the accepted theory for determining the age of the rocks. It is clearly and pointedly this: **The fossils are not age-markers in geology**. I advance to still more convincing evidence, not because any insecurity is felt by reason of any degree of uncertainty as to the validity of the preceding evidence, but because such evidence is available and because we are without question diametrically opposed to the generally accepted views of geologists, with no "orthodox" geologist to fall back upon for support. The argument is based wholly upon plain and simple facts observable by the "plain" man of the street and the cogency of which any rational person is qualified to pass judgment. It is the test pre-eminent whether one is guided by facts or by preconceived notions based upon speculative philosophy. A more cogent instance is hardly possible.

6. "In many places over stretches of country occupying thousands of square miles, the so-called 'oldest rocks,' are found resting in perfect conformability **on top** of the 'younger rocks.' "[67] These phenomena are usually known as "thrust faults" or simply "thrusts." Only a few out of a multitude of examples will be given.

a) "In a tract of over ten thousand square miles in Alberta, Canada, and Montana, we find Paleozoic mountains resting horizontally on Cretaceous beds, with nothing to mark the line of joining of the two strata except the fact that the strata on top contain certain fossils of the Cambrian period, while the strata underneath contain fossils of the Cretaceous period! R. G. McConnell, the geologist who explored the region for the Canadian government is quoted by Price in his **Fundamentals of Geology** as saying: "The apparent conformity is perfect, even in the clearest sections, and the difficulty of drawing an exact line between the two series is further increased by the close lithogical resemblance between them. That is to say, the mineral qualities of the rocks are the same all the way from top to bottom, and there is no line between the two layers of strata."[68]

b) There is another in the southern Appalachian chain: "It involves parts of Georgia, Alabama, and Eastern Tennessee. Here Cambrian or lower Siluvian lie in apparent conformity upon Carboniferous; and the line of contact has been made out as extending 375 miles in length."

"The so-called "Bannock Overthrust" is some 270 miles long, covering parts of Utah and Idaho to the northeast of Great Salt Lake."

A few explanations of these phenomena are worthy of notice. Scott says: "Surface-thrusts, as their name implies, are formed at the earth's surface, where a rigid, gently inclined stratum that crops out of the ground is subjected to lateral compression and thrust forward over the underlying beds."[69] Price says: "In Scandinavia, a district some 1,120 miles long by 80 miles wide is alleged to have been pushed horizontally eastward 'at least 86 miles.' (Schuchert)." "The geological theories to explain the findings in the Alps, "says the author, "have gone through many vicissitudes and have been repeatedly revised. At the present time, the theory generally received is that the rocks now composing the Lepontine Alps were lifted up several thousands of feet and pushed bodily northward some 60 miles into the Helvetian region, where erosion has since carved them up into the mountains as we now find them."[70]

It seems that according to the methods of true science the following conclusions are forced upon us:

1. If such gigantic movements of the earth's crust have taken place there would be at least some evidence remaining of the movement. It is inconceivable that a section, say 1,120 by 80 miles, could have been pushed horizontically for 86 miles and make such a close fit with the underlying stratum that no line of division between them can be detected; no crumbled rocks caused by the friction, no over-lapping edges, no vast empty channels of former streams covered by the upper stratum—all working as though the facing surfaces of each were perfectly smooth and perfectly lubricated so as to cause perfectly free movement.

2. When one inquires as to the almost infinite power required to do all this pushing, **evidence** is entirely lacking. Theories, many, are propounded but none with a shred of proof.

3. If one ignores the fossils, there will be no dream of such movements having taken place. It is the unproved theory of succession of organisms throughout the untold ages of the earth's history that, alone, accounts for men believing that such stupendous movements of the earth's crust have taken place. Simply because some fossils say aquatic life, are higher up in a rock stratum than others say of some more "complex" animals, such unnatural explanations are given.

4. If one takes these facts as they are observed in nature, interprets them at their face value, he will believe that the "older" rocks were laid down after the "younger" rocks. Or rather, to relieve the statement of all evolutionary terminology, when a given stratum containing flora or fauna, say of sea life, lies above flora or fauna, say angiosperms or vertebrates, it is to be understood that the sea-life fossils were deposited there after the fossils of angiosperms or vertebrates.

This brings our examination of the geological evidence to a close. A few summarizing points can be made:

1. It has been found that the evidence for the most ancient as well as the most recent ages is exceedingly unsatisfactory.

2. The whole series is far from complete, yawning gaps appear, inconsistent succession of fossils is found on every hand, in fact, no progression is observable.

3. The age-markers of geology, the fossils, are found to be not only hypothetical, but erroneous and impossible.

4. If the "fossil evidence" falls, the central pillar of evolution is gone. Evolution is found to be entirely without evidence.

This chapter, already too long, dare not be closed without pronouncing a verdict upon the value of the evidences we have traced. No less than ten lines of evidence have passed before our view. None of importance have been conciously ignored. Evolutionists have been permitted to state their case. Fairness of presentation has been our aim. There is no point of value that has been purposely neglected. What is the verdict?

1. Many of the evidences move in a circle. In logic it is called "begging the question." Because the human embryo passes through stages similar to the various forms of life from the Protozoa to Man, it is **assumed** that the history of the race has been repeated. Man's embryonic development is appealed to asproof. But is this not the very point in question?

2. The evidence for variation and change is found to be confined to certain well defined limitations of each species.

3. Bateson's dictum: "The geological record is conclusive" is found to be false. The geological "ages" are entirely without foundation.

4. The evidence for evolution is invalid.

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[61] Quoted from "Science," May 30, 1924, p. 487, by O'Toole, "The Case Against Evolution," p. 97.

[62] George Barry O'Toole, Ph. D., S. T. D. "The Case Against Evolution" p. 98.

[63] "The New Geology" pp. 610 ff.

Art. "Modern Botany and the Theology of Organic Evolution" Princeton Theological Review, p. 51. Jan. 1925.

Art. "The Fossils as Age Markers in Geology," Princeton Theological Review p. 585, Oct., 1922.

Art. "The New Catastrophism in Geology" Bibliotheca Sacra p. 209, Apr., 1923

[64] Quoted by Price. "The New Geology" p. 625 from Geckie's "Textbook" p. 842.

[65] "An Introduction to Geology" pp. 380, 381.

[66] Quoted by Price in "The New Geology" p. 622 from "Animal Report," New Series. Vol. 2, Part A, p. 8.

[67] Floyd E. Hamilton Art. "The Evolutionary Hypothesis in the Light of Modern Science." Princeton Theological Review, July, 1924 p. 433.

[68] Ibid. p. 433

[69] "An Introduction to Geology" p. 357.

[70] "The New Geology" p. 633.

(To be continued)

THE WORLD'S HIGHEST MOUNTAINS

By Miss Z. I. Dahvice

The United States holds the third place among nations, as well as the whole world, for lofty mountain peaks. The Rockies are last in the three great series of noted ranges.

The great natural divide or barrier, extending from North to South for 4,000 miles like a backbone or lesser America, known as the Andes, has been given prominence in school, in song and in story. It has 16 peaks of 20,000 feet or higher.

These gigantic uprisings of land, sometimes divide themselves in two or three parallel ranges, with an average height of 13,000 feet, and extend for hundreds of miles beyond the distance that would equal the breadth of the United States.

This is one explanation of the strange fact that South America notwithstanding her vast natural resources of unworked mines, of unbroken forests, and marvelous possibilities of wealth, is still virtually trackless, unprofitable, and undesirable, so far as the commercial world is concerned.

The Perennially Snow-clad Peak—Mt. Hood

In the place of a burning, unendurable heat, that might be expected beneath a torrid, equatorial sun, there are zones of cool and healthy climate. Such inviting resorts are found in the huge plateaus that divide the Columbian range from that farther south.

Bolivia has a population of about 2,000,000, and is made up of a great plateau of the Andes. South of the Equator are Ecuador and Peru, occupying a portion of what is known as the great central plateau. Here, the country, for a distance of hundreds of miles, maintains an average height of Pike's Peak. In the neighboring waters off the coast of Chile, is situated what is sometimes called, "The Island of Robinson Crusoe." Here, for three years, the man represented in literature by that name, waited for a friendly ship to take him back home. The island is also mountainous, and it was one of its lofty peaks, that was his watch tower, from which height ships could be seen at a great distance on the ocean. Spain condemned some of her worst criminals to the rock-bound almost inaccessible caves of this region. From one of these dizzy heights, criminals were given a chance to leap for freedom. But no one ever survived such an experiment, to enjoy the liberty they thus sought to gain.

Recently, an officer in the United States Army has been exploring among these mountains with his machine. He is known as an intrepid aviator, and succeeded in flying from northern Chile to LaPaz, Bolivia's capital, rising up three miles above the plateau to accomplish the journey.

Chile is a long narrow strip of land, lying between the Andean divide and the sea, and does not exceed 100 miles in width. Long and laborious efforts have been put forth by the Presbyterians of the United States, to teach the natives of Chile, and bring to them the Bible. This section of our neighboring continent covers an area of 2,620 miles.

The journey from Guayquil, port of Ecuador to Quito, the plateau capital, requires two days by railroad, although the distance is only 280 miles. Vast fortunes were required to lay tracks among these mountains. The building and repairing of these railroads require the most skillful engineering, and laborers who can be trusted.

South American history of four hundred years ago is linked up with gold, silver, emeralds and other valuable gems, wrested from the earth's caverns through slave labor under the cruel Spanish regime.

Ecuador is rich in mines of precious stones, but the great expense and labor involved in opening that country's untouched mines, have left the coming generations in promised possession of these marvelous natural assets. At present, the mines of the Colombian Andes export emeralds, gold, silver, copper, iron, lead, coal and platinum. A great difference is noted in the increase of the output of minerals where railroads have been built.

Sailing into the great seaports of the world from the Andes of Bolivia, the ships bring silver, lead, tungsten, bismuth, antimony, tin and copper.

What is vanadium? It is a substance highly prized in commerce, because it has made possible stronger steel when mixed as alloy. Nearly all of the world's supply of this substance is produced by Peru. Here also are mines rich in silver and copper.

As the castles of English nobility were in days of old protected by the draw-bridge, and made as inaccessible as possible, so these natural treasure-castles amidst unhewn rocks, are protected by the great mountains and caverns and impassible cliffs.

The gold hunter is challenged by Chile's daily earthquake, by the perpendicular crags, by the raging mountain torrents, and other dangers that forbid such an attempt at present.

The earth's surface does not attain to its greatest height in the western hemisphere. Mt. McKinley, in Alaska, lifting its snowy head to a height of 20,300 feet, is the highest land in North America. Mt. Whitney, towering skyward for 14,500 feet, is the tallest rise of ground in the United States proper.

Mt. Everest, the giant mountain of giant mountains, looks down upon its Asiatic companions from a height of 29,002 feet. In looking up a good answer to the question, "Of what use are mountains?" much valuable information may be obtained.

Please find this Psalm, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever more."

Grand Rapids, Mich.

WHEN I AM GONE

When I am dead—if men can say,
He helped the world upon its way,
With all his faults of word and deed
Mankind did have some little need
Of what he gave.
Then in my grave
No greater honor could I crave.

If they can say—if they but can,
He did his best, He played the man.
His way was straight, His soul was clean,
His failings not unkind nor mean;
He loved his fellowman, and tried
To help them, I'll be satisfied.

But when I'm gone—if only one shall weep
And feel that life is something bare
Because I am no longer there;
Call me a knave, my life misspent,
No matter, I shall be content.

—Anonymous.

If we recognize faithfulness in others and encourage the good in them we will not only render them help but also make our own lives happier and more useful.—Selected.

"How true are the words of Scripture, 'Trust also in Him and He shall bring it to pass.'"

"When we are in Christ Jesus circumstances shall never be our Master."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

"As he thinketh in his heart so is he." What is the standard of your thought life? It does not take long to estimate the character of a man if you can hear what he talks about throughout the course of a day in business, society and the home. He may not have occasion to talk so much on Bible themes and religion. Nevertheless his thought life will be manifest in the savor of his speech in one way or another. "I am not a Christian professor," said a man to me recently after he had been talking about various matters in my presence for an hour. "I knew that already," said I, "by the way you have been speaking." He had been talking of various experiences in which he was an active figure The Christian professor reveals him or her self in much the same way. You may guess that they make a profession; but you know that they are not very devoted because they do not have the anointing of grace in their talk. Just as the flower gives off its fragrance in the air where it blooms, so the Christian sheds fragrance in the very atmosphere of his surroundings. But that atmosphere cannot be put on in a minute. Our heart must be in it and the thoughts must well up from the abundance of the heart as its habitual exercise.

While we think of New-Year resolutions we must consider a deeper theme than a passing sentiment of our thoughts. Grace and power must so grip the inner life until the very thoughts of our hearts are moved into right channels and fixed upon the higher plane of life with a stability that is not easily changed. Such a turning over of a new leaf is the only worth while kind. Reader, What are the controlling forces of your thoughts? That will tell what you are.

* * * * *

What Shall I do With My Life? The kind of answer that you give to this question will be manifest in your daily life. Not one kind of an answer for the meeting and a different answer in the daily life will serve. This would only put us on a more degraded plain. **Hear and do.**

Worship God. Any other worship marks us as a perversion of God's handiwork and branded with an ignominy that sooner or later means calamity unless we turn. If the rising generation does not mean to reverence the name of the Lord, we may easily expect any kind of an end and an open gate to all manner of wickedness.

Associations. Life is continual association. We associate the leaves and the flowers with the warmth of spring days, the fruit and the food thereof with summer and autumn, barren trees and chill winds in wintry days. In order to maintain our equilibrium we must adjust our clothing and food to meet the changes of the season. The people with whom we associate will either affect us for good or bad. The bad must be met with a proper equipment or else the chill will do us harm. The good must be given full access to our hearts if we would enjoy the full benefit of their sunshine.

City Missions, the nearest.—This will give you a chance to do something for those toward whom you are particularly responsible. May this study lead to such thoughts and prayers and activities that the city missions will feel the effect and souls will rejoice the more with a Savior's love.

* * * * *

May the New year bring much joy and blessing to each life.

THE TEN COMMANDMENTS—WORSHIPING GOD (Jr.).—Ex. 20:1-7; Psa. 96.

Topic for January 8

MOTTO

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

MEDITATIONS ON THE TOPIC

I. **The Only True God.**—There is but one God. All other gods are but an invention of the vain imagination of men and are but a lie. God does not want His creatures to be worshiping lies when they owe to Him all that they have and are. It is from God that we have life and breath, food and clothing, and every blessing that can be named. Those who worship the works of their own hands or even worship some of the objects which God has made, as the sun, moon or stars, are putting their trust in a lie. Nothing created or made has power equal to God. And such things cannot help or bless those who worship. But the true and living God who gives us all things asks us to worship Him only because He is the only One. "Look unto me and be ye saved; all ye ends of the earth, for I am God and there is none else."

God, our Creator has power to bless and He also has power to punish men for their wickedness. Such a God ought to be regarded with the greatest reverence and the deepest love. The better we learn to know Him and His wonderful works of goodness and power the more we will be made to feel like loving and praising Him. And when we behold His mighty power to punish those who hate Him and who disobey His holy laws, the greater will be our respect for His righteous ways and our fear to do wrong. If we but stop to consider what glory is due to God from our lips and our lives we would not be so ready to give glory to things that have no glory except what God has first given them. God wants the truth in our lives and is displeased when we embrace the untruth about Him or anything else.

II. **The Text.—Ex. 20:1-7.**—This passage is the first part of the Ten Commandments. It appeals to Israel by the goodness of God to them, to serve Him supremely. They are to fear Him, also, in consideration of His jealous wrath exercised in righteousness against sinners.

Psa. 96.—This is a call to worship in which the worthiness of God is set forth. Men are exhorted to come in the right manner before Him and to give Him the honor due Him.

OUTLINE STUDY

I. **God Alone is Worthy of Worship.**
1. He is our Maker.—Psa. 96:9.
2. He is the Creator of all things.—Isa. 40:25, 26.
3. He is almighty and all-wise.—Isa. 40:28.
4. He is good.—Psa. 118:28, 29.
5. He is able to save all.—Isa. 45:22.

II. **Other Gods cannot Compare with the Living and True God.**
1. They are senseless.—Deut. 4:28.
2. They cannot help any one.—Isa. 45:20.
3. People who claim to be of God are foolish to make a god.—Acts 17:29.
4. Material gods are corruptible.—Rom. 1:22, 23.
5. They cannot do good or evil.—Jer. 10:5.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Worship."**
2. Why Worship the Living God?
3. How to Worship God.

For Others.
1. Some Expressions of Worship.
2. Unworthy Actions Among Worshipers of God.

PERSONAL THOUGHT

My Creator is worthy of all Praise and Adoration.

SEED THOUGHTS

"Awake my soul to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His loving kindness, oh, how free!

"He saw me ruined in the fall,
Yet loved me notwithstanding all;
He saved me from my lost estate,
His loving kindness, oh, how great!

"Tho' numerous hosts of mighty foes,
Tho' earth and hell my way oppose,
He safely leads my soul along,
His loving kindness, oh, how strong!

"When trouble like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood,
His loving kindness, oh, how good!"

—Samuel Medley.

THE PERSON OF CHRIST.—Heb. 1:1-12; 2:9-18.

Topic for January 15

MOTTO

"God manifest in the flesh."

MEDITATIONS ON THE TOPIC

I. **What Think Ye of Christ?**—Upon our conviction and answer to the question as to who Christ is and what we think of Him depends our salvation. If we think of Christ as the Scriptures have portrayed Him and then behold in Jesus the fulfillment of that picture and embrace Him as our own upon the conditions laid down in the plan of salvation, we shall have the greatest treasure the world has ever known.

"God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." "Who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of men: and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

"The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

"What think ye of Christ?" Do you in heart believe in His Sonship, His Lordship, His glory at the right hand of God to-day? Do you connect Jesus with this divine personality described and accept His death as the atonement for sin? Then open your mouth and speak the conviction of your heart and blessings are yours.

II. **The Text.—Heb. 1:1-12; 2:9-18.**— This passage portrays God speaking to us by His Son who is the object of worship in heaven and the One who was sent into the world to suffer for the sin of man. He was made like unto man for the sake of being able to sympathize and to make a reconciliation for sins.

OUTLINE STUDY

I. Christ Was Divine.
1. He was with the Father before the creation.—Jno. 17:5; Jno. 1:1, 2.
2. He was with God in creation.—Jno. 1:3.
3. He had the same authority as God.—Matt. 28:18.
4. He had foreknowledge.—Jno. 6:64.
5. He had all knowledge.—Jno. 16:30.
6. He had almighty power.—Rom. 1:3, 4.
7. His works declared Him divine.—Mark 2:5-10; Jno. 10:17, 18; 11:25; Matt. 8:26; Luke 4:33-36.
8. He was equal with God.—Phil. 2:6.

II. Christ Was Human.
1. He was God manifest in the flesh.—I Tim. 3:16; Jno. 1:14.
2. Born of a human mother.—Luke 2:7.
3. Made in the likeness of men.—Phil. 2:7.
4. He experienced what men experience. —Matt. 26:37; Luke 2:40; 4:2; 8:23; Luke 9:58; Jno. 4:6; Luke 24:39; Heb. 4:15.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Christ."**
2. Jesus, the Son of God.
3. Jesus, the Babe of Bethlehem.

For Young People.
1. Proofs of the Divinity of Jesus Christ.
2. The Purpose of His Humanity.

For Older People.
1. The Eternity of Jesus Christ.
2. The Comfort of Divinity in Humanity of Jesus.

PERSONAL THOUGHT

How I should appreciate the condescension of the Son of God! How we all should adore Him and worship Him who is so great in goodness and compassion and humility though equal with God in person!

SEED THOUGHTS

"Jesus! How does the very word overflow with sweetness, and light, and love, and life; filling the air with odors, like the precious ointment poured forth irradiating the mind with a glory of truths on which no fear can live, soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all weakness, the supply of all our wants, the fullness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue confess. Jesus! our power; Jesus! our righteousness, our sanctification, our redemption—Jesus! our elder brother, our blessed Lord and Redeemer. Thy name is the most transporting theme of the Church, as they sing going up from the valley of tears, to their home on the mount of God; Thy name shall ever be the richest chord in the harmony of heaven, while angels and the redeemed unite their exulting, adoring songs around the throne of God."—Geo. W. Bethune.

"Oh, could I speak the matchless worth,
Oh, could I sound the glories forth,
Which in my Savior shine!
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In tones almost divine,
In tones almost divine."—Sam'l Medley.

CHRISTIAN STANDARDS IN LIFE—ASSOCIATIONS.—Eph. 5:1-21

Topic for January 22

MOTTO

"Walk in the way of good men, and keep the paths of the righteous."

MEDITATIONS ON THE TOPIC

I. **Associations.**—The associations of a Christian life should be of such a character that Jesus can always be asked to join the company. Where Jesus can be a welcome guest there I can well be present also. But where the blessing of Jesus cannot rest there I cannot stay.

Jesus did not take the "holier than thou" attitude in His associations. If Jesus had done so, He never could have come to this earth as He did and dwelt among men. He came to bring life and blessing to sinsick souls and to call the sinner to repentance. When criticized for His friendliness toward sinners, He replied, "They that are whole have no need of a physician, but they that are sick."

But Jesus was not found in any company as a partaker of lusts and evil deeds. He never yoked Himself with unbelievers and thus became a partner in their deeds. He is characterized as being "separate from sinners." We cannot afford to have any person in close friendship whose character and influence leads us away from the paths of righteousness and truth. We cannot attend any gathering of persons whose avowed purpose is ungodly in character and in which we may not use the opportunity of time to set forth the things that point men to God.

We may indeed be compelled to be in a crowd of mockers as Jesus was when taken prisoner and tried for His life. But under such circumstances the grace will be given to the faithful to witness by a good confession and thus magnify the truth in the midst of the darkness and error. None who love the ways of God and righteousness will voluntarily choose evil association. Our delight is in the company of Christ and in the works which He would have us do.

II. **The Text.—Eph. 5:1-21.**—This Scripture sets forth the life which characterizes a true follower of the Lord. He has no fellowship with the unfruitful works of darkness but rather reproves them. But He lives in fellowship with the Spirit in which fruit of all goodness and righteousness and truth are brought forth.

OUTLINE STUDY

I. Personal Contact.
1. For good.—Prov. 13:20; Eccl. 4:9-12; Luke 6:19.
2. For evil.—Prov. 12:11; 14:7; 20:19; I Cor. 15:33.

II. The Yoked Company.
1. Not with unbelievers.—II Cor. 6:14-18; Ex. 23:2.
2. Fellowship with the Righteous.—Psa. 119:63; Matt. 18:19; I Cor. 1:9, 10.
3. Applications:
    a. Marriage.—Mark 10:6-9; I Cor. 7:39; Ezra 9:14.
    b. Business.—II Chron. 19:2; I Tim. 5:22.

III. For the Welfare of Sinners.
1. Eating in a social way.—Matt. 9:11-13.
2. Seeking to save.—Luke 19:1-10; I Cor. 5:9, 10.
3. To rebuke the erring.—I Cor. 5:11-13; II Thes. 3:14, 15.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Fellowship."**
2. Keeping Good Company.

For Young People.
1. How Associations Affect Our Lives.
2. Associations that Are Helpful to Others.
3. Purity in Association.

For Older People
1. Keeping Fellowship With Jesus as we Associate with Fellowmen.

PERSONAL THOUGHT

Let my life be kept by the grace of God in the fellowship of the Spirit and in such associations with fellow men that I may be free from all guilt and defilement and may shine for Him at all times.

SEED THOUGHTS

"Keep thyself pure! Christ's soldier hear,
Through life's loud strife, the call rings clear.
Thy Captain speaks: His word obey;
So shall thy strength be as thy day.

"Keep thyself pure! for He who died,
Himself for thy sake sanctified;
Then hear Him speaking from the skies,
And victor o'er temptation rise."

—Adelaide Plumtre.

"Follow the path of Jesus,
Walk where His footsteps lead;
Keep in His beaming presence
Every counsel heed;
Watch while the hours are flying
Ready some good to do;
Quick while His voice is calling
Yield obedience true."—Sel.

OUR NEAREST CITY MISSION.
Psalm 96

Topic for January 29

(Continued on page 30)

ASPIRATIONS FOR THE NEW YEAR

Selected From the Moody Bible Institute Monthly

JOY AND CONTENT

By Fred Scott Shepard

"Good morrow!" says New Year,
A smile on his face.
"I bring you fair tokens
Of kindliest grace;
May naught in the future
Give cause for regret,
Nor leave recollections
You fain would forget;
Each day has its purpose
Of such good intent,
That found, should give fruitage
Of joy and content."

REJOICE, YE RIGHTEOUS

By Gertrude Robinson Dugan

Rejoice and gladden this new year!
Rejoice that God is ever near!
Rejoice that He will pardon sin!
Rejoice in perfect peace within!
Rejoice that He directs thy way!
Rejoice, He hears you as you pray!
Rejoice, tho' what seems ill betide!
Rejoice, God's best is ne'er denied!
Rejoice that Christ may soon return!
Rejoice, for 'tis for this we yearn!
Rejoice o'er wanderers lost but found!
Rejoice, ye saints, the world around!

MY WISH

By Ervin S. Hall

Whate'er the future holds in store,
Grant this one thing to me,
That simple faith of other days
May clearer, stronger be.
That I may have the gift to see
The good that others do;
And in my efforts to be just,
Forget their failings, too.

MY ONLY PLEA

By Walter J. Kuhn

Just one thing, O Master, I ask to-day,
Now that the old year has passed away
And a promising new year, through grace of Thine,
With all the dreams of youth is mine—
Just one thing I ask as I onward go,
That I'll walk with Thee—not too fast, nor slow;
Just one thing I ask and nothing more,
Not to linger behind, nor run before.
O Master! This is my only plea—
Take hold of my life and pilot me.

SO LET IT BE

By W. H. Kielhorn

O Lord,
I ask not that my lot may pleasant be,
But that in all, Thy presence I may see;
If pain and sorrow best reveal to me
Thy will, Thy presence, my Gethsemane,
Just give me grace to pray, "Lord, let it be."
O Lord,
If rev'ling joy my ear shall close to Thee,
I pray, in such a time Thou wilt not flee;
But speak in voice more firm, tho harsh it be
And harsher still, 'till Thou hast wrested me
From hellish doom, to heaven's destiny.

THYSELF

By Edith L. Young

I turn from questions to Thyself, Christ Jesus,
I bring my doubts, misgivings—all, to Thee
Like one of old; and as of old to Thomas,
Thou dost reveal Thyself, my Lord, to me.

LEARNING AN AFRICAN LANGUAGE

By Mrs. V. E. Veary

Six months have passed since we first came to Koutou. What memorable months! Surely goodness and mercy have followed us all the way.

After practically three months' work on the building and the clearing of the bush on our Mission plot, we started trying to get the native language, "Gumbai."

For weeks and weeks we struggled trying to get an insight into the language of these people. Always paper and pencil handy, straining our ears to get the right sounds. But the people were afraid of us, and would either through their fear speak hurriedly or too softly for us to distinguish one word from the other. It seemed hopeless at first. We had no reliable person to interpret. None of the men or boys working for us belonged to this tribe. It was a case of beginning right at the bottom. So the first step was to find out the words in Gumbai for, "What is this?" We got it from one of our own boys, and thus got to work.

We would go into the village, stop at one of the compounds and greet the people, "Lafiya bo," "Good day to you," and the longer you rest on the "bo" the better. The natives make a "bo-o-o-o" of it.

After the greetings we begin to speak with our hands, probably point to one of the women pounding grain, and say "What is that?" "I pan ndi wa." You tell what that is. On we go like that and soon we get the names of a number of things, but the question is, "how to put them together." One day several women came into the compound bringing eggs and flour. They sat outside on the ground, and I went out to greet them. They are afraid to come to us, so we must go out to them. For their eggs they get a little salt, and they are pleased. After a few minutes' silence I hear, "Tao mbe' lum," and up they get and away they go. So we conclude "Tao" must mean "to go." However, we wait to hear it again to be perfectly sure. The next day the chief's wife came to greet us, and as she rose up to go she said, "Mao mbe' lum." We compare notes "Tao-mao," and discover Tao means "We go," and "Mao" I go. Another instance, we are attending the patients giving them treatment and one woman goes to tie on her bandage, but the dressing is not finished, so we motoion for her to stop, and we hear one of the others say (who has noticed our hand sign) "Ari to." We repeat it until we get to the house, and we say, "To" means rest, for our boys say at night, "To be' lafiya." Yes! "To" is "rest," but what can "ari" mean. We await some other opportunity and we hear one of our boys say, "Ari kusa man." "Kusa man," we knew, meant "hens water." So all of a sudden it dawned on us "ari" meant "give." Thus the words the patient said, "ari to" were made clear. "Give rest," i. e., don't touch the bandage yet.

Such things may seem simple, dear friends, but each small discovery leads to greater ones. Oh! the joy and encouragement we get, after weeks of struggling in the darkness the light begins to come. We cry out in praise and thanksgiving to God for His blessed Holy Spirit, our Teacher, who gives to us light and understanding. So the language progresses, and soon we hope to tell forth to these people the glorious message of Redeeming Grace.

Is your time only spent in study? you may ask. No! It is spent in serving, in living out some of the blessed truths. Letting Christ live **His** life through us, **His** touch upon the patients who come to us for treatment, **His** patience shown to those who work with us, our house boys who need much training, **His** love manifested and imparted to these needy ones all around us who know not what love means.

During these first months here we have learned that our lives must show forth His praise, as much as our mouths. The Holy Spirit has been working, and already we see the barrier of fear breaking down. Now some of the women come into the house to greet us, the men come in to see the pictures and help us with the language. Before they were afraid to come near the door. They did not know us and were suspicious of us.

Let us not be weary in well doing, beloved co-laborers; in due season we shall reap if we faint not. The grinding, the hard work, must come before the reaping. But we who believe are assured that when He cometh to make up His jewels, some, yea many shall be gathered from this tribe to adorn His crown.—African Sudan Missions.

IS ANY LIFE COMMONPLACE?

Dorothy C. Kemrer

To be commonplace means to be ordinary, dull or uninteresting. A person may allow his work to become dull and uninteresting, but his life in itself is not commonplace. Think hard as we might, we cannot point out one occupation which is necessarily ordinary or dull. True, some lives are much more interesting than others, being full of exciting and new experiences daily. But to anyone, life is more or less serious.

Probably the most exciting days are

those of childhood. Every day at school a boy meets his playmates and has new experiences with them. Each day's lesson is different from the one of the day before. He is anxiously looking forward to the time when he will be a grown-up man.

One of the most ordinary lives is that of the factory employee. Surely, this is not a life to be coveted, yet there are attractions in this work, too. As he sees the products of his labors, he is spurred on to work harder and longer.

Probably one would think that the life of an aged grandfather or grandmother must be commonplace. But do not these people take a peculiar delight in talking over the events of the past, of the days when they were young? And do they not enjoy making what they can with their hands?

We might enumerate a hundred or more vocations and find that all of them have some bright outlook. The student is ever learning from books, the teacher from books and experience, the salesman is constantly coming in contact with individuals whom he has never met before, the merchant enjoys handling varieties of goods, and so we might go on to show that every vocation has its attractions.

Even a rainy day does not make life commonplace. Perhaps many persons might truthfully say with Riley, "When God sorts out the weather and sends rain, Why, rain's my choice!" There is something fascinating about sitting indoors and watching the rain fall. Even to be out in the rain is thrilling to some.

To get the most out of life, one must regard it as serious. "Life is real, life is earnest, And the grave is not its goal." He who sees nothing more in living than a mere succession of days is to be pitied. To regard life as serious does not mean that it shall be boresome—rather the opposite. There is no use to complain or worry when things go wrong. To take an optimistic spirit is far better. There is a difference, however, between the optimistic disposition and the happy-go-lucky. The latter type of individual assumes rather a careless attitude, which is certainly not a virtue. To be optimistic is to do one's best and then be satisfied. It is to consider one's self not a victim of circumstances, but rather a character privileged to make the best of circumstances. Life will be just what it is made.

All depends on the outlook whether a life will be commonplace or not. If one takes a pessimistic attitude and regards life as dry, and makes no effort to keep himself happy, of course his life will be uninteresting. But if he determines to make the most of every day and takes advantage of all the opportunities each day effords, and if he profits by every mistake, his life will not be dull. Therefore, I say a life is as commonplace as one chooses to make it.—E. M. S. Journal.

"When God is making a character, He does not always test in the same way; He is never in a hurry."

SILENT COMPANIONS

Ida Boyer

"Dreams, books, are each a world; and books, we know
Are a substantial world, both pure and good.
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow."

Reading is a fascinating game that anyone can play at will. However, it is not a simple but a complex thing, for to get the most out of reading we must cultivate ourselves so that we can appreciate the message which the author intended to convey to the reader.

The idea that reading is just a process of receiving information and pleasure from a book is incorrect. Giving is essential to receiving. If we have nothing to give we receive nothing in return. This means that reading is creative. A certain writer sees something beautiful, and weaves this vision into words; then the reader's task is to re-create this beauty in his own mind and soul.

It has been said that Life and the Book are but two forms of the same thing. To the new poem or drama we bring all that we have lived and known in the past. The richer this experience, the more glorious is the atmosphere into which the new poem has brought us.

Literature is the expression of the meaning and beauty of life, two things without which we would not wish to live. Through many books we are shown the relationship between man and nature. A glimpse into Bryant's famous poem "Thanatopsis" reveals this:

"To him who in the love of nature holds
Communion with her visible forms,
She speaks a various language."

By reading, we are taught to crowd into our lives enjoyment and experiences that enrich us. We are also furnished recreation and growth. We find language of such enduring charm that we treasure it and will not let it die.

Books are silent companions, as far as their inability to actually speak is concerned. However, they take us into a field of imagination where we become acquainted with new people, new ideas, and new things. For instance, anyone who likes Indian stories, by reading Cooper's novels, finds himself living with the different characters in these stories. His interest is so exclusively attracted to the thrilling scenes which take place that he wishes he might in some way prevent the treacherous deeds done by the hand of the cruel Magua.

Another illustration of finding our very souls in what we read is that of Joseph, taken from the Bible. Just at the moment when those heartless brothers plot among themselves to dye his coat and leave his father under false impressions, our interest is so completely drawn to the fate of Joseph that we would be willing to exert our utmost efforts in order to mitigate the cruelty of their conspiracy.

Thus, from that viewpoint, books speak. We read certain books which stir our feelings and prompt us into action. This influence has either good or bad effects. A story of a criminal who is exceedingly cunning and hard to control is not likely to create a desire in the reader to follow such an example. But, on the other hand, a character who proves his worth by his deeds and actions will benefit the reader.

Of course, the most helpful of all Silent Companions is the Bible. In it may be found the only perfect example of man. If we allow our lives to be influenced by Christ's life, there need be no doubt as to whether the influence is good or bad.
—E. M. S. Journal.

EASTERN MENNONITE SCHOOL
Harrisonburg, Va.

Special Bible Term

January 4 to February 14, 1928

Ministers' Week

February 6 to 10, 1928

Faculty and Courses

Noah H. Mack, New Holland, Pa., Special Instructor.—Bible Doctrine, Genesis, Acts of Apostles, Pauline Epistles, Christian Fundamentals (Ministers' Week).

Noah E. Miller, Springs, Pa., Special Instructor.—Teacher Training, I and II Kings, Gospel of John, Church History, Devotional Studies (Ministers' Week).

Henry B. Keener, Harrisonburg, Va., Special Instructor.—Personal Work, Music, Chorister Training.

George R. Brunk, Denbigh, Va.—The Minister and His Work (Ministers' Week).

Amos D. Wenger, Harrisonburg, Va.—Bible Geography, Evangelism (Ministers' Week).

John L. Stauffer, Harrisonburg, Va.—Evangelism (Ministers' Week).

In addition to the classwork, all of the good things that are found in regular school life are open to the special Bible term students. Among these may be mentioned a very interesting and profitable series of special public programs consisting of lectures on varied themes, musical and literary programs, etc. Several of these lectures will be of special value to young people who are meeting the problems of life as will be observed in the following titles: "Social Problems," "Finding One's Place in Life," "Growth in the Christian Life," and "The Bible Student's Library." Among other good things found in regular school life may be mentioned the Prayer Circles, Weekly Devotionals, Mission Prayer Meetings all of which enrich and deepen the Christian life.

What greater opportunity is open to young people than to spend these six weeks in such a profitable manner as through Bible study. Let us be diligent to become not only approved workmen but also such who need not be ashamed before God. When God chose the great leaders Moses and Paul he put them through years of training before they entered their labors. Should we not spend a few weeks? Do not allow opportunities to pass by unappropriated.

"If we have the hearts and hand of the Living God with us, we need not fear. If we can say, 'The Lord is my Shepherd,' we can assuredly add, 'We shall not want.'"

Y. P. M.

(Continued from page 27)

MOTTO

"Give....in the name of a disciple."

MEDITATIONS ON THE TOPIC

I. **The Nearest City Mission.**—It behooves us to always do our utmost to reach the souls of the lost and to provide for their spiritual nourishment. We are not alone interested in the souls of our home community, but in the souls of all within our power to reach. Jesus sent the man who was delivered from a legion of devils to his friends to tell how great things the Lord had done for him. He sends us likewise to our friends at home. But Jesus does not stop with the home. His program reaches next to the neighbors and the neighboring community and then to the uttermost part of the earth. Surely if we are interested in foreign missions we are vitally interested in home missions. If we are concerned for those of a strange tongue we should be concerned for those of our own tongue.

We ought to know about the needs of our nearest city mission, because it is more accessible to us than any other. And while we are interested to the full extent in this mission, it will interest us more in all other missions of like character and thus in missions everywhere. This is normal missionary interest. Any other kind may be born of ambition or love of enterprise or adventure. This is not to be construed against any individual whom the Lord has called to the foreign field because they may be fitted there. We cannot all be at all the fields at once. But for the Church to neglect the home mission generally while operating in the foreign field is to destroy her power to do effective work anywhere.

What do we know about our nearest City mission and are we doing what we can by prayer and service to help the work along?

II. **The Text.—Psa. 95.**—This Psalm is an appeal to all the earth to worship the Lord. In order that this may be done, people everywhere are exhorted to tell the nations that the Lord reigneth. The entire psalm breathes a missionary spirit looking to the glory of God.

OUTLINE STUDY

I. What City is It?
1. How many people in it?
2. What industries are carried on?
3. What conditions financially, socially, spiritually are there:
    a. Among the poor?
    b. Among the wealthy?
    c. Among the middle class?

II. Our Mission in this City.
1. How long has it been there?
2. Who are the present workers?
3. What lines of activity are conducted?
4. How the country churches can help:
    a. Materially.
    b. With workers.
    c. By prayer.
5. Opportunities untouched in the city. (Study Matt. 25:31-46 for suggestive lines of opportunity.)

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Serve."**
2. Something to Do for Christ.

For Young People.
1. The Aim of Our City Mission.
2. Opportunities for Service in the City Mission.

For Older People.
1. Our Contribution to the City Mission.

PERSONAL THOUGHT

Am I following the Lord's program for the spreading of His truth to everyone in all the earth? Am I concerned to do my part?

SEED THOUGHTS

"I thank God that the Gospel is to be preached to **every** creature. There is no man so far gone, but the grace of God can reach him; no man so desperate or black, but He can forgive him."—D. L. Moody.

"Men may glorify the fatherhood of God, and the brotherhood of man, but such beliefs will never send missionaries to face the malarial belt of Africa, or the cannibals of the South Pacific. Only such tremendous truths as gather around Sinai and Calvary—man's redemption, life, death, heaven, and hell—can inspire to such undertakings."—W. M. Taylor.

"Our country's voice is pleading
  Ye men of God arise!
His providence is leading,
  The Land before you lies;
Day-gleams are o'er it brightening,
  And promise clothes the soil;
Wide fields for harvest whit'ning,
  Invite the reaper's toil."

—Mrs. G. W. Anderson.

THE PERILS OF SECRET ORGANIZATIONS.—Prov. 1:10-19; Jno. 3:19-21

Topic for February 5

MOTTO

"Let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

MEDITATIONS ON THE TOPIC

I. **The Peril of Darkness.**—Darkness and secrecy go hand in hand. Darkness hides men from the eyes of others. It affords a cover under which the wicked have an opportunity to do their works of evil. It affords a harbor for those who want a protection from the wrath of man against evil doers. A good man passes through the shadow of night as well as a bad man. But the good man does not shrink from the light. He is ready to have his works by night and by day investigated. What he speaks in the secret chamber he is glad to have proclaimed upon the house tops. But with the worker of iniquity it is not so. He binds his friends and companions by oaths and threats so that they will not unveil what they know about his conduct. By bribes and by fear and by common evil doings men cover one another's deeds from the knowledge of other men. "Don't tell Mother or Father," says the son or daughter to brother or companion. "If you tell on me then I'll tell on you." This is the spirit of secret organization formed in the child which finds its larger development in the secret organization of grown men.

God has ever declared that He is against those who work in darkness to carry on their evil doings. He has declared that His eyes are in every place beholding the evil and the good. "The darkness hideth not from Thee," declares the Psalmist. Those who resort to secret organizations for selfish benefits not only put themselves in an evil place but endanger society by encouraging such organizations.

II. **The Text.—Prov. 1:10-19.**—This Scripture shows the evil motives of those who hide to destroy the innocent. It warns the young of banding with such secret plans for gain.

Jno. 3:19-21.—The lover of evil hates light. But the lover of truth voluntarily comes to the light to show the sincerity of his doings.

OUTLINE STUDY

I. What is a Peril to Souls?
1. That which exposes them to great danger and loss.—Mark 8:36.
2. Unsuspected danger is a great peril. —II Tim. 2:26.
3. Ungodly bonds are a great peril.—I Pet. 2:19, 20.

II. Perils Of Secret Organizations.
1. Believers and unbelievers are yoked together.—II Cor. 6:14-18.
2. Secrecy forms a cover in which sin can harbor.—Micah 7:3; Jno. 3:20.
3. Organized secrecy has bonds and oaths to hold men contrary to the teaching of the Gospel.—Matt. 5:34-37; Jas. 5:12; Prov. 29:25.
4. They often have a false religious service.—Rev. 22:18, 19; Gal. 1:8, 9; Acts 4:12.
5. They undermine and destroy the home and the Church, God's own institutions.—Eph. 6:4; Heb. 10:25; Eph. 5:25.
6. They promote selfishness rather than charity.—Luke 12:15; I Cor. 13:4-8.
7. They undermine integrity in the government, by perverting justice.—Psa. 26:8-12.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Truth."**
2. My Home and My Church.

For Young People.
1. God's Plan vs. Man's Organizations.
2. The Danger of Secrecy.
3. The Danger of the Unequal Yoke.

For Older People.
1. The Peril of False Hopes.
2. The Bonds of Worldliness.

PERSONAL THOUGHT

Nothing that I do which cannot bear the searchlight of truth and be made known is unfit for the consideration of upright men.

SEED THOUGHTS

Where secrecy or mystery begins, vice and roguery is not far off.—Johnson.

"Yet, as churches have one thing in common—religion of some sort, so all secret lodges and organizations have one thing—organized secrecy, signified by grips, pass words, signs, some form of ritual, the oath or kindred obligation—in common; and practically all of them are modeled, to a greater or less extent, after Masonry, the mother of modern secret societies."—Doctrines of the Bible.

"History has proved that when churches tolerate lodge-membership among them it is only a question of time until these churches themselves are lodge controlled. 'A little leaven leaveneth the whole lump.'"—Doctrines of the Bible.

SHE WAS FULLY SATISFIED

One of Dr. Campbell Morgan's stories tells of a poverty-stricken fish-wife, who was found on Christmas Day eating a Christmas dinner which consisted of a piece of bread and a toasted herring. Her visitor said something to her of the poverty of the fare, and the old woman, with face aglow, replied: "Poor fare? Dear heart, don't you see the Lord has laid tribute on sea and land to feed me this blessed Christmas Day?"

MISSION

STUDY BOOKS

By Mennonite Authors

Message and the Message-bearer, The

By Daniel Kauffman. It was prepared to be used in Mission Study classes but will be found profitable for anyone interested in the message of salvation. It contains 160 pages and is divided into two parts—The Message and the Message-bearer.

Paper cover ....$ 35

Our Home Missions

By Alta Mae Erb. Especially prepared to be used in Mission Study classes. The book is divided into three parts—Rural Mission Work; City Missions; Charitable Institutions. A helpful treatise on the opening and development of our home mission work.

Paper cover ....$ 35

Our Missions in India

By G. J. Lapp. An interesting account of the organization and development of the American Mennonite Missions in India, and it also deals with the general mission work throughout that country. Adapted to Mission Study classes but of interest to everybody.

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South America: An Open Door

By J. W. Shank. Adapted for use in Mission Study classes. Divided into seven chapters dealing with the past and present conditions, resources and industries, religious problems, etc., of that country, with an appendix giving table of comparative statistics, bibliography, maps, and diagrams, etc.

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Present Day Religions

By J. D. Charles. This work was especially prepared for Mission Study classes under the direction of the Mission Committee of the Mennonite Board of Missions and Charities. It sets forth the facts concerning the prevailing religions of the present time, setting forth the claims of Christianity as the only true religion.

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Cloth 75

Christian Worker, The

By Daniel Kauffman. A valuable book for the prospective mission worker. The Home, Home Church, Home Community, Neglected Rural Fields, City Missions, and Foreign Missions each have a chapter devoted to their study. About 150 pages.

Paper cover ....$ 35

MENNONITE

PUBLISHING HOUSE

Scottdale, Pa.

ANNUAL EIGHT WEEKS' BIBLE COURSE

To be held at the First Mennonite Church, Kitchener, Ont., Jan. 2 to Feb. 24, 1928.

Instructors, S. F. Coffman, O. Burkholder.

The Bible will be taught as the fully inspired Word of God.

The course of study has been arranged so as to cover the Bible in six years this being the fifth year.

The following subjects are assigned to S. F. Coffman:

1. Old Testament—Major Prophets.
2. New Testament—Bible Study Methods, I Cor. and II Cor.
3. History — American Mennonite and Home Missions.
4. Vocal Music.

The subjects assigned to Oscar Burkholder are as follows:

1. Biblical Course—New Testament History.
2. New Testament—Acts of the Apostles.
3. Christian Work—S. S. Methods and S. S. Lesson.

Bishop C. F. Derstine has kindly consented to give special lectures throughout the course which will be especially interesting and helpful to the student body.

Competent nurses will also give lectures to both girls and boys on Hygiene, First Aid, and Home Nursing, etc.

During the third week of the course a Sunday School Superintendents' Conference will be held, programs of which will be issued later.

During the fifth week of the course a Minister's Program will be rendered, programs of which will also be issued at a later date.

The new Bible Study Annex is nearing completion, which will enable us to accommodate at least 165 students in the main class room and with another in the basement we shall have ample room for students for years to come.

Tuition, fifty cents per week.

Board will be furnished by the Boarding Club, thirty-five cents per day, for five school days per week.

Rooms can be procured at reasonable rates.

Our enrollment last year was 102. We urgently request pastors, parents, workers, former students, as well as prospective students, to aid in making possible a still larger attendance this coming term.

As this is one of the few short Bible terms given in this part of the Province we extend a cordial invitation to all lovers of the Truth to attend, regardless of Church affiliation.

A special invitation is extended to all those interested in the Special Conferences to be held during the term.

A card of Rules and Regulations of the Bible School for the benefit of the members of the class will be handed to every student. Parents sending their sons and daughters can procure one of these cards by writing to the Class Secretary. Any other information regarding the school will be cheerfully given.

Class Corresponding Secretary

Miss Ada Snyder, Breslau, Ont.

Bible Study Board

Moses M. Brubacher, Secretary,
R. R. 1, Waterloo, Ont.
J. W. Witmer, Treasurer, Petersburg, Ont.
C. C. Cressman, Plattsville, Ont.

"Oh, that we might unite in breathing this one grandest, deepest, widest, richest prayer—inclusive of all prayers—this valedictory prayer of Holy Writ, Come, Lord Jesus!"

CHOICE

MENNONITE

PUBLICATIONS

Building on the Rock

Written by our India Missionaries. It describes the work of the American Mennonite Mission, Dhamtari, C. P., India, from 1899 to 1924, the first quarter of a century of its existence. The book begins with a sketch of how the work was begun and its later growth and development under the blessing of God. The various activities of the Mission are described in an interesting way and biographical sketches of all the missionaries who served during the first twenty-five year period are given. The book contains 200 pages with 127 illustrations and several maps. Size 7 x 9 inches.

Cloth Binding ....$ 2 50

Mennonite Handbook of Information

By L. J. Heatwole. The book presents historical data relative to the rise and progress of the Mennonite Church in America. This work is a studied presentation of every link of the chain of events leading from its earliest beginnings up to the present day in maintaining the Articles of her Confession of Faith. 192 pages. Size 5 1-2 x 8 inches.

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Ideal Christian Home, The

By J. S. Shoemaker. An admirable discussion of the home relationships, duties, and responsibilities. Presenting the basic principles upon which a Christian home should be established and touching the special part of the different members of the family in making a true Christian home. Printed on buff colored paper and attractively bound in cloth. 176 pages. Size 5 1-2 x 7 1-2 inches. Very suitable as a gift. Each ....$ 1 25

Ready Scriptural Reasons

By Geo. R. Brunk. This book turns the Gospel light upon many questions which are asked by earnest inquirers after Gospel truth. It gives Scriptural reasons for Christian conduct and the maintaining of the principles and doctrines as believed and practiced by the Mennonite Church. Arranged in question and answer form. 216 pages. Size 5 1-2 x 7 1-2 inches.

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Gospel Mirror, The

By Daniel Kauffman. A companion volume to "A Talk with Church Members" by the same author. The following subjects are treated: Salvation, The Holy Life, Home Life, Going Out into Society, Business Precepts, and Christian Service. 112 pages. Size 5 1-4 x 7 1-2 inches.

Paper Cover ....$ 35

Cloth Binding 60

MENNONITE

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JUNIOR INDIA

A NEW JUNIOR MISSION STUDY BOOK

Written by J. A. Ressler

IS NOW READY

An interesting account of the journey to this far away land; Dhamtari as it was in 1890; customs, religions and language; conditions following famine; expansion of the work; after twenty-five years; out-stations of the mission; India in general; statistics, etc.

The book is profusely illustrated which will help the junior mind to a better knowledge of the facts and conditions that exist. It will be appreciated by all who may find access to it regardless of the mission study class privileges. Size 5¼ in. by 7 in. 145 pages.

Substantial paper cover	**$ 35**
Stiff Cloth cover	**65**

Letters from Mary

By Crissie Y. Shank. This book is a connected series of letters written by one who has had practical experience on the mission field in India. The author has expressed her thoughts by posing as a missionary's daughter, going with her missionary parents to India, and writing in the form of letters to a girl friend in America. These letters give a glimpse into Oriental life and travel, covering the places touched en route to India via the Pacific Ocean, the arrival at Dhamtari, the early experiences on the mission field, etc. A splendid gift book for our boys and girls. Illustrated from original photos. Size 5½ x 7¾ inches. 235 pages.

Cloth	**$ 75**

Glimpses of South American Life

By J. W. Shank. This book is intended for the benefit of our younger readers. It is written in descriptive, narrative form which will be appreciated by our boys and girls. It is especially suitable for use in junior mission study classes. There are twelve chapters with questions at the end of each one. The work of the junior mission study classes is receiving attention in a number of congregations. These books fill a real need. 68 pages. Paper cover.

Each	$ 25
Dozen copies	2 50

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

"THE HOUSE YOU LIVE IN"

By Dr. Burkholder

In book form—as appeared on the Educational page of Dec. issue of the Monitor. Some copies of first edition left for those who wish it. 50 cents.

Dr. John D. Burkholder,
Harrisonburg, Va.

THE BEST THINGS

The world is old, but the heart is young,
And its sweetest songs are yet unsung;
Earth's richest treasures are yet unsought;
Earth's bravest battles are yet unfought.

Down deep in the earth—in the blackest soil—
Shut out from the light does the miner toil;
But, see, at the sound of each rising blow,
How the factories hum and the hearth-fires glow.

A black-browed man in an humble room
Sits patiently tending an ancient loom;
But, see, from his hand what hues arise.
O tapestry rich in Eastern dyes!

The farmer awakes with the earliest light,
And toils in his fields from morn till night;
No king could a worthier service yield.
"For even the king is served from the field."

Then, work and win! for the world is wide,
And its doors will open on every side;
Look not on the path with vain regret.
For "the best things haven't happened yet."

(Published in Zion's Herald, author unknown.)

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CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

C. F. DERSTINE, Editor Kitchener, Ont.
ANNA LOUCKS, Office Editor

Department Editors
J. R. SHANK, Y. P. M. Carver, Mo.
S. F. COFFMAN, Bible Study Vineland, Ont.

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Expired subscriptions discontinued upon notification from subscribers to do so.

Address all matter intended for publication to
C. F. DERSTINE, KITCHENER, ONT.
Address all business communications to
CHRISTIAN MONITOR, SCOTTDALE, PA.

Entered at Post Office, Scottdale, Pa., as second-class matter.

CHRISTIAN MONITOR

FEBRUARY, 1928

"A CHILD OF THE KING"

By Edith Lillian Young

Poor? No, of course not! Why, how could I be,
When Christ, the King, is taking care of me?

Tired? Sometimes;—yes, more than tired; but then,
I know a place where I can rest again!

Lonely? Ah, well I know the aching blight;
But now,—I've Jesus with me day and night!

Burdens? I have them; oft they press me sore,
And then,—I lean the harder, trust the more.

Worthy? Oh, no! The marvel of it is,
That I should know such boundless love as this!

And so, I'm rich; with Christ I am "joint heir,"
Since He once stooped my poverty to share.

—Selected.

WORDS

By John F. Bressler

> But words are thoughts, and a drop of ink
> Has made thousands, perhaps millions think.

A letter is a sign of a sound; a word is a sign of an idea; a sentence is a sign of a thought.

From the beginning man has used speech. The sounds and combinations of sounds have expressed the thought processes of his mind. The language of a people, studied rightly, will teach you the history, the morality, and the mentality of that people. Peoples whose thought processes are simple and whose mental grasp is that of a treadmill existence use but a few words and they of the simplest. Ideas can and are expressed in words or gestures or both, and whenever a man gets a new idea or emotion he will find a new word to express the same. So, as a man increases his thought life, his vocabulary will grow apace with it until from the few words of the savage we come to the most extensive language of all, the English.

An ordinary English dictionary contains about 300,000 words. If to these we add the scientific and technical words and terms; and the slang which is but language in the making; and the words used for emphasis by the vulgar and the vicious, you would find the total number of words of the English language approximates 700,000.

Shakespeare and Milton in their day were masters of English with vocabularies of 20,000 and 32,000 words respectively, but in recent years we have had men like Roosevelt and Wilson who used 100,000 words to express the versatility of their thoughts.

Of all this vast aggregate of words we have no two of exactly the same meaning if of the same linguistic origin. And the fact that we have some words in our language that to all intents mean the same shows our language to be of various origins. Words of Celtic, Anglical, Saxon and Roman origin give historical evidence of how conquerors of different speech have ruled in the British Isles.

In addition to the several early origins of our speech, in recent years the English language has added to its vocabulary words from every one of the sixteen hundred tongues of earth until it bids fair to become the uninversal language. This illustrates both history and habit.

It corroborates the historical fact of a British world empire upon which the sun never sets, and that the British are the world's traders as were the Phoenicians of old. It also illustrates the English characteristic of restlessness which makes them a nation of globe trotters whether for pleasure, adventure, or profit.

Language is not only a criterion of history but also of character. Words have moral significance. In several languages you can find no word to express gratitude or appreciation but in the same language you may find as many as eight words to express the taking of human life. What is the significance? This, that they have no feeling of thankfulness, for where the emotion is words will be coined to express the idea. Murder, their minds filled with hate and their hands stained with blood, in many forms from that of the unborn babe to the man of gray hairs slain to grace a cannibal feast, has made them coin not less than eight words to express these various forms of homicide.

Then too, besides the words distinctly appellative of moral or immoral attributes, the usage of other words shows the moral bent of mankind. For instance "provoke" means to call to the fore by means of the voice. Usage has given it another application, i. e., to make angry or to irritate. Why? Because only that which is within can came out, and since there is so much more anger in our hearts than love; whenever another calls, out comes anger or irritation like a weasel when you make a noise at the mouth of its den. So much so that "provoke" is seldom used in any other sense. What a sad commentary on the condition of our hearts.

Another word, "ambition," to have an aim. But in usage it has an evil import. Why? Because such is the depravity of the human heart that its major aims are generally evil.

By the quality of a man's speech we judge his breeding; by his use or non-use of expletives, vulgarisms, or profanity we judge his character; by his grammar we judge his education; by his idioms we discern his birthplace; and by his language we learn his nationality. Of all the sayings of Jesus none is more pungent and of more direct application than the saying, "By thy words shalt thou be justified and by thy words shalt thou be condemned for thy speech bewrayeth thee." A harlot may dress in the garb of a deaconess; a robber may wear the livery of a messenger of the Gospel, a beggar may live in a palace; but whenever a fool openeth his mouth, straightway he proclaims to every one that he is a fool.

The purpose of speech is to express thought. If I do not speak clearly and use words within the mental grasp of my hearers or readers, they will be unable to grasp my thought, if I had any, and I will be to them as a barbarian and had better keep silent. This from the angle of the speaker. But there is another angle, that of the hearer or reader. Certain words express certain ideas. No other words will express them so well. If I am to grasp the thought that another would convey to me **I must know his vocabulary.** It will do me no good to call him a "high hat" because he uses words that are beyond my understanding. I will be just as ignorant as before and openly expose that ignorance. Of all the forms of pride none is more despicable than that which glories in its ignorance or its folly.

Words are coined only because there is a need of them and as soon as that need passes they become archaic and obsolete. If there was a need to coin a word to express an idea, it will be necessary for me to learn the meaning of that word in order to grasp that idea. Without that knowledge I will be permanently restricted from grasping that fact in my understanding. But to him that hath shall be given, and if I know the meaning of the words I hear or read then I can grasp truths and facts hitherto dark and mysterious as they are presented to me. I can then read my Bible and all desirable literature with profit to myself and others.

To get this knowledge of the meaning of words and their proper usage it were well for us to learn the ancient languages from which the modern languages have sprung, especially Latin, Greek, and Hebrew. But in lieu of that a good etymological dictionary where you can learn the root words and the derivatives therefrom through the addition of affixes will soon give you a large reading vocabulary, and you will be greatly surprised at the wealth of truth about you, especially in God's Word, of which you had hardly dreamed, or at best, but vaguely surmised.

Speech is one of God's great gifts to man. Words fitly spoken are like apples of gold in pictures of silver. Learn to speak kindly, lovingly, and courteously. Avoid harsh inflections. A rasping voice irritates. Learn to speak correctly according to the laws of rhetoric. If faulty speech, lovingly spoken, will win others to Christ and righteousness, surely proper speech will do more.

Let your speech be always with grace, seasoned with salt. May it sound in the ears of those that hear you, whether they are members of your families or strangers, like the music from the harps of the angels of God.

Lancaster, Pa.

WORK

By Ursula Miller

Work is an urge, a compelling desire
For sweet accomplishment, and sweeter powers,
Which come with labor shelved-prizes are ours!
Achievement soars o'er work like a huge spire
O'er the foundation: gilt-edged, sapphire,
Golden rewards our sincere work beshowers.
Work is a ladder and the steps are weary hours,
With hands full of gifts, luring higher and higher.

Work's entimements fill brimful our days—
Her rugged hands hold forth the magic key
Opening myriad doors to happy ways,
Wherein no chair is placed for drudgery.
Work is a teacher whose voice each one obeys
Who hears caressing tones of victory.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XX SCOTTDALE, PA., FEBRUARY, 1928 No. 2

PERSECUTED

By C. Ruth Yoder

In the gathering gloom Michael sat resignedly on the hard cold floor of his silent prison cell. As it was no longer light enough to read he put the precious little booklet back into his pocket. The tiny barred window at the top of his cell admitted scarcely enough light at the brightest noonday to permit him to read and now as the sun was setting there was no longer any possibility of making out the blurred pages so Michael sat quietly. Besides himself there was nothing in the dark room but a dirty mattress and a tin tray on which stood an empty jar. The cell was damp and dingy and pervaded by a musty odor.

The noise of the busy day had ceased and scarcely a sound save the moaning of the zephyrs outside could be heard. It is true there were other unfortunates in the same gloomy prison but the gray walls were so thick and the great iron doors so securely fastened that Michael never heard any of the suppressed sighs of their aching hearts. Only the guard, bearing a great sword, came, once a day, to his cell, to fill the jar with a new supply of water and to lay another crust beside it on the rusty tray. Though not without pity for the "deluded" people, he had been hired to obey orders and not his own feelings.

After sitting thus for a great while Michael slightly roused himself. It would soon be time for the guard to bring him his crust, he thought. But he cared little for bread so he sank once more into meditation. Dazedly he tried to recall what he had been reading. He tried to recall the words. Vaguely they ran over and over in his mind:—"Precious in the sight of the Lord is the death of his saints," "He that believeth in me though he were dead yet shall he live," and, "I am the resurrection and the life." He wished it would still be light so that he could read those soothing words once more and assure himself that they were really there, but the darkness deepened so he only thought them over and over.

Though pale and haggard and nearly starved there was still a fire in his eye. His determined chin, set lips and calm resignation were witness to the fact that Michael was no ordinary criminal. Indeed, he was no criminal at all unless a firm belief in the liberty of conscience be considered a crime.

Michael was an Anabaptist, the most hated and hunted of all Evangelical sects in Europe. That was the reason he had been languishing for months in the foul Zurich prison. For this he was condemned. It was the sole charge against him. It was the one charge most horrible in the ears of all people and he who was guilty of it deserved no less than a taste of the eternal tortures of the wicked before death. Anabaptists were burned alive, drowned, cruelly torn on the rack and excruciatingly tortured by every method which could be conceived by the maddened imaginations of their heartless enemies. A thief, highwayman or murderer would have had his crimes investigated and been given a trial without hesitation but not so the Anabaptist, a heretic of the most accursed of all heretical sects.

Now and then Michael raised his colorless hand to the precious pamphlet in his pocket to make sure that it was still there. It was so small that it had not yet been detected. Suddenly he heard footsteps in the hall. It was the sound of several people and not of the guard alone. Nearer and nearer they came and stopped outside his door. There was a slight pause and then the great key was turned and in rushed a most pitiable sight for poor Michael. It was Veronica, poor heartbroken Veronica. With black tresses streaming and her wild eyes staring and with a cry, "Michael," she flew to him and fell on his bosom. Michael had not had time to rise in his astonishment. For a moment he was dazed but he at last rallied and spoke.

"Veronica," he said, "my beloved, how came you to this accursed place. Oh, that you were far from here my tender child. These are no sights for your gentle eyes. Veronica, Veronica, speak, dearest, speak. Fly, fly. This place is far worse than death. But, alas, you cannot for the great door is already locked. But, come, tell me, how came you here?"

But Veronica's heavy heart found relief only in weeping. For the first time in months she poured out her anguish in a flood of tears. Before she had only been dazed. Her heart had been too sore to weep.

Michael held her quivering form from him for a moment. At last she spoke.

"Oh, Michael, tell me it is not true. Is there nothing to be done?—Oh, alas, that I ever was born. Tell me, Michael, is there no hope? Will not their stony hearts be moved? Can you not be saved? I feel that my heart will break. I know that I shall die."

"It is true, my dear," he answered, "but come, Veronica, let us be calm. It is the Lord's will. There is no hope. The list of those who must die to-morrow is made. There are twenty-one. I am among them. Compose yourself. Since we may no longer speak of earthly joys let us speak of heaven. But how did you gain entrance here? It is a wicked, cruel place, Veronica."

"I have walked," she answered pointing to her ragged and dusty shoes, "twenty-five miles. It seemed as though I should never reach you. On my knees I begged the guard to let me in. He said I had risked my life and was foolish but he let me in. We must be quiet or I shall die with you, he said, but ah, that were a meager punishment. How gladly I would do it!"

"Come, Veronica, we must be resigned. Even though we were stronger in numbers than our enemies we should not hate them though they cruelly persecute us. Neither should we wish to kill them for it is against the holy commandment," said Michael.

"I know that our dear Master said we must not kill, but is there no other way, Michael? I believe I shall not be able to bear it," she sobbed.

"There is one other way, Veronica. I may yet recant. If I renounce my faith I shall go free to-morrow. The guard has tried to persuade me. He is reluctant to take our lives, as are many others, but dares not disobey the commands of the cruel tyrants. Would that he had the grace to become one of us. But, recant, I never will, Veronica, much as it touched my sore heart to know that some one pities us."

"Never," echoed Veronica in a whisper, for to recant was far worse than martyrdom to them. Martyrdom was heroic, to recant was traitorous.

"But why do they hate us so, Michael?" continued the distressed and brokenhearted girl. "Oh, cruel, cruel people, oh, cruel, cruel, Switzerland our native, and beloved land. We are hunted and slain like beasts. We are loathed as toads. Nothing is too cruel for us. We are banished, killed and tortured and driven from our homes without shelter for days. Fathers are torn from their dear children and wives and mothers with their helpless babes are driven to wander in strange lands. All this because we are Christians, Anabaptists, accursed Anabaptists they say. Our only guilt is obedience to God's blessed Word."

"They hate us because we will not bear the sword nor swear allegiance, Veronica," he said. "They do not understand that we love our fatherland as much as those who do. We must be patient. Perhaps some day they will see. But, Veronica you must leave. I fear for your life each moment you are here. Where is the guard and will he open the door for you?"

"He passes back in a few minutes. I must be at the door as he unlocks it and slip out without a word. It will mean my life if I am seen. But, oh, how can I leave? Let me stay. I care not," she cried once more clinging to her lover in an agony of despair.

Michael said no more for the weeping maiden would not be comforted. His heart was too deeply pained to speak. He had stilled his own grief and prepared himself to meet his death heroically but the sight of the grief of the beautiful beloved girl overcame him. She was far more than life to him. They had lived a beautiful life together before they were despised and persecuted. Michael was a mountain shepherd as was also Veronica's father. Many happy days they had spent together on the mountains, in the pastures watching the contented sheep as the white clouds floated leisurely above them. Many an evening they had watched the sun say goodnight to the hills and valleys while all the mountains answered back with a glow of fire. They had listened to the melancholy sighs of the mountain pines as the evening winds were rising. Life had been as fresh and beautiful for them as the rose tinted skies of the early morning. Michael, strong, brave and handsome had been the pride of his community and the beautiful Veronica was adored by all. For all her simplicity she could not have been surpassed by the richest princess. No costly jewels were in her hair. Wild flowers were more beautiful. No glistening pearls or sparkling gems adorned her lovely hands and bosom. Her jewels were far more costly; modesty, beauty, truth and kindness.

Suddenly a step was heard in the hall. Michael heard it and so did Veronica. It was like a death knell for it was the signal for their parting. Gently the youth raised Veronica and bade her fly while there was yet time but the limp figure did not move. She had fainted. The guard opened the door, brought in a tray as usual, picked up the empty one, went out and closed the door. There was fresh water and a crust of bread as usual. Michael hastily took the water and bathed the white brow. Gradually the color began to return to the pale sad face. Then it was that Michael noticed a strange thing. A piece of paper was lying on the tray. Evidently the jar of water had been setting on it. He seized it and hastily read:

"The list of those who must die tomorrow has been given me. For an unaccountable reason your name has been overlooked and omitted. The door is unlocked behind me. Fly before you are found and the error detected. I have risked my life for you. Swallow this paper."

Twice and then again Michael read the note by the light of the flickering candle on the tray scarcely able to believe he was not dreaming. But something roused him. Veronica was stirring. It was not a dream. Gathering her hastily into his arms he ran to the door of his cell. He turned the latch and it opened. He followed the dark hall as best he could and safely reached the outside door which likewise opened at his touch. No one was in sight as he stepped out into the cool quiet night.

"Oh Michael, where are we and where are we going?" gasped Veronica recovering. She did not know whether it was a dream, whether she had died with Michael and they were in Paradise together or whether the angel which opened the prison door for Peter had delivered them.

"Hush, Veronica," he whispered, "we will be heard."

"But where are we going?" she repeated in bewilderment.

"To a free land, Veronica," he said, "where we may live in peace."

"Moravia?" whispered Veronica, now fully come to her senses.

"Yes."

Goshen, Indiana.

SWISS MENNONITES OF TWO HUNDRED YEARS AGO

A Historical Story

By John Horsch

VII

(Continued)

Jacob Schenk continued his discourse by referring to the sufferings of Isaiah, Jeremiah, Ezekiel, Daniel, Amos, Micah, Zechariah, of the Son of God, John the Baptist, James, Stephen, Peter, Paul and many other saints. He spoke of Felix Mantz, of Falk and Reimann, of Conrad Winkler, Georg Karpfis, and Hans Herzog, who were drowned at Zurich; of Blaurock, Eberle, Krusi and Michael Sattler, who were burned at the stake, and many others in all the surrounding countries who gave their lives for the faith. Then he named some of their brethren and sisters who died a martyr's death in the canton Bern, some of them being their own kinsmen. Among them were Hans Dreier (Treyer), Hans Seiler, Conrad Eichacher, Ulrich Schneider, Bernhard Waelti, Ulrich Bichsel, Peter Stucki, Ulrich Huber, Elisabeth Kuepfer, Lorenz Aeberli, Hans Schumacher, Welti Gerber, and Hans Haszlibacher.

"We have no abiding city here," he said further. "We are pilgrims and strangers in this world. We now take the pilgrim staff and leave our native land and most of our possessions for a strange and unknown country. It is the only course left to us; hence we are sure that this is the right way for us to take. None of us would think for a moment that renouncing the faith would be the right thing. The faith is the most precious thing, the greatest treasure we call our own. So long as we take God's Word seriously we shall be loyal to it. There are those who say we are sacrificing too much for our convictions, but by denying the faith we would sacrifice our loyalty to our Lord Jesus Christ. Let us be faithful to the vow we have made to our Lord. Let us cheerfully bear the heavy cross of persecution. Let us trust in Him for His guidance and His grace that our lives may be fully on His altar."

Of the prayer that followed Uli Steiner understood the following sentences: "We come before Thee and confess our sins, and pray Thee in the name of Jesus, Thy Son, to be merciful to us. Be merciful, O Lord, be merciful! If there be some thing unknown to us that is displeasing to Thee, let it be known to us and give grace that we may gladly forsake it. If there be something Thou would wish us to do, that is unknown to us, give us to understand it and the willing heart to do it. Be gracious and merciful to all who hate Thee and us and oppress and persecute us. Forgive them, O Lord, for they know not what they do. Lay not this sin to their charge."

As the service was concluded the women, weeping, embraced and kissed each other while the men remained in their seats for a while, wrapped in deep, earnest thought. At the window outside Uli felt tears trickling down his cheeks and, turning away, he went drearily homeward.

VIII.

On April 17, 1693, a procession might have been seen on the road from Langnau to Zollbrueck. Men and women were heavily loaded with their goods. Some were weeping and repeatedly stopped to look back to the beautiful mountains of their native land. Others were sadly silent and still others were hiding their grief under a mask of cheerfulness.

The Catholic principality of Salzburg had seen such processions, as had also

France and Savoy and now the Protestant Fatherland had the same experience. Not only in the Emmenthal and Schwarzenberg but also from the upper country many people were forced to go into exile.

In the Obermatt a small forest offered cool refreshing shade. Here the road curves from the valley of the Ilfis into that of the Emme river and here the last glimpse of the hills and mountains of their home land could be taken. The burdens were laid down and the elder led in a well-known farewell hymn by George Blaurock.

A row of boys at a respectful distance watched the pilgrims resume their burdens, and as they turned northward on their way, the young fellows returned to their homes in Langnau. After some time Uli Steiner might have been seen coming back also. From a hiding place he had seen his wife with the others on the road into exile.

At Langnau the exile of the Taeufer was the outstanding topic of conversation. People everywhere were standing in groups talking about it. In true Emmenthal fashion the depth of their feeling did not all appear on the surface. When one listened to the conversation he could hear that there was a difference of opinion among the people. Some praised the proceedings of the government while others pitied the exiles as victims of their religious opinions. The great majority of the people felt that an injustice was done to the Taeufer and that they were good and harmless people. With this feeling an undercurrent of anger against the government and against the church men who had advised the authorities to take such steps took strong hold.

(To be continued)

THE LEGEND OF THE FLOWERS

Selected by Sylvia Hostetler

"People are trying to imitate the children of God in almost every way, with the exception of the humiliating part of their office."

This remark reminded me of the legend of the flowers, which I will here pass on.

The sweet night air was heavy with perfume and through the incandescence of starshine there peeped the gauzy azure of Heaven's canopy. All was still, save for the murmuring of the brook whose joyous voice kept repeating, "He is coming. He is coming," and the answering whisper of the great trees, "Rejoice, rejoice, all nature shall praise His name forever!"

The red rose, blushing and exquisite, spoke proudly, "I shall adorn the banquet table and while my Lord feasts upon the sumptuous spread, I shall be there within the view of all His guests, with my gorgeous blossoms and my perfect scent. All men shall know that I served the King and praise Him in beauty."

Purple violets and lilies of the valley joined their more gentle voices in the discussion and whispered from out their mossy beds, "We shall entwine together and form a fair wreath for the brow that once was pierced with thorns. And men shall gaze upon His face and shall behold our loveliness and shall know that we are His."

"We shall form an arch under which He shall walk,'.' contentedly said the tall lilies. Solomon in all his glory was not arrayed like us. We shall twine together in triumph over His head and the eyes of mankind shall be dazzled by our brightness and the heart put to shame because of our purity in comparison with their sin. And the whole world shall know that we are the Lord's."

Like a falling star, there sounded a voice from the far away summit of the hill of Calvary. "Who will form a carpet to smooth the rough places for the feet of the crucified Lord of the Garden? Who among the flowers in the beautiful fields, will fill the humble position, and be willing to be torn and trampled and obscure?"

And there was silence among the flowers. The roses hid their sweet faces behind the twining honeysuckle, and the lilies stood motionless, while violets and lilies of the valley nestled closer down into their mossy couch.

Presently there sounded quiet voices, speaking together, "We will be the carpet for the dear Lord's feet. We are not beautiful, nor have we perfume, but we will gladly be trampled and broken, if we may have the honor of covering the jagged pathway and smoothing it for His feet."

So the next morning when the dew was still glistening, the Lord came through the gateway with its gorgeous archway of lilies, wearing on His beautiful brow a dainty wreath of purple and white. He passed up the rugged pathway leading to the banquet hall, His sacred feet treading without hurt, because the white daisies in abundance formed a carpet of white velvet. He sat down to the feast prepared where in the center of the table the red roses nodded self-consciously.

And in the evening, while all the other flowers were bright and fresh, the star-like daisies lay crushed and broken and soiled by the passing of many feet.

But morning came! The lilies over the archway, drooped sadly, their whiteness soiled. The dainty wreaths lay withered and pitiful and the roses had shed their leaves. But the daisies had come to life again, for upon their humble petals, drops of blood had fallen from the bleeding feet of the Lord, and the broken flowers were back in the fields again blossoming with their faces turned to Heaven like little white stars, tipped with blood.

Again like a falling star, there sounded a voice that vibrated through the forest, hushing the murmuring of the brook and echoing among the colorful blossoms of the garden:

"When I see the Blood, I will pass over you!" And only the daisies looked up unafraid.

Have you chosen to praise and serve the Lord of Heaven in your own way? Do you want to serve Him only from the platforms of public places where men may look upon your good works? Do you seek to adorn the places where all is comfortable and easy and where there is no cross-bearing or humiliation? Do you seek to serve Him with high position and much responsibility, pleasing to vanity and good to look upon? Or have you heard His voice, bidding you go by the way of the blood-stained cross, to tread if necessary paths of shame and hardship, to take upon yourself the whole armor which includes not the dignity of office alone, but the humility of much serving, the slaying of self and the willingness to be spent and if needs be die for His sake?

The mark of true religion is not in length of service, nor in position or honor, not in riches nor wealth, although each of these may be used in its place, but the mark of Christianity is that sweet spirit of humility that bears all, suffers all and is willing to work in any clime in any place, because

Love knows no hardship,
Wants no pay,
She toils as for her Lord.

At the end of life, nothing else will count, save what was done for Christ's sake, and these deeds shall shine like dazzling jewels in the crown of the Master.

—By C. Baird.

REAL CHARACTER

A man can not utter two or three sentences, without disclosing to intelligent ears precisely where he stands in life and in thought, namely whether in the kingdom of the senses and the understanding, or in that of ideas and imagination, or in the realm of intuitions and duty. People seem not to see that their opinion of the world is also a confession of character. We can only see what we are, and if we misbehave we suspect others.

To make our word or act sublime, we must make it real. Use what language you will, you can never say anything but what you are. What I am, and what I think, is conveyed to you, in spite of my efforts to hold it back.

Human character evermore publishes itself. The most fugitive deed and word, the mere air of doing a thing, the intimated purpose, expresses character. If you act you show character; if you sit still, if you sleep, you show it.

Dreadful limits are set in nature to the powers of dissimulation. Truth tyrannizes over the willing members of the body. No man need be deceived, who will study the changes of expression. When he has base ends, and speaks falsely, the eye is muddy and sometimes asquint. A man passes for what he is worth.—Selected.

CHRISTIAN MONITOR PULPIT

"LEST WE FORGET"

By H. A. Fast

Nine years ago to-day everything was not as peaceful as on this Sunday morning. At that time the nations of the world were still locked in mortal combat cutting and slashing at each other's throats. They were tearing at each other like wild beasts, blood-thirsty, bent on murder, extermination. The air was filled with the roar and noise of guns and the smoke and stench of battle. Above the noise and shriek of battle was the horrible, heart-rending moan of the wounded and the dying. The measure of suffering and grief not only on the field of battle but also in the homes of the bereaved was so overwhelming that it rose to heaven.

Those were days of anxiety, days of anxious scanning of the pages of newspapers for tidings of battle. They were days of feverish searching of the casualty lists for a name which we hoped we might not find there but which we momentarily expected to see.

There were those in that day who were trying to glorify war by telling us that this was a war to save us from war and that it was to restore and establish eras of unparalleled peace and security and happiness. There were also others who had learned through bitter experience, who were closer to actual war situations, who had learned to distrust newspaper reports and propaganda who knew that war was HELL!

Folks in those nine years ago (Nov. 6, 1918) were getting sick unto death of the whole sorry business. How many prayers of anguish went up in those days: "How long, O Lord, how long?"

Those days are not yet nine years past. We can hardly realize that it is only nine years. It seems much longer. To many by this time it seems no more than an ugly dream, a horrible nightmare. To still others it now appears like a thrilling tale of adventure. It is only nine years ago when the world was hovering on the very brink of ruin. Have we already forgotten? Is the issue of war after these few years no longer interesting?

A few days later, Nov. 11th, we received news of the signing of the armistice. What a sigh of relief went up. How many prayers of thanksgiving rose to heaven that the horrible slaughter was finally ended. What high hopes arose of a world of peace and brotherhood based on a peace without victory. All we wanted now was to heal the wounds of hate, scrap all instruments of hate and murder, and live together in peace and harmony and equity.

Then the representatives of the different nations gathered together at Versailles to draw up a peace treaty. We were told that it was to be a treaty of peace without a string. If ever a group of men should have been able to work out a treaty of peace without revenge these men should have been able; for it was the leading men at this so-called peace table who had told us of the high purposes of this war, that it was a war to end war, a war to crush Prussian militarism, a war to make the world safe for democracy.

Many who until now had been held under the spell and glamor of a war psychology now awoke with a jar. So this was what millions of young men had given their lives for, why they had sacrificed their own boys to the greed of the insatiable god of Mars? So this was what they got after all their suffering, sacrifice, and anguish?

Then came the suffering, financial depression, poverty, disorder, lawlessness, immorality, irreligion, crime waves which are the inevitable aftermath of every war. Many more thru the bitter experience of these after years had a rude awakening and experienced a cruel disillusionment about war. They could now and began to see it now in its true perspective. War was not the heroic, idealistic thing it had been pictured to us during the war. It was the very breath of hell.

During the war days to have said anything against war would have been considered treason. But now over and over again church groups passed ringing resolutions uncompromisingly condemning war and calling it the world's most ruinous sin, the very negation of everything Jesus was or said. Young people and older ones as well pledged themselves never again to bless another war. Peace movements sprang up everywhere. Men studied and wrote about war, its causes, consequence, and cure. They advocated leagues, courts, disarmaments, outlawry of war as means to prevent another war. They attacked Reserve Officers Training Camps in our schools and colleges, the Citizens Military Training Camps, increased military appropriations, and military gestures of every kind on the part of the government in its dealings with other nations. They attacked national selfishness and imperialistic actions which are such fertile sources for wars. Men were not going to tolerate even the things that brought on the world war.

And now? How far have we gotten? It is indeed surprising and gratifying what has been accomplished in nine short years in getting folks to think in terms of peace instead of war, in influencing the government in its relations with other nations, and in fostering a spirit of good-will between nations. But how much is there still left to be done.

The idea of war dies hard. It is too deeply intrenched in the thought of all. Our histories are largely written around and interpreted in terms of war and generals. Next to love, war scenes are the most popular theme in works of fiction and in the movies as well. Military leaders have been pointed out to us as the heroic figures of the past. Patriotism has largely been judged on the basis of readiness to support the army and navy and their work. We can hardly look at our flag except thru a background of marching soldiers. Our national anthem even is a war song. Our parks are full of war heroes or of monuments glorifying men who fell in battle.

We can hardly appreciate how inextricably war is interwoven with our thought until we take an inventory of ourselves and see how thoroughly the basis and background of our own historic knowledge. War is not only deeply intrenched in the thinking of folks outside the pacifist group but among these groups as well, as many of us will testify after we have taken an honest inventory of ourselves.

Men heartily hate war but they continue to tolerate a world order which makes war an inevitable result. Men hate war but they permit it to hold a respectable place in the thought of nations as a settler of disputes. Men hate war but our nations continue to train larger and better armies and navies and airplanes and other war machinery. Our nations are still preparing to meet the eventuality of the next war, and our press now and again suggests to us the possible enemy of the next war. Our War Department continues, and we allow it to continue, an aggressive policy of training young men for war and to think in terms of war. According to the War Department's own figures 400,000 young men received military instruction last year in the Reserve Officers Training Camps in our schools and colleges and the Citizens Military Training Camps during the summer months. Some of these young men were just boys of 14 years and in many of these schools, High Schools as well as colleges, this military instruction was compulsory. We hate war but we continue to tolerate a policy that is provocative of future wars.

Our method of dealing with other countries under the present Secretary of State has been provocative to say the least. Not only has he used threat but he has actually sent gunboats and army contingents to protect American lives and property and these have not hesitated to shoot on occasions. You say it is perfectly legitimate for our country, yet it is its duty to protect American lives and property. Then why don't we send our navy to Russia as well? The fact of the matter is that our interest in American lives has increased very largely in proportion to the amount of money that was involved. Such a policy is highly provocative of war and it was possible in Christian America.

War is so deeply intrenched in the minds of individuals and of nations, they are so used to the idea of war, it is so much a part of them that to get rid of it seems almost like plucking out an arm.

Our efforts to rid the world of war so far have been confined largely to the reduction of armaments and we do not seem to get very far with that as the failure of the last disarmament conference clearly indicates. We have tried to put a stigma upon the aggressor nation in case of war but in war nobody admits he was the aggressor. We have tried to regulate war and make it less barbarous but the last war was more barbarous than ever. We have tried the methods of arbitration and with truly remarkable results. During the last eighty years of the 19th century it prevented 170 wars. Surely that is a remarkable achievement. The trouble is it was not able to prevent the 171st war which proved to be the greatest catastrophe which ever befell the world.

We have tried all these methods and proposed a good many more but we have never really tried Jesus' method. Jesus told men that if they would enter the kingdom of God they would have to be born again. He told them that they must experience a thorough change of mind. They must clearly recognize sin as SIN, recognize it for what it is, and then proceed to treat it as such,—throw it out. It was a root and branch method that he advocated. "If thy hand cause thee to stumble, cut it off and cast it from thee." Do not dally with it. Do not put a glove on it. Do not just put it in your pocket. CUT IT OFF.

If we ever want to get rid of the world's most ruinous sin the only way we will ever be able to do it will be Jesus' way. We will have to experience a rebirth on the whole question of war. We will have to cease admiring it, cease glorifying it, cease thinking it a legitimate way of settling international disputes. We will have to disown it once and for all. We must experience a thorough change of mind on war. We must clearly recognize it for what it is and then treat it as such. We must recognize that "war is HELL," "world's most ruinous sin," the way of the jungle and wholly unworthy of men of 20th century enlightenment and particularly lightenment and particularly of Christians of the 20th century.

If war is all that and more then there is only one thing to do and that is to cut it out and cast it away. Not merely avoid it, not merely make it less cruel,—CAST IT AWAY. That is the only way to deal with a monster like that. Dash it from its pedestal of respectability. Put it where you can successfully combat it. We can never successfully combat it as long as we harbor it in our bosom. Pluck it out. If it is the world's most ruinous sin then it does not deserve the legal status it still enjoys in international law. Then it must be condemned as illegal,—not as a crime against humanity. It must be outlawed. Then it must also be treated as an outlaw, a criminal, a monster in our histories, our works of fiction, in our national life, and in our international relations. We must no longer tolerate it and we must let our men in public office know that we will not tolerate it.

The recent Colorado M. E. Conference did a very heartening and courageous thing. The distinguished Senator Fess of Ohio had been invited to address the Conference. The Senator delivered an address of glorifying the policy of the United States in Nicaragua and Mexico and defending the traditional preparedness program and ridiculing those who were foolish enough to think there would be no more war and that war could be outlawed or cast out. But the Colorado Methodists had evidently thought deeply enough on this question of war that they were not ready to swallow that kind of speech even if it came from such a distinguished personage as a Senator. They passed a resolution strongly condemning the stand the Senator had taken. And Senator Fess did what men of that type so frequently do, he waved the red flag and called the Conference names saying that it was dominated by a few radicals. We need a good many individuals and churches and conferences in our day who will not only refuse to be hushed into silence by the prominence of the speaker but who will have the courage to speak their conviction in no uncertain terms on the matter of war.

Is a world war like the last which brought us to the very brink of the abyss not sufficient to give us a change of heart on the whole matter of war? Is the sacrifice of 20,000,000 or more human lives not appalling enough to give us an inner awakening? If the World War with its trail of famine, disease, starvation, its crippled and maimed bodies, its seared and soiled consciences is not enough to give us a change of heart, what measures will God have to use to awaken us to the ruin which threatens us in the presence of this monster of war? Must mankind plunge into utter disaster, utter darkness, utter despair before it comes to its senses and sees the light? Are we going to let it come to that? Are we willing to plunge our children into that utter darkness? If not, then it is up to us who know something about war to do something about it. No, not merely do something, not merely take another step in the right direction; it is up to us to do something really fundamental about war. That fundamental thing we must do is to tear it out, root and branch, from its place of respectability and legality. We must cease to think that war is inevitable. We must outlaw it; brand it as a crime. When we have once plucked that old serpent from our bosom and have cast it from us then we will be able to do something constructive about world peace. As long as war is considered a perfectly legal thing all our attempts to do away with it are bound to fail. But when once we have branded war as a crime we will be able to do away with it.

What can we do about ridding the world of war? So far our activity has been largely confined to opposition to war in time of war. But that in itself important as it is, does not accomplish very much in the work of doing away with war. Since the war we have on occasions expressed our agreement with certain secular peace organizations which are promoting the cause of peace and have given them periodically an interested moral and financial support. But until there comes to be a real religious zeal for peace we will never get very far in ridding the world of war. Lacking this we soon lose interest in the problem and cause of war and we drift on in the old way until we plunge into another and more disastrous world war.

There are many folks who have already now after only nine year's lost interest in the question of war or else have no more than a passive interest. There are others who are frankly bored as soon as you touch on the question. Who would have thought ten years ago that so soon the life and death struggle of the nations would prove a bore to folks who had experienced something of war? But that is not all. There are still others who are openly hostile to these movements to rid the world war once and for all. Just last Wednesday a speaker in the City Auditorium speaking under the auspices of the Knights of Columbus told his audience in so many words that the pacifists (and he made no distinction between pacifists) were unpatriotic and that by their pacifist teaching they were preaching treason. He went on to say that they were playing directly into the hands of the "Reds." Think of a speaker saying that only nine years after the world war.

Until the question of war becomes a burning issue with the church of Jesus Christ because of a deep-seated conviction that war is utterly out of harmony with the spirit of Christ, utterly destructive of the work of the Spirit of God in the hearts and relations of men, until then our peace agitation and activity will be but a periodic and sporadic effort, now at high tide and now at low ebb and so consequently with comparatively little permanent result.

Only nine years ago we were all thoroughly convinced that this thing must never, never!!! happen again. Nine years ago there could not have been found a soul on this whole earth who would have said:

(Continued on page 45)

EDITORIALS

SPIRITUAL LIFE CONFERENCES

With justifiable results for the use of the time, and the expense involved, the Lord has been pleased to use the "Spiritual Life Conferences" in the Canadian field. Just lately the communication was received from South America that in the Mission Fields of Argentina, the Lord greatly blessed the "Spiritual Life Conferences." Why not hold such a Conference in your Pastorate, brother minister. The matter of arrangements are simple. Do sufficient advertising so that the Church and Community will know about the meeting. Get the Church to pray fervently for a great season of blessing for the believers. Send for a spiritual teacher or use one of the local ministers of the Gospel, who has real experience in dealing with problems that confront the Christian in his religious experience, with its inner and outer conflicts. Let the brotherhood ask questions which concern their development and progress. With all this use deeply spiritual songs, these to be sung in the Spirit, not selected at random. With great expectancy from the Lord you will be assured of "showers of blessings," and undoubtedly the salvation of souls, and backsliders reclaimed. In these treacherous days do not omit your special season of meetings, because you do not see an opening for Evangelistic Meetings. Give the Lord's saints a special table in the presence of their enemies, and we can assure you that their enemies will become less, and many of them will suffer total defeat. May the Lord give us many "SPIRITUAL LIFE CONFERENCES," in every direction of the Church, these to be energized by the Spirit of God.

THE WOMAN'S HEAD COVERING QUESTION

The question of what to wear on the head seems an unsettled question to the average woman of the world, at least four times a year, and this with the same problem for all the special occasions makes it quite some question, for a matter of which our Lord emphatically states, "take no thought what you........, ..., shall wear." Not that He meant that we should not give it any consideration, but that it should be placed into its place of relative importance in relation to other great and vital issues of life. This in itself would be sufficient reason for a Christian woman to absolutely have nothing to do with the changing styles of the day. These styles are constantly on the change. This constant change is contrary to the mind of God. Twice the Lord has spoken through the mouth of the Holy Prophets, that He is opposed to "changeable attire," even asserting in one place that this is one of the marks of an harlot. For such fundamental reasons, as well as others, Church leaders have seen fit to curb the inroads of changeable fashion, so as not to lead to harlotry, or the spiritual detriment of our women and girls. We also believe that any other inconsistent clothing worn in conjunction with the bonnet is contrary to the Word of God, which calls for modesty and consistent attire, as well.

In the final analysis the question of head covering is whether Paris and New York shall do the dictating or Christian Leaders in the Church, placed there by the Church itself for the edification and safety of the Body of Christ. The Apostle Paul speaks graciously of the right kind of leaders saying, "they watch for your souls, as they that must give an account." In the same passage he urges all to obey them. There is not a solitary man living on earth that can consistently say that the leaders do wrong by asking our women and girls to refrain from wearing the styles of the Parisians and Broadway Flappers, and accordingly wear the neat bonnet, becoming to the feminine sex.

It has not been our policy since our connection with the Christian Monitor to do the writing of articles in the paper, but one of our co-editors has requested us to put our thoughts on the Woman's Head Covering Question into print, accordingly in a separate article we have given **"TWENTY-ONE REASONS WHY A CHRISTIAN WOMAN SHOULD PREFER TO FOLLOW THE REQUEST OF GODLY CHURCH LEADERS RATHER THAN PARISIAN FASHION DICTATORS."**

"THE SCHOOL FOR PARENTS"

The Chicago Association for Child Study expects to conduct its Biennial School for Parents in the month of February. We are not familiar as to the nature of the course, the announcement however started a long train of thought which we want to share with you.

The best course for parents is found in the Bible. This matchless Text-Book does not omit from its pages so wonderful a study as the child, the parents' relation and their responsibility towards the same. It sometimes strikes us strangely as to why the Lord gives parents the responsibility of the child in their younger years. It seems that in later years we would better understand our children, and the problem of their rearing. This however is not true, for too often have we seen the leniency of the parents toward the child of their old age. This with what we have noticed in the relation of grandparents towards the grandchildren. There are many happy excpetions to the above two statements we are glad to say, nevertheless in general the child is in better hands at the time the Lord places them into the hands of the parents. This makes parents doubly responsible to study early the book of God for helpful advice.

On the other hand the advice of parents with wide experience is a fertile field for the growth of helpful knowledge in the rearing of children, so that they do not have to say as did a certain man, "I was not reared, I just grew up."

Besides the above sources of information, we have the privilege of observation, keeping our eyes open in the direction of families which have made good in this responsible task, as well as the families which seem to have failed.

Another direction from which parents may find help quite early in their efforts to do their children justice is through the ministry of good literature on this problem. One of the most helpful books is the one by Mr. Trumbull, **"Hints on Child Training,"** this writer having had the privilege of seeing the second generation making good under the training given. These hints are effectively written for the parent who greatly desires to make good in his God-given task.

With all these means of information at our disposal we can still see the advantage of courses in our Schools, Bible Schools, and our Local Church Bible Conferences in Child Study, and kindred related topics. All these help to give us instruction before we make the tragedy of misguiding our offspring through ignorance, carelessness or otherwise. This editorial is written for the consideration and action of the readers, parents, teachers, pastors, and leaders of the rising generation.

"GET OUT OF THE WAY"

Who said, "Get out of the way?" An African by the name of Akitunde Dipeolu after he has seen some of us Americans arguing about things that do not matter, while his brethren in Africa are going to Christless graves. LOST FOR ALL ETERNITY. Let us be true to the Bible, but on non-essentials let us pull together. Some of us believe in a millennium after this age, some do not, but if we both believe in Christ, in the Gospel, for the sake of a lost world let us not turn our guns upon each other, but at the enemy that is keeping men from Christ and the Gospel.

This African said that "If we cannot pull and push together, let's push and pull. If we can do neither let's get out of the way." There are times when we will block the work of God, and refuse to get out of the way of the "Gospel Chariot" that the Lord will make us move, in ways far from our liking. We could cite many sad cases of obstructionists, whom the Lord removed. These are sad enough. Better let the silence make the impression we are seeking to make by this editorial. Whether we pull or push, let us make the Gospel known to "every creature," and stay on the job, "till he comes." If we are not willing to do either, let us hear the advice of the blackskin, and "get out of the way."

PRESIDENT GARFIELD'S HIGH ESTIMATE OF CHRISTIAN CHARACTER

The first woman in India to receive the "Master of Arts" degree was Lelewati Singh. She was a Christian in profession, as well as in actions. She came to America thrice in the interest of the cause of Christ in India. While in Chicago she had to undergo an operation, from which she never recovered. She is buried in the "Queen City" of America. President Garfield met her, and afterwards remarked, **"If all the money spent in India had only produced Lelewati Singh it has been worth while."** This woman left quite a little money, which she earned herself; this was willed to her two nieces, so that they might continue their training in religious educational institutions in America for the Lord's work in India. The opinion and high regard for Christian Missions expressed by President Garfield, because of this woman can be duplicated a thousand times on the foreign fields of missionary activity the world over. May we continue the work all along the line, with all our prayers, our men, our women, our resources, till He come. The Church's orders do not call for a halt, but a forward campaign, till the last son of Adam has heard the Gospel, and then each new generation will keep us "occupied" till He comes.

THE OLD TEXT THAT TOOK ON ADDED MEANING

Each of our three Schools send their reading material to our desk. We like to scan them, and see their problems through their own eyes. We often get help and inspiration. In the above caption we refer to an old text that took on added meaning. It comes from the pen of Brother A. D. Wenger, in an appeal for students. We pass it on:

> Paul writes of **"able ministers of the New Testament."** II Cor. 3:6. How many of us have felt we were such? Certainly we all have realized our inability to do our work as well as it should be done. Oh, how often we have felt remorse for not having searched the Scriptures more. Our growth has been slow, our improvement hardly noticeable from year to year, all because we have not given enough attention to the work. As "stewards of the manifold grace of God" will we continue to let the cares of the world choke out the preparation we have often planned to make and be compelled to come before the throne at the Great Day, hoping to hear the Master say, **"Well done, good and faithful servant?"** How will we give account for all the lambs that have perished and the "other sheep" that should have been brought into the fold but were not because of our lack of preparation and consecration?
>
> Come together with us, brethren, in one place and let us talk of our work and reason together for a week on the best plans to go about the work before us. The harvest is greater than ever before. This fast age has brought with it many great and perplexing problems. How to meet them should be our constant anxiety. We must meet them successfully or fail. If the latter, how terrible the failure! We should plan for a hard fight to the end that our beloved church may be preserved with her Gospel standards for generations to come. By God's help let us hand down to our posterity a goodly heritage."

THE DEVIL'S WORN OUT TOOL "BE TOLERANT"

Some folks never weary of telling us to be "charitable" and "tolerant" to everybody, even though they deny every vital doctrine of Christianity. Saying, "just so they are honest, all will be well at last." The Bible calls such thieves and robbers who want to climb in some other way. Better stick to the old Book, and let those who would take such fearful risks with God and the Bible plod their way alone. Never call them into Church membership, nor keep them there, when their faith and the Word of God are at variance.

CHRISTIAN LIFE

THE PREDICTED DEPARTURE FROM THE FAITH

Religious or Christian

Part VII

By Oscar Burkholder

In the minds of some it does not make any difference as to the words that are used to convey the message of God to man. Indeed there was a day, a few generations back, when it did not seem necessary to insist on specific terms to express true Christianity. But, because of the activity of Satan in these last days as an angel of light, and the many brilliant scholars who surrender to his leadership, it is necessary for the exponents of fundamentalism to insist on certain definite words in their strictest meaning, as vehicles of expression in proclaiming Christianity to a dying world. Hence this effort to show the difference between the word RELIGIOUS and the word CHRISTIAN.

It is not meant to be stated that the word, religious, has no place at all in Christian usage. For Christianity is a religion, and, in the acceptance of the newborn creature, it is the only right religion; while in the language and mind of many religious people it is only one of the many religions of the world. At the outset may we recognize, without the slightest hesitancy, that, while Christianity is always religion, the religion of Jesus Christ, there are no other religions that are wholly Christian. They may have some of the characteristics of Christianity, and, in some cases, quite a number, but to deny one of the great fundamental principles upon which Christianity is built is to place one's self in the list of beliefs that oppose God. The exponent of such a false religion may be very religious, and his sincerity may be on a par with that of the Christian, but in no sense can his denial, or hypocrisy, truthfully be called Christianity.

The word Christian, as a name, designates the individual as a follower of Christ, and distinguishes him from the followers of Christ's arch enemy, Satan. For we are either following the one or the other. We cannot follow both at the same time. While in sin we avowedly follow the devil, and, usually, make no attempt to disguise the fact. It is when conviction, because of our own sins, weighs heavily upon us, that the great struggle for mastery begins. Satan tries by every deception known to himself to persuade the unhappy soul to remain in bondage, while Jesus pleads, in tender compassionate mercy, for a full surrender, so that He may carry the burden of sin instead. It is when the sin-burdened heart is relieved by the transferring of the burden upon Jesus Christ, and the soul is filled with a new found freedom and gladness, that it can be honestly and truthfully stated a person has become a Christian. Then the individual begins to follow the One, who has so marvelously delivered him, and his subsequent life does not give forth a testimony of religious fervor so much as it is a manifestation of the indwelling Christ. "Work out your own salvation with fear and trembling" does not mean a contemptible, self-crushing process in the name of religion, but rather a yielded, submitted life to the One who dwells within, resulting in a logical, convincing manifestation of a Christ-controlled life. It is because Christianity is always in harmony with the teachings, principles, methods and life of Christ, and that which is masquerading under the benefits and privileges of Christianity, and which may be religion, but not the religion of Jesus Christ, are so vitally opposed to each other, that it has become necessary to note the subtle differences, and consequently recognize the move of Satan in his endeavor to deceive the very elect.

STUDY OF FALSE RELIGIONS. Just why it has become necessary, after nearly two thousand years of warfare with Satan, for the Christian church to advocate an acquaintance with all the devilish teachings abroad in the world, is difficult to understand. How much the apostles knew of the false doctrines prevalent in their day is not recorded, but it is evident that they knew of their existence in the world. Paul may be a possible exception, and he did not acquire his knowledge of paganism under the direction of the Christian church. May it not rather be concluded that it was necessary for him to spend years in seclusion, after his conversion, to get all the dross out of his system of thinking so that he might be able to cherish the real conceptions of a holy life, which he afterwards lived and preached? When the old pilot, who did not have the distinguished appearance that the captain of the boat, which he was to guide to port, thought that he should have, was asked the pertinent question, "Do you know where all the rocks are?" he calmly replied: "No. But I know where they a'int." May it not be that because Christianity is too much exercised in finding and examining the rocks of destruction in its path, that the open way, where there are none, becomes less and less familiar? Is it the business of the Church to ask her young men and women, in order that they may be thoroughly equipped to war against sin, to study all other religions so that they may appreciate Christianity the more? According to Ephesians 6:13-18, the Holy Spirit's conception of a fully equipped soldier was entirely the opposite. And this equipment is to be put on for the express purpose of overcoming the enemy. How many in the last generation have safely run the gauntlet of comparative religions? While if it had been known that the aged philosophies and cults of centuries past have been revived in Christian Science, Russellism, Spiritualism, and what not, would it not have been less dangerous to direct all our energies and research and methods of imparting knowledge to the positive and progressive teachings of our Lord and Savior, Jesus Christ? For what help do I derive from a study of Hinduism to preach the Gospel of salvation from sin by Jesus Christ? What was the verdict of the blind man whom Christ healed, and about which miracle the Jews debated and worse? "One thing I know, that, whereas I was blind now I see." This was the joy of the seeing man, and it ought to be the joy of the believer to-day. And it certainly was the method of the Master on this earth. He recognized all rejection of His teaching as sin, and treated them as such by offering Himself as the remedy. It would be far better to-day, and the necessity for the church to know about all the evil doctrines of the world would be removed, if every believer were more thoroughly equipped with a positive knowledge of what he believes. Then as false teachers do present themselves, as they surely will, it will not become necessary to delve into the intricacies of their philosophies, but to reject everything that does not agree with that which is our life, and by which our life is governed and sustained. Religions there are by the scores, but there is only one religion for the Christian, and that is Christianity.

TOLERATION OF FALSE RELIGIONS. Attending the International Sunday School Convention in Kansas City in 1922 for the express purpose of ascertaining whether a Christian could support such a movement, the writer's mind was unburdened as far as such a possibility was concerned. It was at this meeting that the two organizations, The American Sunday School Union, and the International Sunday School Convention were merged. The new organization needed a name and the following, The International Council For Religious Education, was presented to the Convention. But the assembled delegates rejected the name demanding that it be called The International Council for Christian Education. Among the arguments that were offered why the name should be Christian instead of Religious, it was stated that the name Religious opens the door for Roman Catholicism, Judaism, Confucianism and others. In spite of this the name is Religious, and in the six years that have since passed, it has rapidly and definitely shown its color. The significance of this move upon the part of the Sunday school workers of this continent may be questioned by some, but one needs only to examine the programs of local and state conventions held under the direction of this organization and it can be easily seen which way the wind blows. Many things that were never tolerated under the name of Christianity are openly sanctioned by the sponsors of this movement. In our own section every program includes a supper and games. Whereas in former times sport was recognized for what it is, it is now given a religious coat so that it may appear respectable. But no amount of social or recreational activities will add to the effectiveness of Christianity. There may be a possibility of persuading people to think they are more highly religious, but the results in our modern life show beyond the shadow of doubt which way the church is being led. Instead of continuing to be a soul-saving institution it has sold its birthright for a mess of pottage in the form of social and recreational activities, and all this in the name of Christ. It may be religion but it is not Christian.

THE CHRISTIAN'S RELATION TO THINGS RELIGIOUS. Coming back once more to the familiar passage quoted earlier in these articles, may we repeat that the only remedy that has been prescribed for the Christian's safety, when he is confronted with that which is religious and not Christian is **"from such turn away."** Remembering again the principle that to touch sin means contamination, and to turn away means safety and strength, may we concern ourselves with the great commission, exercising our faith in Him, who has given us such a glorious ambassadorship, beside which the boasted and much-heralded religious progress of to-day appears very ill and insignificant, indeed. Not until modern twentieth century standards of religion are discarded for first century ideals, standards and methods can any great change take place, and until that time it can be expected that modern religious advocates will boast of their great social progress and their strides towards world betterment. In the meanwhile the message of the blood is not heard in many places and many souls are dying of spiritual starvation. Religious or Christian, which shall it be? May God, the Father of our Christ, who is the Founder of Christianity, find in us faithful exponents and loyal supporters of the only message that dispels the darkness that is hanging over this sin-sick world.

(To be continued)

Breslau, Ont.

THE LIFE HEROIC

By Alice Kauffman

It has pleased God to plant in the heart of every man a hero. Neither circumstances nor time can mar the growth, but the man himself. It remains with him as to whether that seed shall grow and bear fruit, or whether it shall be choked and killed by the thorns of selfishness.

Not all the ones who are greeted with loud acclaim as heroes have true heroism within. Life's greatest and noblest men and women are found in humble walks of life, as well as in high places. He who walks softly before God, following His will, and doing with uncomplaining heart his appointed task—be it ever so small and menial—is the true hero.

Our life is a continual climbing toward higher things, or a slipping to the road of death. It is God who helps us in the climbing, and God who draws us from the slipping. He leads us on to heights heroic, though circumstances press hard upon us, and the carnal man within cries "It is too hard." The one who walks with God, though his feet may tread in dust and mire, and though his heart may almost faint at times with the burden and heat of the day,—still sees the beauty of the hills ahead, and has reason to give thanks for the vision in his soul.

How do we find that way of life, and how when we have started in it, can we keep on? Jesus has said, "I am the way, the truth, and the life." And God through the prophet Isaiah said, "I will lead him."

The greatest hero that has ever lived was the Son of God and the Son of man, Jesus Christ. "He was despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him, and by his stripes we are healed." Christ said of Himself, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Not a word of praise, or exaltation—only service, and that is the key note of the life heroic.

Not what we say so much as what we do counts for good. There is no one so low in station, so hampered by circumstance and surroundings, but that, through the grace of God, he can serve. Hymns that have inspired and lifted thousands were first breathed by one who was blind. From beds of suffering have come words of comfort and cheer

OUR LIMITATIONS

By Strickland Gillilan

I stand wide-eyed at the "wise" man's side;
  We both look away to the stars.
He speaks of the sway of the milky way
  And the many canals on Mars.
He ventures some things on the Saturnine rings;
  He figures the scope of space.
Yet peering around at his eyes I have found
  A mystified look on his face—
A look I should say is the one I wear,
  Though I am so far from wise!
For the wonder seen in the starbeams' sheen
  Is that of a young child's eyes!

  And then, less lonely, I whisper low:
  "Alas, how little we know, Dear Lord,
    How terribly little we know!"

On shell-strewn sand where the wide, wide land
  Wends down for a kiss from the sea,
A man with the lore from Geology's store
  Is gently companioning me.
He tells me of silt, while the tide-waves lilt
  Their lullaby songs in our ears.
His knowledge of brine is greater than mine—
  He stewed it in tubes, for years!
And yet when I chance a questioning glance
  At the look on his face, I see
That ocean's recession and tide's progression
  Have puzzled him, same as me!

  Once more, so-fashion my thoughts must go:
  "The awfully little we know, Wise God—
    The pitiful little we know!"

The wide world teems with the stuff of dreams;
  The scope of our knowledge is small.
The wisest of seers in a trillion of years
  Could never encompass it all.
We mentally grope and we heartily hope
  That our uttermost best we do—
That poor little best, to the infinite "rest"
  Is naught, when our lives are through!
The lure of the lore never known before
  Runs ever ahead; like a wraith
That bids us to stop ere we glimpse the top,
  And trades for our knowledge, Faith!

  This, then, is the thought that cheers me so:
  "We can trust where we never may know,
      Kind Lord;
  Can trust till 'tis time we should know!"

—Association Men.

for many in all walks of life. Even a cup of cold water given in the name of the Great Servant is blessed. The darker the gloom which surrounds us, the more clearly seen is the light we carry.

Christ's parting words to His disciples were an injunction to spread the Gospel of the Lord to every part of the world. Not every one can go, and not every one can speak. But they are just as noble and heroic who stay at home and help those to whom it is given to go, by encouragement, by time and money, but greatest of all, by prayer.

For prayer is the source of strength. It is the means of communication between a loving Father and His children. Through prayer we draw upon all the rich resources of heaven, and God does not hesitate to give more than we ask. The life of service—the life of heroism, is also the life of prayer.

Through all we must remember this. Though we achieve a high station, and though people may look up to us as noble men and women, if we have not leaned upon Christ, nor obeyed His commandments; if we have not in the name of Jesus done what we could for others, and forgotten self, our life has been a failure.

For over and above all other things, and yet through all, the name of Jesus Christ is the greatest in the life heroic.

Scottdale, Pa.

TWENTY-ONE REASONS

Why a Christian Woman Should Prefer to Follow the Request of Godly Church Leaders Rather Than Fashion Dictators

By C. F. Derstine

When Church Leaders speak contrary to the Word of God they need not be listened to by any Christian. When they speak upon subjects upon which the Bible is silent, they should have respectful hearing. When they speak according to the principles of the Bible, they should be heard, and their counsels followed. Any other attitude spells disaster to the Christian, in any sphere of life.

This article is no thorough discussion of the "Women's Headgear Question," but seeks to pointedly call attention to some of the principles involved in the question, "Why the Bonnet in preference to the Hat?" There are those who will say that the subject is "small." No, it is not small; it is large, involving many principles, doctrines, and positions.

1. **The Bonnet is safe.** It ruins no souls, it is serviceable, it does not engender pride. Some may be ruined with it, but not because of it.

2. **It is modest.** It passes well Webster's definition for modesty: "Propriety of behavior; decent, chaste, modest." It surely does what Paul states: "Let your moderation be known to all men."

3. **It is beautiful.** Man's idea of beauty is often distorted, but God's eye is always reliable. Had feathers on the head of a woman improved her looks, He would have put them there, as He did on the birds. If flowers on the body were admirable, God would have put them there, for He wants woman loved. For the divine will on what should be woman's adornment, read I Pet. 3:1-6.

4. **It is reasonable.** With the bonnet, hood, and veil woman has sufficient variety. If properly made (which unfortunately is not always the case) it is more serviceable to the woman than a hat is. The wearer does not need to fear passing styles. Because the bonnet can be worn out, the price is reasonable. It fits a head of decently combed hair, and is usually worn straight instead of some distorted way, as is often the case with other forms of apparel for the head.

5. **It is woman's apparel.** When you hear some one speak of a hat being left, you instantly think of a man. When a bonnet, hood, or veil is mentioned, we think of woman. The trend of the times is toward a masculine-feminine specimen, a monstrosity of the latter days. The long hair, devotional covering, and bonnet are becoming to any woman professing godliness.

6. **It is scriptural.** There is no scripture on the attire question that the bonnet, hood, and veil do not satisfy. Read Deut. 22:5; I Tim. 2:9, 10; Jas. 2:2-4; I Pet. 3: 3, 4; Mark 12:38.

7. **It means obedience to the wishes of the Church.** Those in position of leadership "watch for your souls." True shepherds have seen the safeguarding value of the bonnet. Is their judgment more faulty than that of infidel Paris?

8. **It has a good history.** It has been only a few generations since Christian women generally wore the bonnet. Before the curse of pride settled upon the Reformation churches, thousands of their women wore the bonnet. They were not adopted from centers of harlotry, as is the case with much of the stylish clothing worn to-day. The wearing of the bonnet is not the practice of the Christ-rejecting world. The bonnet is classically known as the garb of women—professing godliness, at the least.

9. **Churches that were once plain but have since discarded the bonnet with other marks of plainness and separation have not profited by the change.** In one of the largest congregations of this class I asked the pastor: "Don't the outsiders attend your meetings?" "No;" he replied, "not very much." Their slow increase, coupled with the fact that they still hold to many doctrines not held by other churches, proves the fallacy of adopting the world's headgear for our women. Then they have other more serious things to resist.

10. **The record of the Methodist Church encourages the bonnet.** When this large denomination was noted for its simplicity and signs like "Bonnets for Methodist Ladies for Sale Here" were in evidence, they were a greater power for evangelism and Christian character than most of them are to-day. Charles Wesley lamented the fact that his earlier position on dress was not sufficient to hold the next generation for simplicity. This denomination is to-day sapped of her life by pride, which can not dwell in the same heart with the love of God. May such examples help us to steer clear of following in the same footsteps.

11. **Godly women always dressed differently from worldlings.** Some to-day would have us believe that modesty passes unnoticed. But Peter in God's final word on this question records that so the ungodly women of olden times adorned themselves, implying a difference on the apparel question. Those who care not to be noticed by their clothing as Christians, soon are noticed for their laxness in other spiritual matters. Where the garb of civilization was decent, the garb of Christians was not so conspicuous; but that can not be these days, considering the headgear and general garb of the women of the world to-day.

12. **The bonnet settles the question for all time.** No care when styles change, no fear of being a "back number," no concern lest some one else have a prettier shade, a lovelier style, or better shape. Listen to the fashionable woman of to-day—how she frets, talks, and discusses dress. What a lovely retreat to steal away softly, a heart meek and submissive and humble. The garb and headgear settled, how much more time for loftier thought—and where there is uniformity along Gospel lines it does not stir up pride and envy.

A lady in Florida approached one of our sisters and said, "You must be happy." The sister replied, "I am; but what makes you say I must be happy?" "Oh," replied the lady, "You have nothing to worry about on the dress question; it is all settled for you." Is it settled with you, dear reader?

13. **It safeguards from evil men.** A Mennonite girl with no bonnet, near a large city, was approached with this question: "Are you one of the fast girls?" Would that have been true had she worn her bonnet, and the rest of her garb to match? A young sister lost her way and by mistake rapped at the door of a house of ill-fame. She was requested to step inside and wait awhile. Finally a man came inside with evil intent. He saw her with a bonnet and devotional covering, reading her Bible. He stopped, shocked with shame. She told her story of being lost. He told her where she was, quickly took her outside, and gave her over to a respectable policeman. Does plain garb safe-

guard? It does, to a large measure.

14. **It points the observer to Christianity.** A woman with a bonnet on makes no one think of Paris, vanity, harlotry, or ungodliness. A brother minister who wore no necktie started conversation with an intelligent young man who asked him, "Are you a holiness man?" "Yes," he replied, "I believe in holiness"—to which the young man added, "Every time I see a fellow without a necktie, if he is otherwise decently clad, I think of holiness." The Christian should speak, even though silent with his lips.

15. **The wholly surrendered woman is glad to wear it.** Where no desire for worldly honor or love of pride and display exist, the bonnet is a happy solution of the headgear problem. Where character and Christian service go together, the bonnet speaks a loud message. I have met thousands of people in many parts of the country, and with several years' experience in city work I can say that in 999 cases out of 1000 where every other question was really settled with God and the Bible, it was no cross to wear the bonnet.

16. **Most opposition comes from the worldly-minded.** The bonnet and theatres, dances, movies, and the foolishness of the world do not suit together. A worldly-minded person feels uncomfortable wearing a headgear selected by spiritually-minded men and women. To court a city dude or a country sport, a bonnet seems to block that courtship.

A young lady, quite accomplished, accepted Christ and gave up her worldly apparel. Her friend remarked, "Are you expected to discard that hat for a bonnet? If so, I am done with you." She remarked, "Here it is, if that is all you see worth while in me." That thoughtful fact, so quickly stated, was the dagger that made the young man see his folly, and he too became a Christian. It takes more than church members to live the separated life. It takes old-fashioned conversion which, we are sorry to say, is becoming more and more uncommon.

17. **Some once plain churches that discard the bonnet are losing out otherwise.** There are some churches of a sister denomination that have lately discarded the bonnet, and great is their backsliding on other questions. They are gaining nothing in general—but some backsliders from Mennonite churches near by. Leaving the moorings of Bible conservatism is always the forerunner of stormy experiences. On their death-beds many express regret for the course they have taken.

18. **The devotional covering of I Cor. 11:2-16 goes with the bonnet.** Discard the bonnet, and sooner or later the devotional covering goes with it, then bobbed hair. During a conversation with one of the instructors in Goshen College he said, "One reason why I do not favor the hat is because the devotional covering will eventually be discarded if the bonnet goes."

Compromise on a vital point connected with Christian principles, and you open the door for untold abuses. Lay aside anything that is an aid in maintaining the simplicity of the Gospel, and we put ourselves in a dangerous position. The experiences of other churches prove that when the bonnet goes the devotional covering is not long in following after.

19. **The surrendered life is called for by Christ.** The plea is made that the bonnet may keep some from becoming Christians. If so trivial a matter keeps a soul from salvation, she has not truly repented. Real conversion does not ask, "What may I keep from doing and still be saved?" Jesus declared that even love for wife, father, and home must be secondary to true discipleship. He calls for whole-hearted surrender of will, emotions, body, and all power for His sake. He gave all—why should we halt? The different headgear makes us cast disdain on the ways of the world that crucified Jesus.

20. **There is withal, a respect for those who wear it.** In general, the better class of folks respect those who consistently live and wear the bonnet. In Eureka there were about ten who wore the bonnet, and a lot more came in frequently from the country. Yet I never heard a disrespectful word against it—except it be the remark of how ridiculous several looked who wore the hybrid hat-bonnets. In the city of Kitchener and Waterloo we have over 400 Mennonites, and the same fact holds true at this place. Quite a well-known lady remarked, "I respect your position and bonnet, but I can not admire those half-ways." A trained nurse who habitually wears her bonnet remarked, "I never meet any insults from respectable people, anywhere I go."

Any one can tell where the trouble exists with the girl that said, "When I go down street I feel so ashamed of myself—I think everybody is looking at my bonnet."

Pre. Booz of the Brethren Church, and another brother, walked quite a bit in the rear of a young married couple in a city in Maine. Bonnets are seldom seen there. This sister wore her bonnet and presented a very neat, tidy appearance, and back of it all shone character. The brethren overheard the comments of a crowd of young men. "That's the most decently dressed woman I ever looked at," was the comment of the group.

Yet were the respect not shown our sisters, it would not be strange, as we are expected to meet rebuffs in a sin-cursed world.

21. **The bonnet, or plain hat, which?** Hats never stay plain, were it practical for sisters to wear hats. The history of many churches proves that.

The testimony of a woman of our denomination, not reared in the Mennonite Church, is: "I would rather wear a bonnet than a plain or out-of-style hat—people know where I stand." It is easier to stay with a bonnet, hood, and veil than to keep the hats plain. That is the verdict of churches that have tried it and failed.

Let us steer clear of the abhorrent position of "clothes Christians." But let our moderation be evident always. The person who wears plain apparel only, and is no real Christian, disgraces the cause of Christ doubly.

We conclude by saying that the trouble is not with the bonnet but with the deep-seated vanity, pride, and desire for worldly conformity. The trouble is sometimes aggravated by men who do not dress as they should and so they lean toward the hat for their wives. The matter can be helped by faithful practice and sensible teaching. Liberal tendency preachers often pick up this cause for personal advantage. The strength to maintain is not abnormal, as all great questions need this great passage from God's Word—"HOLD FAST."

Throughout the Church much looks encouraging, if conservative members stay reasonable and those inclined toward liberalism open their eyes to the facts of Scripture and of the Church's highest interest. May God help us all to act as we will wish to have acted when we reach the end of life.

Kitchener, Ont.

A MORNING PRAYER

Julia H. Thayer

What heavy hearts, what burdened souls,
Lord, can I help to-day?
Send them to me, or guide my steps
To where they are, I pray.

Give me the sense of hearing ear,
Vision of eye to see
The ones bowed down who list and wait
For word or deed from me. —Sel.

"LEST WE FORGET"

(Continued from page 39)

"Let us have another war." We were all unanimous in declaring that this thing must NEVER, under no circumstances, happen again. In the lives of how many does peace to-day after only nine years hold more than a place of secondary interest or a place of merely passive interest? Have we so soon forgotten??

God grant us as individuals and as nations a thorogoing rebirth on this whole question of war so that we recognize it not only as something to be avoided or controlled but as something so fundamentally wrong and anti-Christian and so sinister that it must be completely and once and for all cast out.—Weekly Mennonite Review.

"We only need to get rid of the things that hinder; then the Lord Jesus Christ will take possession and will enable us to win the crown."

"I am taking the way to recovered victory when I tell the Lord the story of my defeat."

MISSIONS

PERSONAL SOUL WINNING

By Lena Wolber

Of all the needs of the Christian Church, we would stress with a great deal of emphasis, the need for more PERSONAL SOUL WINNERS. This may be an art, but on the other hand it is an art which by the ANOINTING OF THE SPIRIT OF GOD, THE STUDY OF THE BIBLE, AND THE STUDY OF HUMAN BEINGS can be acquired. O Christian HEAR! "I will make you FISHERS OF MEN."—Editor.

The personal worker must be a thorough Christian himself before he can lead others to Christ. A true Christian having found Christ to be precious to his own soul desires to have others find Him too.

Jesus Christ won most, if not all, of His followers by personal effort. In the early church many were brought to Christ in this way. Pastors acknowledge that the best additions to their churches are those won to Christ by personal work.

If one would be successful in bringing souls to Christ he must be tactful. That is, he must know what to say, and how to say it when speaking to lost souls. He must come in contact with men before he can speak to them. He must have ability to understand men and ability in the handling of the Bible. He should make use of each opportunity he has in speaking to men. He must know the truth as it is in Christ, have a faith that never despairs, infinite patience and a deep sense of responsibility.

No one is excluded from this great work of soul-winning. It can be done anywhere wherever we come in contact with people. We can speak to them at home, on the street, in the office or wherever we have the opportunity. We may reach some by writing letters to them. Tracts may be effectively used. Many people who feel themselves too timid to speak a word for Christ may distribute tracts and be able to win some in this manner. Nothing, however, takes the place of heart-to-heart talks.

As a rule men should speak with men and women with women. In speaking with people it is best to speak with them alone and not allow any one to interrupt the conversation.

To be a successful personal worker we must know the Word of God. It is best to memorize Scripture verses and also know the place in the Bible where the verses are found. In dealing with people who make excuses or have difficulties in the way, we can find in God's Word a Scripture verse suitable for each case.

We must not treat all men alike any more than a physician treats all of his patients alike. In dealing with those who are uninterested and unconcerned we should use such passages of Scripture as are likely to produce conviction of sin, show them the guilt resting upon those who reject Jesus Christ as their Savior.

For those who are concerned but ignorant of the Way of Life, we should show them what to do to become a Christian. They must have faith, repent of their sins, confess Christ before the world and receive Him as Lord and King.

We will also meet those who are anxious and concerned but have difficulties in the way. Some will say they have sinned too greatly to be forgiven. We should show them that no sin is too great to be forgiven if there is penitence and confession. Paul said in I Tim. 1:15, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

There will be some who will say, "I do not feel as though I want to be a Christian." The Bible does not speak of feeling as being a requisite to salvation. God's order is fact, faith, and then feeling. Satan reverses the order.

Some say they would like to be a Christian but cannot give up their evil ways. We must show them they are not to depend upon their own strength but through the power of Christ they are able to do all things. Phil. 4:13, "I can do all things through Christ which strengtheneth me."

For those who say they would like to be Christians but cannot forgive their enemies, we should show them that what seems impossible to the natural man is quite possible with God. God cannot forgive them if they do not forgive their enemies.

Some say they must become better before they can become Christians. A man must come to Christ as a poor lost sinner with nothing but his sins to plead.

We will also meet with the self-righteous; those who say they are honest, pay their debts, help the poor, etc. In dealing with this class we must show them that the Bible teaches salvation by faith in the merits of Christ and not in the good works of men. God looks upon the hidden motive of the heart and not only on the outward acts of life. We please God only by faith. We should give illustrations from the Scriptures of good moral men who, nevertheless, needed saving faith in Jesus Christ. The stories of Cornelius and Paul are good illustrations to use.

The backsliders can be divided into two classes; the penitent and impenitent. For the penitent we should show them from the Bible God's willingness to receive all who come back to Him. The parable of the prodigal son and Peter's denial may be used. For the impenitent we must try to show them the awful sin they have committed and also the fatal consequences now and in the world to come.

There are those also who are fearful and despairing. Some are afraid they will be ridiculed, others are afraid they cannot keep up the Christian life and others are afraid it is too late, etc. We should show them they need not be afraid of man but fear God who has the greatest power. We do not keep ourselves, God keeps us. God has promised He will not allow us to be tempted above that we are able to bear. (Jno. 6:37), "All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out." This is a good verse to use for those who are afraid it is too late, or those who are afraid Jesus will not receive them. For those who are concerned it is never too late to become a Christian.

There are those who keep putting off their soul's salvation until a more convenient time. Now is the time, we cannot tell how long we will live. The longer one puts it off the harder the heart becomes.

Others find fault with God, with the Bible and with church members. God created man to honor and glorify Him and not to condemn them. If men are lost it is because of their wilfull rejection of God's Way of Life as revealed in the work of Christ. If they find fault with the church members we should show them from God's Word that we have no right to judge others, and if they know how Christians ought to live God will hold them responsible for not living up to that light.

In trying to win souls for Christ we must remember that no words of ours can bring conviction of sin. God's Word alone can bring conviction. It is the business of every Christian to study God's Word and hide it in his heart, that he may be able to bring it to others.

Deer Creek, Ill.

"He that winneth souls is wise."

ADVENTURES OF A MISSIONARY IN AFRICA

By E. A. Sommer

Shipwrecked off the south coast of Africa and battling a stormy sea for twelve hours in the winter season; landed in Capetown without dry clothing, money or friends; sleeping in the midst of a village of native cannibals, the only white man within a hundred miles; holding a reception for the crown prince of Belgium in the depths of an African jungle and serving as dentist, physician, teacher and minister to native tribes for scores of miles around, E. A. Sommer, returned missionary who spent seven years in Africa told a strange tale of experiences and adventures in an address.

In a calm and quiet manner such as one might discuss ordinary affairs of daily routine, Mr. Sommer related a gripping narrative of life in the far corners of the earth, stripped of the veneer and safeguards of civilization, where life was cheap and death from wild beasts and the poisoned arrows of still wilder men ever lurked in the jungle.

Ship Strikes Mine

It was during the war that Mr. and Mrs. Sommer sailing to Africa were shipwrecked when, due to a drunken captain, their vessel struck a mine planted by the British thirty miles from Capetown to guard the harbor against a German sea attack.

The ship, broken in two by the force of the explosion, sank fifteen minutes later. Passengers and crew numbering 150 huddled in small lifeboats were left to face as best they could a fast approaching storm which marked the beginning of the winter season.

The lifeboats repeatedly capsized, throwing the occupants into the water, the weaker ones succumbing to cold and exhaustion and the stronger regaining their frail craft. From three o'clock in the afternoon until two-thirty the next morning continued this lottery with death, no one knowing who might be the next victim or whether any would come through alive.

Rescued by Destroyer

At two-thirty in the morning a British destroyer picked up the remaining survivors, drenched to the skin with salt water and more than half dead from exposure.

Municipal officials of Capetown gave them assistance, taking them into their own home for three weeks before starting on their journey up the coast to the mission station in Belgian Congo.

Visits Cannibals

A privilege, rarely granted any white man, that of viewing the interior of a native village of a cannibal tribe was accorded to Mr. Sommer who traveled 250 miles through the jungle to make the visit.

After long drawn out preliminaries with the wary chief the white man was conducted through the village, housed within an enclosure and guarded by warriors. Near the middle was a pile of human skulls, the remains of former banquets, a dancing floor for the native dances and paraphernalia used in the practice of witchcraft.

As night drew on the chief, evidently pleased with his white visitor, invited him to pitch his tent in the village and spend the night with the tribe. Although by no means a pleasant prospect, that of spending the night alone in the midst of a wild cannibal tribe, the missionary dared not refuse because of the offense which it would be sure to give to the chief.

Night Among the Cannibals

Accepting the invitation, although not at all certain that his own skull might not be seen on the bleaching pile in the center of the village the white missionary pitched his tent and spent the night unmolested and unharmed. The next morning on his departure he was presented with a fine living pig as a token of the chief's esteem.

The cannibals are described by Mr. Sommer as men of exceptionally fine physique, stalwart and strong, terrible in war but staunch friends, once they have become assured of the good intentions of the visitor.

From visiting cannibals to receiving the Crown Prince of the Belgians is a far cry but this fell in the line of duty as the scion of royalty was making a trip through the region and was scheduled to visit the mission station. "Of course," said Mr. Sommer, "all of us at the mission station were dressed in our best and the strange thing was that we were better dressed than the prince himself, who came in his regular hunting clothes." The prince, he said, expressed his satisfaction at getting away for a time from the ceremony attendant on royalty and living while on the tour as an ordinary citizen.

A thrilling never to be forgotten experience related by Mr. Sommer was that of a missionary's wife who with twin girl babies two weeks old was confronted alone with a band of native warriors who demanded that, according to their custom one of the infants be given to them to be put to death.

The distracted mother plead with the chief who remained obdurate but finally consented to spare the child provided the mother would give them an exhibition of supernatural power. What to do—the frantic mother was panic-stricken—then, seizing her false teeth she jerked them from her mouth, waved them at the astonished tribesmen and replaced them. Truly a miracle—and the warriors departed, satisfied that they had witnessed the supernatural.

The region, said Mr. Sommer, is being developed by foreign commercial interests, in a manner not always beneficial to the morals of the natives, although the famous "rubber atrocities" of a score of years ago have been abolished. The Lever soap interests of Great Britain have recently established plants for extraction of palm oil for the manufacture of soap, he said.

—The Mennonite.

MY PART IN THE MISSIONARY PROGRAM

By Ruth Troyer

It would hardly be in place to take a part in any work before we had a call or had at least been requested to do so. And to take a part or position without a concern or burden for the work would be the height of folly. To try to work up of ourselves a spirit for mission work by studying mission books and the needs of the various fields with their cry for help, and unite and work with volunteer bands until the Mission Board might consider me fit and ask me to enlist as an active worker is not ideal. The Holy Spirit must generate the true mission interest.

We realize of course that this missionary spirit is quite essential for a true worker, but we can do nothing of ourselves to promote this spirit except to let God work His own way with us.

As I see and understand God's plan it is my privilege first, to know my sins forgiven, Luke 1:77, "To give knowledge of salvation unto his people by the remission of their sins;" second, to have cleansing by the same blood of Jesus through which our hearts will become a purified place for the God-life. Before I can become a branch that bears much fruit I must be purged in order to be a vessel of honor to our God. Looking to Abraham our father in the faith who in his justified state was so anxious to bear fruit or become fruitful, he lost faith in God's promise and became fruitful only to raise fleshly Ishmael who later became so traublesome it was necessary to cast him out of the home that peace might prevail.

We may all profit from Abraham's life and example and await patiently for the promise of the Father which same is the qualification to play my part in the missionary program of the church.

As I look at this subject any guess-work would mean failure on my part because it is our privilege **to know** when we are saved from our sins. Luke 1:77, "To give knowledge of salvation unto his people by the remission of their sins." To know when we become members of the family of God. Roman 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God, and have the witness to our sanctification." Heb. 10: 14, 15, "For by one offering he hath perfected forever them that are his. Whereof the Holy Spirit also is a witness to us." After having these three witnesses the call to active service generally is not long delayed, and my part in the missionary program should have the explicit leadings of the Holy Spirit as to the particular work I should do.

This is where our talents are brought to the surface and exercised, or wrapped in a napkin and buried in the earth. Just as surely as there are different phases of mission work just so sure is it that we have not all the same gifts. Certainly we can not all go to the foreign fields nor yet to other mission stations, but we can give time or money and most important, our prayers, to those who are called to go. We realize, then, that the most important part is to be ready to fill our place when the time comes that we are called.

Starting right means everything, while starting wrong is, shall we say, worse than not starting at all?

Is it possible that anyone without knowledge of salvation can tell others how to get salvation or tell of the freedom, liberty and rest in Jesus without having the old man crucified with Jesus, and the body of sin destroyed, whereby, we have victory over sin and temptation through the power of a resurrected life. Having made an unconditional surrender in which God by the Holy Ghost and the Word wrought that mysterious something called the new birth that came not by blood nor of the will of the flesh or of man but of God.

Mission study and acquaintance with various fields and their needs is certainly commendable but the Lord's own words, "Look on the fields, they are ripe already for harvest," meaning that souls are waiting for the glad news of salvation. And when we have Christ crowned within we are in submission. And when He dwells within by faith we have the Christ-like nature and the mind of Christ which is missionary in nature, disposition and character, and to add more zeal by books or human training would rather spoil than help.

So in conclusion my part in the missionary program of the Church depends on my willingness to pay the price satisfactorily that God may be able to carry out His plan of salvation in me; and God's judgment as to the particular gift of the Spirit by which He can use me as in I Cor. 12, which teaches me distinctly it is not for me to make choice of the vocation in which I would serve but He will give them severally as He wills. To this end it behooves us as burdened members of the Church to pray the Lord of the harvest that He send forth laborers into His harvest.

To permit the Lord to send forth workers should not be construed to mean to exclude the Mission Board and the Church as the Bible is quite plain that the Lord works through the Church and its various branches.

Clarence Center, N. Y.

HOW THE LAND BURNER HAS BEEN TRANSFORMED

By Grace Crawford

This true story from Africa serves a triple purpose. It makes good reading. It magnifies the grace of God in saving so devilish a character. It will help to stir our hearts for the opening of a Mission in Africa. May we pray that the Lord may lead us in this matter, as members of the Body of Christ.—Editor.

My heart is all aglow to-day, for I have just been visited by one of Christ's trophies in the gospel, a former powerful devil-doctor, now living in the faith and fear of Christ: once hauling in big professional fees, now the humble servant of Jesus.

But before I tell you of his present service and his joy in it, let me begin where God the Holy Spirit began with Musokantanda (which means, "The land burner")!

He was startled by the turning to God first of his wife, and then his daughter. Was he missing something in life? Surely not! Was he not the great medicine man of the district? He would cling to his ancestral manga, the witchcraft medicines and magical charms to ward off evil.

One night, after setting his fishing nets in our lovely Lake Mweru, God visited him, whether in a dream or otherwise he couldn't tell. First he saw all his precious manga ablaze, then a voice said:

"See, your medicines are burnt: now you alone remain to be burnt in like manner. Is your heart still with them?"

Early Sunday morning found him bringing in his nets and fish, but his thoughts were with his manga, and he hurriedly climbed the steep cliff to get back and see if really they were burnt. Passing through Luanza and starting up the hill there came a message to his heart:

"Return, O Musokantanda, return, that thou mayest believe!"

He obeyed, and returning went into the gospel service just beginning.

I need not tell of the silent prayers ascending from the surprised Christians for the notorious devil-doctor in the audience. One vivid electrifying flash did it all. He saw Christ dying for HIM. Springing to his feet and raising his hands to heaven he exclaimed: "O Saviour mine, I believe!"

However, as the service continued great fears beset him. "But my manga, I dare not expose it, lest it requite me and I die!" Then he consoled himself, "Well, the great thing is I am a believer now, so what does it matter if I still keep it?"

But God said: "O foolish one, wouldst thou let two antagonistic forces drag thee in opposite directions? Know Christ only!"

Silently he beseeched for power to withstand the evil influences striving against him, demanding the concealment of their arts, and God in heaven heard the cry of His newborn babe. He sent a loving man home with him, who talked in glowing terms of his new possessions, of joy and peace and life eternal, but never a suggestion of the dread manga in his hut.

'Twas the word fitly spoken. Could he longer fear? No! Out came two covered baskets containing his diabolical decoctions and fetishes of great local value. Let the frenzied powers try their worst! Had not God already shown him in the vision of the night how best to rid himself of his witchcraft wealth?

Hearing a noise in the village, out we hurried to see a strange open air meeting. A dense crowd agog with excitement, and a blazing fire in the center of the ring! Then a lane forming in the throng,—people shrinking back in abject fear as the "borderland professional" approached,—fear lest the contents of the baskets he carried would in passing cast their evil spell upon them! Picture him standing there beside the fire, erect with solemn face, realizing as we never could the break he is making with the powers of the nether world and the domination of lying spirits, calling upon the fire to devour the old treasures of his craft as he throws them in one by one. See, there goes a wizard's horn packed full of nameless accessories! Now the claws of the lion which killed so many of their tribe, and worth a chief's ransom to his profession! Now to the flames the powdered frontal bones of powerful enemies, a potent drug of marvelous life-sustaining property! Now the deadly bululu of the crocodile, responsible for many a mysterious death! All the while his running commentary is full of rejoicing relief that God has saved him out of the devil's priesthood. Look, there go the teeth of the poisonous mamba: an infallible snake-charm this! Now the misansankuva, that can protect the wearer from lightning! Deeply rooted is the belief that this is a dragon that ranges the heavens with eyes of fire, and descends only to kill. Now into the fire he tosses a certain eagle's claws which if worn round the sufferer's neck will cure him of the death-giving disease caused by its passing cry of "Ko! ko!" overhead. See, now there go tiny portions of the mazombwe, a rare weird insect of priceless magic! Now more horns with their odious contents, now the amulets, and so on, and so on! Meanwhile he is earnestly exhorting the crowd to escape the other devouring fire which menaces all lovers of evil.

Thus did this brave man, not two hours old in the faith, sever himself from the devil's service, sacrificing his affluent living for Christ in a real apostolic blaze!

Such desecration of their medicines stirred up all the doctors of the district, who swore to take his life with the fetishes he had disowned. Confounded was the whole countryside when no ill befell him.

Months passed. Then his special call came. It was the Macedonian cry for help from the lips of his beloved Konga Vantu

(Continued on page 62)

EDUCATIONAL

ARE OUR CHURCH SCHOOLS WORTH WHAT THEY COST

By Willard Smith

In this day of numerous and strong high schools, colleges, and universities, one is justified in at least considering the question as to whether or not our church schools are worth what they cost. Because of the fact that our schools have difficulty in meeting the financial requirements for standardization, some may be inclined to think that our educational program should be given up and that those of our young people who desire to secure a higher education should attend either our state schools which we are already helping to support through taxation, or other denominational schools. Mennonite history has plainly shown, however, that this policy of neglect results in serious losses to the Church. Fully aware of the fact that our church schools do cost a great deal, I am nevertheless convinced—my conviction being based on personal experience and observation—that they are well worth what they cost.

Perhaps the outstanding reason that our church schools are worth what they cost is, as I see it, that along with educating the student on secular lines, **they educate him also in things of the spirit,** and strengthen his faith in God. Say what we will about this age, it must be admitted that among many professing Christians to-day there is great confusion of thinking on things spiritual. This condition prevails on college and university campuses, as well as elsewhere. In modern education the tendency seems to be to divorce learning from religion. And what religion is taught is far too often of the wrong sort. The philosophy of life held by many is that of the materialist, the agnostic, or the atheist. A great number of Christian students do keep the faith, yet the number of those whose faith becomes wrecked is sufficiently large to cause us to think seriously on this matter. This, then, is where our church schools are filling a great nted.

I know from experience that along with giving thorough academic training they strengthen one's faith in God and his revelation, the Bible. They stand for evangelical Christianity and earnestly endeavor to bring **every student face to face with the question: "What will you do with Jesus?"** A vital living faith is after all the most important thing one can have in life. When that goes out one's most priceless possession has gone. Such an individual is like a rudderless ship on a storm-tossed sea being battered by the waves to final destruction. But with a living faith he has something to which to hold, and, no matter what clouds may gather or what storms may ensue, his feet are firmly set upon the Rock of Ages which has stood and will continue to stand the test of time. Thankful that our schools have helped me in the appreciation and realization of such a faith, I desire to assist others in finding the same thing. I wish to state in passing, however, that there are other important influences which have greatly helped me, these being splendid Christian parents and the Church. Nor do I mean to convey the idea that in every detailed application has every religious question been fully settled. I am quite sure there are many Christians older than I who do not have every religious question solved to its finest details. Yet I confidently feel that I have found the firm foundation, the finding of which is an absolute prerequisite for the settling of any question that may come up later in the Christian life.

For the reason, then, that our church schools, along with giving a thorough academic training, also strengthen one's faith in God, I believe these institutions are worth what they cost.

A second reason I believe they are worth what they cost is that they uphold high ideals and standards. Educators are becoming alarmed at the fact that in so many cases, especially among the secondary school population, there seems to be a lowering of the standards of morality. Many of these educators are coming to the conclusion that religious teaching **must** be given along with the secular. This is what our church schools do. Consequently almost all who go out from them have high moral, cultural, and Christian ideals, and teach these ideals to others in the school room, or wherever they may be.

Furthermore, our church schools teach and uphold those ideals of our church which Mennonites have cherished for centuries. In studying them the students learn the reasons for belief in them, thus being able to give a reason for the faith which they have. They learn, for instance, that such doctrines as peace and the simple life are not merely "Mennonite" doctrines, but are, rather, Christian doctrines.

Then, too, high ideals of Christian service are also strongly upheld. Our schools teach that to be alive spiritually one must be active in the work of the Kingdom. A look at our mission fields is sufficient to show that this teaching has produced results, a very large number of the missionaries in both the home and foreign fields having come from our schools. May this ideal ever be held high.

Not the least of the benefits which our schools provide is that which comes from Christian fellowship. Thrown together as they are on a college campus, students have the splendid opportunity of forming acquaintances and friendships with many other young people from various parts of the church. This cannot but be helpful for two reasons. In the first place, this broadens and enriches the experience of the student. One thing our church needs, I believe, is that the various sections should know and understand each other better. The West may be inclined somewhat to look with suspicion upon the East, and the East, perhaps, upon the West. Students from the East and West met in our schools, learn to know and understand each other as they otherwise would not, and find out that whatever differences do exist are minor ones. They learn to trust one another, and to work together with a sympathetic appreciation of each other's problems.

This Christian fellowship is helpful also in that the daily contacts with other Christian young people of high ideals, and the many friendships formed are a source of great inspiration—not only through the years in school, but throughout life. What this means to one's Christian life cannot be measured.

Finally, what can be said regarding the benefits resulting from the contacts made with other students can also be said of the contacts made with the members of the faculty. This then brings me to my concluding point—the grade of academic training received in our church schools is possibly even better than that received in larger institutions. Our schools are not so large and the faculty and students become well acquainted with each other. There is, therefore, on the part of the teacher more of that personal contact with, and interest in, the student, which cannot fail to result in better work being done. The fact that the students are on the whole a serious-minded group, in school for the purpose of studying and not there merely for a good time, also contributes to the high grade of work.

I should like to say, in conclusion, that I can speak from personal experience on every one of the above mentioned points as to why our church schools are worth while. I know too that my fellow-students, past and present, will also bear witness to the fact that our schools have meant much more to them than they can tell. I am now spending my sixth year in our church schools, and I shall never regret the time and money spent in them. Along with good academic training I feel that I have received something "more than meat," something "more than raiment," for which I shall ever be thankful.

Goshen, Ind.

A BRIEF SUMMARY OF AMERICAN MENNONITE LITERATURE

By H. S. Bender

The number of Mennonite writers before the Civil War is remarkably small and the compass of their writings is if anything still smaller. As a matter of fact the literature read by the Mennonites of earlier generations was for the greater part composed of the writings of European Mennonite authors, or of non-Mennonite writers. **The Martyrs' Mirror,** the writings of **Menno Simons, Dirk Philips,** and **J. P. Schabalie (The Wandering Soul),** together with the prayerbook **(Die Ernsthafte Christenpflicht),** the catechisms **(Katechismus, Christliches Gemuethsgespraech** or **Conversation on Saving Faith,** and the old hymnbook called **Ausbund,** formed the bulk of the reading matter of our ancestors during the colonial period and up to the Civil War. Much in use also were **Haberman's Prayerbook,** and the writings of **Johann Arndt (Wahres Christentum,** and **Paradies-Gaertlein),** and Gerhard Tersteegen's **Geistliches Blumen-Gaertlein.** Toward the middle of the 19th century two other non-Mennonite books were to be found in almost every home, namely **Huebner's Bible History** or **Bible Stories,** and **Stark's Handbook.** All of these books were used in the German and were printed over and over again for the German population of Pennsylvania and adjoining states. Beside these books, both Mennonite and non-Mennonite, the native American literary production had but a small place, both in size and influence. It will be my purpose to briefly sketch the history of this literature.

In the brief compass of this article it will not be possible to do more than name the various authors and enumerate briefly their productions. It will likewise be impossible to describe in detail the writings of Mennonite authors in the various groups which left the mother Church, such as the Herrite and Oberholtzer groups, or which were formed out of the newer immigration from Switzerland and Germany. The literature will be classified into "Mennonite" and "Amish Mennonite," inasmuch as the two groups coöperated but slightly before the latter part of the 19th century. However the literature of the latter group is so small as to be negligible. Within these divisions the literature will be grouped into two periods: Colonial Period, 1683-1800 and Middle Period, 1800-1860.

I

Mennonite Literature of the Colonial Period, 1683-1800

The only important author of the entire colonial period, and for that matter, the most important Mennonite writer before the Civil War, was Heinrich Funk, of Indian Creek, Bucks County, Pennsylvania, in what is now the Franconia Conference District, the outstanding bishop of his time (died 1760). Born and educated in Europe, he was not really an American product. His first book, **Ein Spiegel der Taufe,** or **Mirror of Baptism,** was a little 94-page book, printed at Germantown in 1744, one of the very earliest German books printed in this country. It is a treatise on baptism as an ordinance, treating of its nature, purpose and value, and the method of its observance. The "Baptism of Spirit, Water, and Blood," is the theme. It was apparently occasioned by the excessive zeal of the Dunkard Brethren in advocating their view of baptism and proselyting, although the teachings of the other Churches on infant baptism may have had something to do with the writing of the book. The discussion is thoroughly scriptural and practical and became very popular. It had at least five German editions (1744, 1834, 1850, 1853, 1861) and two English (1851, 1890). It was most widely read in the Franconia district but was also in demand in Lancaster and Virginia. The last edition was the English edition printed at Lancaster in 1890.

A second book by Funk was published after his death by his children, who had it printed in Philadelphia in 1763 under the title, **Eine Restitution: Oder Erklaerung einiger Haupt-Puncten des Gesetzes,** in English, **Restitution: Or Explanation of Some Main Points in the Law.** The book is a general discussion of the relation of Law to Grace, and of the spiritual application of the Law and its fulfilment in the Christian Dispensation. It was the largest book of any sort written by a Mennonite author during the first two hundred years of American Mennonite life, and probably the largest ever written by an American Mennonite, with the exception of books of travel. It also has the distinction of being the only American Mennonite book reprinted in Europe, it having been reprinted at Biel, Switzerland in 1844. The book was never very popular, having had but one reprint in America, that done at Lancaster in 1862. The English translation printed at Elkhart in 1915 has had practically no circulation.

Aside from the petition against military service which was sent to the Pennsylvania Assembly in 1775, the only other literary production of the colonial period was the pedagogical material written by Christopher Dock, "the pious schoolmaster on the Skippack," justly noted for his success as a teacher and his great influence as a man of God. He also was born and educated in Europe. He died in 1771. His friend, the Dunkard printer and publisher Christopher Saur of Germantown, persuaded him to write for his **Geistliches Magazien** or **Spiritual Magazine,** which was published from 1764-1772. Here is found a letter of Dock to his former pupils, and his famous **One Hundred Necessary Moral Rules for Children.** After his death two of his hymns appeared in the last issue of the **Magazien,** about the year 1772. The most important work from his pen however was his **Schulordnung** or **School-Management,** noted as the first treatise on Pedagogy written in America. He was persuaded to have it printed just before his death in 1770 by his friends Dillman Kolb and Christopher Saur. The book is a pamphlet of 54 pages called, **A Simple and Thorough School-Management,** and was so much in demand that it had to be reprinted a second time in the same year. Bishop Nold of Columbiana, Ohio, had it reprinted in 1861. The 1770 editions are very rare and much sought after. A brother in Ontario has a copy, while another copy is in the Goshen College Library.

In summarizing the colonial period it should be noted that no literature of any sort was produced in Lancaster County or in Virginia, or in any other part of the church outside of Franconia, before 1800. Furthermore, it should be noted that the only writing done was by European born and educated Mennonites who migrated to this country. Lastly, note that all of this literature was written before the Revolutionary War, and that none of it was reprinted until 1834.

II

Mennonite Literature in the Middle Period, 1800-1860

In 1804, Christian Burkholder, minister of a congregation "near New Holland, Pa." in Lancaster County, wrote a booklet of 39 pages, in the form of questions and answers, which he called **Nuetzliche und Erbauliche Anrede an die Jugend,** or **Useful and Edifying Address to the Youth.** He presents Biblical truths on repentance, faith in Christ, love, obedience, surrender, etc. The material is solid and scriptural and evidently met with general approval, since it was reprinted the same year, and again at Allentown in 1829. In 1839 it was attached to the **Christliches Gemuethsgespraech** by Benjamin Eby in the Canadian edition of the latter catechism at Berlin, since which time it has been reprinted regularly with the same in both German and English editions, in German a total of 4 times (1839, 1868, 1869, 1873), and in English a total of 5 times (1857, 1870, 1878, 1892, 1921). This booklet of Burkholder's has thus gone through 12 editions, the latest in 1921, and has probably had a wider circulation than any other American Mennonite writing, having been in continuous use from 1804 to 1927, a period of a century and a quarter.

In 1808, Melchior Brenneman published a booklet of 50 pages entitled **Auslegung der Wahren Taufe Jesu Christi**, or **Exposition of the True Baptism of Jesus Christ.** It seems to have been written in reply to a strong Dunkard tract on immersion. Having been printed at Lancaster, it was probable that its author Brenneman was a minister in the Lancaster District. Although it is not absolutely certain that he was a Mennonite minister, the book is included in this list as a probable Mennonite production. This booklet apparently never had a wide circulation, the writer never having seen or read of a copy until he accidentally found one in Lancaster County during the past summer.

Peter Burkholder (1783-1846), a prominent minister and bishop in Virginia, wrote (in 1815) a booklet of 59 pages in defence of the teaching of the Church on the mode of baptism and observance of the Lord's Supper which was being vigorously attacked by the Dunkard Brethren in the Shenandoah Valley. His booklet was printed in 1816 at Harrisonburg with the title **Eine Verhandlung von der Aeusserlichen Wasser-Taufe,** or **Treatise on Outward Water-Baptism.** In 1882 Abraham Blosser translated and published the booklet a second time at Dale Enterprise. Other writings of Bishop Burkholder in the German were translated by Joseph Funk and printed with the **Confession of Faith** which Funk translated from the Martyrs' Mirror and published at Winchester in 1837. This material from Burkholder concerns the subject matter of the Confession of Faith for the most part, two small selections however dealing with baptism and predestination. Funk calls this part of his book, **Nine Reflections.** It occupies about 184 small 16mo. pages. It is sometimes thought that Burkholder was responsible for the entire book but a perusal of the so-called "Burkholder Confession" shows that this is not the case. The appearance of this **Confession of Faith and Nine Reflections** in 1837 marks the beginning of native Mennonite Literature in English in America. It is noteworthy that Virginia took the lead in this, a lead which was maintained with the English translation of the Mirror of Baptism in 1851, and the English hymnbooks.

Joseph Funk (1777-1862), who was named above as the translator of Burkholder's writings and the Confession of Faith, and who is to be counted as the author of the book, was a prominent layman in the Shenandoah Valley Mennonite territory. He was noted for his great ability as a music-teacher, as well as a publisher of music-books and hymnbooks. His most famous music-book was the **Harmonia Sacra,** first issued in 1832, which ran through ten editions in his own life-time (he died in 1862) and several more after his death. However his first music-book was published in 1816 under the title **Die Allgemein nuetzliche Choral-Music.** In 1847 he, with David Hartman and Joseph Wenger, prepared the first English Mennonite hymnbook, entitled, **Psalms, Hymns, and Spiritual Songs,** which was printed on Funk's press in numerous editions and came into wide use. Funk also established and published for two years, 1859-61, a musical magazine called **The Southern Musical Advocate and Singer's Friend.** However his claim to recognition as a Mennonite writer lies in the historical introduction of 27 pages which he wrote for the **Confession of Faith** referred to above, and in a book of 309 pages which he wrote and published in 1857 entitled **The Reviewer Reviewed.** This book was a defence of Heinrich Funk's **Mirror of Baptism** against a **Review** by Elder John Kline, a leading elder of the Dunkard Church in the valley of Virginia.

A splendid little book was written in 1838 by Abraham Gottschall, minister of the congregation at Doylestown, Pa., entitled **Eine Beschreibung der Neuen Creatur.** It is a booklet of 100 pages dealing with the new birth and its results in the Christian's life. It had wide circulation in the Franconia district and in the Lancaster district as well, although no reprints were made. D. K. Cassel in his **History of the Mennonites** states that an English translation was published but this could not be verified as no copy could be found.

Although a song-book does not properly belong in this sketch, it might be worthwhile to note that S. M. Musselman of Lower Salford, Montgomery County, Pa., compiled and published **Die Neue Choral Harmonia,** in 1844, a song-book of 160 pages for use in churches and schools.

The **Abschiedsworte,** or **Farewell Address,** of Bishop John Geil (1778-1866) of the Line Lexington Church, Franconia District, was printed as a handbill or broadside in 1852.

An interesting and little-known book is **Das kleine Geistliche Magazin,** or **The Little Spiritual Magazine,** written by Christian Lescher, and published at Chambersburg, Pa., in 1849. It deals with the following topics: Incarnation, Fall and Redemption, Salvation of Children, Predestination and Free Will. The book contains 180 pages. It seems to have had practically no circulation outside of the Mennonite community in Franklin County, Pa., and Washington County, Md.

Heinrich Nissly of Skippackville, Pa., in the Franconia district, published a 16-page **Sendschreiben** or **Epistle** in 1854. A copy of this could not be located.

This concludes the list of the literature produced in the United States during this period, except for the one issue of a religious periodical which was attempted by Heinrich Bertholet of Skippack, Pa., in July, 1836 under the name **Der Religioeser Botschafter.** The periodical did not live.

In Ontario a very active and able Bishop, Benjamin Eby (1785-1853) of Berlin (now Kitchener), for long years a school teacher, was active in the literary field. He was probably responsible for having the so-called "Waldeck" **Catechism** printed for the first time in America at Ephrata, Pa., in 1824, for the use of the Canadian Churches. Eby also probably compiled and published the **Gemeinschaftliche Liedersammlung,** the first edition of which appeared at Berlin in 1836 and which was reprinted 5 additional times at Berlin (1838, 1841, 1849, 1857, 1883) and twice in Lancaster (1860, 1870). About the same time he published his famous **ABC-Buchstabier und Lesebuch,** or **ABC-Spelling and Reading Book** of 144 pages, which remained in use for over 60 years. The first known edition, the third, appeared in 1847 at Berlin. Five other editions were printed by J. F. Funk at Elkhart, Ind. (1869, 1871, 1882, 1896, 1909). Eby's greatest claim to recognition however is his **Kurzgefasste Kirchengeschichte und Glaubenslehre der Taufgesinnten-Christen oder Mennoniten,** or **Brief Church History and Doctrine of the Mennonites.** This is a book of 240 pages (164 p. the history proper) first issued at Berlin in 1841, and reprinted four times, at Lancaster in 1853, and at Elkhart in 1868, 1879, and 1901. Eby probably edited, or even wrote the **Kleiner Katechismus** published by the Mennonite Church at Berlin in 1845, a booklet of 64 pages.

A certain minister, Johannes Risser, who had migrated to Canada from Germany, wrote a small book of 128 pages describing the faith and practice of the Mennonite Church in Germany regarding baptism. He called his book **Glaube und Lehre von der Taufe der Mennoniten in Deutschland,** or **Faith and Doctrine of the Mennonites in Germany on Baptism.** Eby and Risser are the only Canadian writers of this period.

There were two official hymnbooks of the Mennonites during this period, both German. One was the hymnbook authorized by the Franconia Conference, and first issued in 1803 at Germantown. It is called **Die Kleine Geistliche Harfe,** or **Spiritual Harp,** and remained in use for over a hundred years. It was reprinted at least seven times, (1811, 1820, 1834, 1848, 1870, ——, 1904). The official Lancaster hymnbook was the **Unparteyisches Gesangbuch,** or **Impartial Songbook** first issued at Lancaster in 1804, and reprinted at least 14 times (1808, 1820, 1829, 1841, 1848, 1853, 1857, 1865, 1868, 1871, 1880, 1887), all at Lancaster, and 1851 and 1854 at New Berlin, (Union Co.). The Franconia book contained about 450 pages while the Lancaster book was slightly larger with about 500 pages.

III.

Amish Mennonite Literature from the Beginning to the Civil War

If the amount of literature produced by the Mennonites before the Civil War was small, that produced by the Amish Mennonites was still smaller. In fact, only one book can be credited to the Amish Mennonites, namely the **Ermahnungen** or **Admonitions** by Georg Jutzi. These **Admonitions** were not intended for publication but for the edification of the relatives only. However they were published in 1853 at Somerset, Pa., by Alexander Stutzman. A surprising thing about this large book of 336 pages, is that over two hundred pages are in rhyme, though the rhymes can scarcely be called poetry. There is a brief historical appendix of 4 pages by "S. Z." of Mifflin County, Pa. (Either Sam Zook or Shem Zook) which treats of the origin of the Amish Church.

Throughout this period the Amish Mennonites used as their hymnbook the old European Mennonite hymnbook called the **Ausbund,** and which passed through numerous editions.

Mention should be made of the translation of **Wilhelm Wynantz' Sermons** (Wynantz was a minister at Altona in 1854) and an extract from Menno Simons on **Shunning** by David Zook (Zug) of Mifflin County, Pa., all translated from the Dutch language, and printed at Lancaster in 1830, in a book of 297 pages. This book became very popular among the Amish. It was reprinted in Lancaster in 1871, and at Scottdale in 1926.

Conclusion

It is but a mere handful of authors that we have to record for the first two-thirds of the history of the Mennonites of America. The list includes but ten authors and thirteen books. Franconia has three names, with Heinrich Funk, Christopher Dock, and Abraham Gottschall: Lancaster has two, with Christian Burkholder and Melchior Brenneman: Virginia has two, with Peter Burkholder and Joseph Funk: Franklin Co.-Washington Co., has one, with Christian Lesher: Ontario has two, with Benjamin Eby and John Risser. Of the entire list of thirteen books, only three had a wide and permanent circulation, namely Funk's **Mirror of Baptism,** Burkholder's **Address to the Youth,** and Gottschall's **Description of the New Creature.** Add to this the three German hymnbooks, namely Franconia's **Kleine Geistliche Harfe,** Lancaster's **Unparteyisches Gesangbuch,** and Ontario's **Gemeinschaftliche Liedersammlung,** one English hymnbook, namely Virginia's **Psalms, Hymns and Spiritual Songs;** and two music books, namely Funk's **Harmonia Sacra** (with its predecessor the **Neue Choral Harmonie)** and Musselman's **Neue Choral Harmonie,** and you have a complete picture of the literary productions of our forefathers before the Civil War.

Outside of the main branch of the Church there were also but very few writers before the Civil War. First there was Christian Funk of the Funkite schism in Revolutionary times who wrote two small booklets in defence of his position. There was John Herr, founder of the Reformed Mennonite Church, whose writings cover the period from 1815-1860, forming altogether a large volume in his **Complete Works.** The writings produced by the Oberholtzer group (from 1847 on) were only a few small apologetic pamphlets by Abraham Hunsicker and John Oberholtzer. Jacob Stauffer, a schismatic in Lancaster, wrote a defence of his views and conduct in the form of a small Church History, first issued in 1855 and reprinted in 1859, while Daniel Musser began to write for the Reformed Mennonites in 1860. However the periodical established and edited by Oberholtzer in 1852, called the **Religioeser Botschafter** (1852-55, and later **Christliches Volksblatt,** 1856-66), was the first permanent Mennonite periodical and is of considerable importance in the field of Mennonite literature.

In looking back over this period in the history of American Mennonite literature, one wonders after all whether the writings of the period made any permanent contribution to the doctrine and life of the Church except in the one field of baptism, where the books dealing with this theme did doubtless fortify the church against the attacks of the Dunkards. Whatever contribution to doctrine and life was made by the first two hundred years of our American Mennonite life must have come through experience and tradition rather than through the printed page. The perpetuation of the old faith and practice was due to the traditions handed down in family life and through the ministry plus the European Mennonite literature which was imported or reprinted in this country as mentioned at the beginning of this discussion.

Goshen, Ind.

SEX

A Study in Social Relations

By John Umble

Brother Umble has spoken freely, openly, and finely of a neglected, but intensely vital subject. This factor in human life has been CRIMINALLY neglected. Much neglect has been caused through ignorance and prudery. Condemnation because of straying from the pathway of virtue is proper, but wholesome help and advice is more urgently needed.—Editor.

Sex many times seems a maze of paradoxes. Seemingly contradictory instincts and urges drive the youth hither and thither in the period of incipient adolescence. Natural reserve and fiery attraction, the most pitiful bashfulness and the most intense interest in the opposite sex, the finest idealism and base sensuality are potential or actual in the same personality, each striving for the mastery. Small wonder, then, that adolescent youth has difficulty in understanding and reconciling all these primal urges. For parents, teachers, and religious leaders to neglect this part of the life of youth is wrong; it is shirking a grave responsibility.

A prominent educator said not long ago: "We teach much about the small problems of life; but we neglect matters of larger import. We teach that two plus two equals four, that five times six equals thirty, that the knife must not be used with the pie; but when it comes to the problem of matrimony, of homemaking—perhaps the greatest problem of all in our social relations—we teach nothing. We say to young people on their way to the altar: "Love each other, keep out of the divorce courts, and may God bless you."

In other words, in regard to many other things we say: "Here is a problem; this is the way to solve it; and this is the answer." But too often in matters of sex we say: "Here is a big problem; I hope you will find the answer." To keep silent on problems which older people have solved and which youth would gladly solve correctly is unfair. They may learn the answer in the costly school of experience, it is true; but it is unfair to let them suffer through to an unsatisfactory solution when it is possible to give a little help.

One wholesome truth that needs emphasis is that sex involves more than physical differences between man and woman. The man or the woman who fails to comprehend the profound significance of this truth has missed much of the beauty and richness of life. The moral, spiritual, and social benefits accruing to human beings from the moral, mental and social differences between men and women are as much higher and richer than the purely physical as rational human beings are above the brute creation. This truth cannot be too insistently or too dogmatically stated. A proper appreciation of the interesting and varied differences of sex, aside from the physical, should lead young men and women to a greater, more wholesome interest in each other. Sex attraction is based primarily on subtle differences in personality, differences in moral, mental, spiritual, and social make-up, due to sex.

The writer of Genesis is conscious of this difference and of the Divine purpose in the arrangement. When he writes of the Creation, he gives three reasons for the creation of woman. First, she breaks man's solitude. "It is not good for man to be alone," the Word says. The first woman breaks the "aloneness" of the first man. She is his social and spiritual partner. And it was certainly no mere accident of composition that the writer places this first. It was the first and highest then; and it is first and highest now in the proper, normal relation of the sexes. The next reason for Eve was that she should be a helpmeet, his helper in the work God had ordained to be done in the Garden.

This is still the Divine order in the relation of the sexes: first, and highest, character-building through social communion; second, usefulness and happiness through pleasant, profitable co-operation in the work of making a living; third, and last, as a sort of divine afterthought, is the command to "be fruitful and replenish the earth."

Jesus emphasizes the same order. He commends Mary for choosing the "better part." She entered into fellowship with Him, understood Him, sympathized with Him, and lent Him encouragement to go on with His mission. She appreciated, as perhaps no one else did, that He must really die and be buried and that such death and burial had something to do with His divine mission. Feminine intuition, womanly sympathy, and blind, unreasoning faith, all entered into her understanding of His work and into her ministration to the spiritual needs of her Master.

Martha, useful, active, practical, no doubt cooked the Master's favorite dish and provided for the comfort of His friends—a necessary, useful service, surely; but not "the better part," because the being "cumbered with many cares" provided no healing balm for the tired Savior's weary spirit.

On the third point mentioned by the writer of Genesis, Jesus says merely that the resurrected saints "neither marry, nor are given in marriage." Sex on the physical side is merely temporal, earthly—a biological expedient, necessary to the propagation of the race, but with no significance for eternity. The enduring part of human relationships is spiritual fellowship and communion.

It was this fact that Bishop Sanford C. Yoder had in mind when he insisted before 1500 people at an Ohio Sunday school conference many years ago that "young people need social building." Just how shall this social building be accomplished? Just what is the message that men and women can give to their young friends, to the boys and girls standing at the threshold of manhood and womanhood? Just this: your highest mental, moral, social, and spiritual development as young men and young women depends to a large extent on close association with the opposite sex, but always on a high plane. That development demands community of interests, aims, and purposes along many lines with an absolute minimum of attention to the physical aspects of sex.

Co-educational Christian colleges like our three Mennonite schools can provide the most nearly ideal environment for the development of youth. Socials, hikes, classroom competition, literary societies, committe work, religious and missionary societies, provide both the kind and amount of such association as is most beneficial.

This intimate but sanctified association of the youth of both sexes is absolutely necessary if there is to be richness and fineness of personality. Each sex complements the other and is benefitted by the other. For example, the girl needs to come in contact with the healthy, wholesome frankness and openness of the boy, while the latter needs to temper his rugged strength and self-reliance with the delicacy, fineness, and tenderness of the other sex. Separate the sexes entirely, and the young women become petty, self-centered, sentimental, and miserable; the young men, uncouth, boorish, and savage. Neither Loeb nor Leopold ever became acquainted with a good woman.

Wise parents and teachers have passed the stage of thinking that purely prohibitive measures are all that is required in rearing young people, that when they have made sex immorality difficult or impossible, their whole duty is done. They now know that the interest of young people in each other is not something to be discouraged, disapproved, scorned, and crushed, but that, when properly directed and safeguarded, it is in itself one of the finest aids in education.

Certain restrictions, restraints, prohibitions, and barriers, however, are necessary. These seem to be of two kinds: the one we might call natural, because they seem common to all young people; the others are those artificial barriers which society has raised between the sexes as the result of whole millenniums of experience. Examples of the former are the natural reserve and bashfulness of youth and a high idealization of the opposite sex. One of the problems of youth is to replace that bashfulness with ease and grace while at the same time retaining a certain revulsion against physical contacts, retaining, too, that fine idealism of incipient adolescence. Wholesome and constant social contacts will rid the youth of his bashfulness; a close, personal, vital relationship with Jesus Christ as Savior, Master, and Lord is the only absolute guarantee that he will not lose his idealism.

Artificial barriers in regard to matters of sex are well illustrated by reference to the Old Testament example of Noah and his sons. In his old age Noah one day drank too much wine. His second son found him in a drunken stupor, sprawled out naked in his tent. He seems to have thought it a huge joke and called the attention of his two brothers to his father's condition. They, shocked and indignant at their brother's disrespect and irreverence, took a cloak and, laying it upon their shoulders, walked backward so that they might not see their father's nakedness as they covered him. When Noah awoke, he cursed the one son for his shameless impiety and blessed the others for their fine attitude. This is the only event which the sacred narrative stops to record in the one hundred and fifty years between the deluge and the death of Noah. This incident stands out in striking contrast to certain modern tendencies in various fields of art. The art that portrays the nude human figure finds no justification in the writings and customs of Judaism nor is it consistent with the high social and moral ideals of Christianity. It is essentially pagan and not inconsistent with the obscene religious rites and immoral social customs of paganism at its worst.

Other artificial barriers have grown up through the centuries. Among them are distinguishing dress for men and women and the social ostracism which society votes upon the offender against sex morality.

These and similar barriers need to be kept up assiduously. They are built on the sound principle that the moral code is preserved by conscience, and that conscience is aroused by condemnation. From parent, from teacher, from old and young, youth needs to hear in whispered warnings or in thundering prohibitions "Thou shalt not" for its salutary, habit-forming, sin-deterring, conscience arousing, character-building influence. No one has any conscience against anything which he never heard condemned. Hence certain things must be condemned. Certain condemnations are more telling and effective when they are public and emphatic.

It is especially necessary to condemn certain social customs and institutions which seem harmless to inexperienced youth but which time has proved a fruitful source of sex immorality and degeneration. Among these are the modern dance with its emphasis on physical contacts and "sex thrill," immodest dress, the suggestive movie, the putrid book that drags the reader's mind and spirit through a sanitary sewer on the pretext that it is showing him "life," and especially the poolroom—that inveterate foe of God and the Church, that deadly enemy to purity of life and thought, with its smutty stories so well calculated to undermine the youth's faith and interest in everything that is really worth while.

However, in closing, I should like to call attention once more to the fact that these merely negative measures which I have just mentioned are not sufficient to insure a healthy, normal development of young people. Wholesale condemnation without sympathetic help on the positive side of social communion leads to bewildering mental confusion and finally to rebellion. All three of our Mennonite colleges—E. M. S., Hesston, and Goshen—appreciate this fact, and all of them are making abundant provision for the proper social and spiritual culture of their young people by means of various organizations which bring young people together, give them community of interests and activities, and help them to enjoy each other's company without undue attention to purely physical sex differences. Literary societies, musical organizations, religious organizations, organizations for physical exercise and recreation, Bible study and mission study classes, all are being carried on by students under the direction and with the co-operation of the Faculties of our Mennonite colleges.

But, so far, in many of our church communities very little has been done in the way of encouraging, in a positive way, proper social communion among our young people. Should something be done? Would young people be better satisfied with the farm if they were encouraged to organize a really worth while literary society, or a Bible study class, or a mission study class, or if they could meet at the home of the pastor or the Sunday school superintendent or some other good home occasionally for a happy social hour and if some one would take the trouble to show them how to have a perfectly splendid time together without rowdyism or boisterous foolishness? Young people usually do about as well as they know and they can not be blamed for not knowing if no one has taught them. It is remarkable what noble young people some Mennonite communities produce by supplying the proper nurture.

Goshen, Ind.

HISTORICAL SKETCH OF RARE GERMAN BIBLE AND ITS PUBLISHER

By John Souder

We are indebted to Brother Souder and others for the way in which they have kept the record of historical data, of the earliest settlement of Mennonites in America. This section is now known as the Franconia Conference. The article from his pen is indeed interesting, showing anew the conflict to preserve for us the true faith of the Bible, unsullied by men's thinking and unstained by evil behavior.—Editor.

The Rockhill Mennonite congregation, whose church is located between Telford and Sellersville, has in its possession a rare copy of the third edition of the notable Christopher Sower Bible, published in 1776, and at the service on Sunday, September 18th, 1927, rededicated the book and returned it to its place on the sacred desk.

This Bible, found stored on the second floor of the old building, when it was torn down in 1925 to make room for the new meetinghouse, in a neglected condition, and repaired by R. G. Hengey, of Telford, contained the following inscription, written by the publisher: "This Bible belongs to the Rockhill Mennonite congregation, Rockhill township, Bucks county, Pa., by Samuel Bechtel and Abraham Gehman, 1776."

John D. Souder, of west of Telford, who recognized the historic value of the book, has assembled an interesting historical sketch not only of this edition and its publisher but also a sketch of previous editions of the Bible and the founder of the Sower Press.

* * *

The historic setting of the book dates back to 1726. To Germantown, in the spring of that year, came a modest German emigrant from Westphalia, Germany, who attached himself, with his wife and a 5-year-old son, to the well-established Mennonite settlement there. It was Christopher Sower, who set up the first German printing press in America and through his press wielded an influence among the religious Germans in the Province greater than any other person or organization.

Sower set up his mysterious, but famous, printing press in June, 1738, and from it were issued several important publications, including an Almanac which was continuously published, using this as a medium to advertise his German printing establishment among the German settlers in America, having already completed several large publications, including a hymn book prepared by the Zionitish Community, at Ephrata, in Lancaster county. The book contained 692 hymns and 791 pages.

In 1743 Sower set out to print the first German Bible in America. It was a monumental undertaking, and we at the present day cannot fully understand or appreciate. Bibles in those days were scarce and high priced. The Berleburg Bible was the one mostly used by the German settlers, many brought a copy along, who could afford bought one in America. It was generally sold in America for $25. According to Sower's price list he sold the same for four pounds and 15 shillings. It was printed in large type and bound in four large folio volumes. This Bible was published in Germany in 1726 by the unorthodox denominations including Mennonites, German Baptists and such denominations that were not in accord with the established State Church of Germany. In a recent research concerning this Bible quite a few were found in the Mennonite homes, held as heirlooms.

Sower in issuing his prospectus or broadside for the printing of his first edition of the Bible, said:

"Since, however, such an edition of the Bible will require a greater expenditure than we are able to lay out, it has seemed necessary to invite advance subscription, or to speak plainly, that every one who may desire a Bible shall send in his name and pay half a crown, which is necessary, first, that we may know how many we may hope to print. And, secondly, that we may have some assistance towards the publication, because the paper for one Bible alone will cost seven shilling and six pence. And, thirdly, since it will be necessary for us to borrow something towards the publication that we may know how we may be released again. And, lastly, this country is still so new, we have as yet no precedent before us.

"As regards size, we are willing that it shall be a large quarto, that is, it shall be in length and breadth like this sheet, and of such type as the present, which we believe will be legible to old people as young. The thickness of the book will be about hand high. We are willing to use good paper in it.

"We are not willing to add any explanation or interpretation, because we hope that every one who reads the Holy Writ with an upright heart will, under the leading and fear of God, learn to realize his misery and ruined condition. When he realizes this he will long for a Redeemer; and when he shall learn to know his Redeemer and see how He will release him from his misery, he will love Him; and because he loves Him, he will keep His Word. Yes, if he keeps His Word, the Father will love him and will come to him and make His home with him. And then when Divinity dwell within him the Holy Ghost will be the best expounder of His Words, which Moses, the Prophets, Christ, along with apostles and evangelists have spoken and written. This will be the truest interpretation.

"As regards the price, of this we can say nothing definite. First, because we do not know yet how many we shall print, a small edition will make the book more costly, while many will make each come cheaper. Secondly, because divers good friends of truth and lovers of divine teachings, out of love to God and their needy neighbors, have already contributed something and still others have promised to do so; partly that the Bible may be issued at a low price, partly that the economical or stingy may have no excuse and the poor may not be burdened. After more such benefactors are found, and we are enabled to act, the price will be fixed. However, this much we can say, that unbound none will cost more than 14 shillings, which it is hoped no one will consider dear, when he remembers the printing paper in this country is at least four times as expensive as in Germany."

We may infer that this broadside sent out by Christopher Sower had the desired and healthy effect throughout the Brotherhood of Bucks, Montgomery and Lancaster counties and wherever the German settlers were found. In his appeal for assistance, he speaks of "good friends of truth and lovers of divine teaching have already contributed something and still others have offered to do so." Who these good friends were that were willing to contribute and encourage the enterprise we have no way of finding out exactly, but this we do know that his Bible is found to-day on the sacred desk of every Mennonite church of Colonial dating, and in recent investigation there was found the caption written by his own hand exactly alike, stating that "The Bible belongs to the 'congregation'," designating the name and place and name of ministers and Deacon. I have been informed by good authority that Sower supplied or donated one of his Bibles to a congregation wherever the first house was erected; if this was the case, there may be various reasons for doing this or on account of "good friends of truth," and contributions received making possible the printing of the first German Bible in America 40 years before the English ever attempted to print a Bible in that language.

It seems remarkable, Sower also speaks of opposition, and at times exceedingly bitter, in misrepresenting his enterprise, and even Sower himself. While he may not have expected much aid and encouragement in his endeavors from the orthodox protestants, yet being moved by a good conscience to undertake this monumental enterprise, he did not expect unjust opposition. As for the German Lutheran and Reformed very little aid was expected from them as their ministers were agent for the Halle and Amsterdam Bibles. The opposition seems the more remarkable due to the fact that Sower had made his position plain that he was to take positive precautions not to make any comment, or attempt to place any interpretation on part on the text of the Holy Writ. That, on the other hand, his sole desire was to get the pure text of God's Word into the hands of the people, trusting to the guidance and power of the Holy Spirit. In view of all oppositions, it is safe to assume that his main aid and encouragement came from the Mennonite Brotherhood, who by this time was a well-established and strong body of zealous church people. The Schwenkfelder Church at this time was few in membership, and the Brethren Church or Dunkards were in its infancy as yet. In the sale of the book it rested mostly with the Mennonites.

The first edition of Sower's Bible met with a steady sale and the popularity of the same soon silenced the opposition made to it. The first edition, consisting of 1,200 copies, which was unusual for the time, supplied the demand for about 20 years. Christopher Sower, 2d, planned for the second edition in 1762, four years after the death of his father, or soon after the first edition was exhausted. It should be observed that there were three editions of the famous Sower Bible printed, the first one bears the imprint 1743, the second 1763, the third 1776. When the emigrant Christopher Sower came to the Germantown settlement, Christopher Sower, 2d, was five years of age. The elder Christopher Sower died September 25th, 1758. The second edition which appeared in 1763 and the third edition of the Bible in 1776, was therefore the work of the second Christopher, the heir and successor to the founder of the Germantown Sower's printing establishment.

Christopher Sower, 2d, first gave public notice of this intention to issue a second edition of the Bible in his annual Calendar of 1763. His statement follows: "As the Bibles printed 19 years ago in Germantown are now sold and no more are to be had, we decided that our part of the world should not be without this excellent book, and we have already provided ourself with a good quality of paper and made a beginning for a new edition of such a quarto Bible as the former one. We are also resolved to make it as good to the best of our ability, and the very best in every part, and to eradicate as much as possible all mistakes that crept into the first edition; also, to add an appendix, so that these Bibles shall in no way be inferior to any similar size coming from Europe. In paper and binding they shall be far better. As this is a great undertaking and we cannot get workmen as we would like, so the lovers of this book of books will have to exercise a little patience until the close of this year 1763, as none need be expected any sooner."

The Bible came from the press in 1763 and was almost an exact counterpart of the former edition, and the two editions in general appearance are strikingly the same. In the preface Sower called attention to the fact that at the appearance of this second edition of the Bible in German, its publication in any other European tongue had not yet been undertaken in the Western Hemisphere. Copies of this edition are more numerous than those of either the first or third.

When the second Christopher Sower undertook to issue a third edition of the Bible he could still say, in his preface, "There appears now for the third time on the American continent the Holy Writ, called the Bible, in open print in High German language, to the honor of the German nation, since no other nation can show that the Bible has yet been printed in its language in this part of the world."

The fact referred to seems strange since there was a great scarcity of Bibles in America, especially English. For the supply of English Bibles the conditions were not so favorable. No publisher in America had yet undertaken its publication. The first edition of the English Bible produced in America appeared in 1782. While no English Bibles were produced in this country up to this time, it does not seem that they were even imported in great numbers. In 1777 there was such a dearth of English Bibles that Congress ordered 20,000 copies to be imported. Even then it is doubtful whether this order had ever been executed.

Now in addition to these Bibles there came from the Sower's press up to and including 1776 not less than nine different editions of parts of the sacred writings. Most of these were edition of the New Testament in handy form of between 500 and 600 pages. The first Testament in German was printed in the year 1745, two years after the first edition of the Hausbieble. In supplying the demand for sacred writings in the German tongue, the Sower press played an important part, nothing equal, in whole America.

Benjamin Franklin and Bradford were Sower's competitors in the publishing business, and one time when Sower was in the midst of an important publication Franklin cornered the paper market. Resolved not to be taken in the snare the second time, he established a paper mill of his own and most of his paper used in his publications were from his own mill. Linen rags were solicited for this purpose and made into excellent book paper.

The ink with which Sower printed his Bibles was also manufactured by him. It was chiefly made of linseed oil and soot. These were boiled together in a large kettle until the mixture reached a certain consistency. Sower's Bibles are as clear and distinct to-day as they were the day they came from the press. His ink enjoyed for a long time the distinction of being the best printer's ink manufactured in America. Most ink used by others lacked enduring qualities, and some of the finest work produced has been lost by its fading.

At the time when he was working on the 1776 edition the Revolutionary War broke out. Those were troublesome times that tried men's souls, and business did not move in the Sower's printing establishment as before. The tumult of war was now to be heard on every hand, and business in a large measure was paralyzed. During the winter of 1776-77 some of the sheets were arranged and bound, and the volumes delivered to the subscribers. But when the British troops came into Germantown, most of the unbound sheets were still in the loft. They were ruthlessly seized by the soldiery and wasted. Some were strewn under the horses for bedding, others used to build fires, while still others were converted into cartridges, says Isaiah Thomas, "and thus used not for the salvation of men's souls, but for the destruction of their bodies." Sower not only published Bibles and Testaments, but from his press also came the first German weekly newspaper. The first issue of this publication appeared on August 20th, 1739. It was a small sheet, 13 inches long and nine inches wide, and contained four pages. The subscription price was three shilling (40 cents) the year.

A religious magazine also came from the Sower's press as early as 1763, or soon after the second edition of the Bible was finished, which was also the first religious magazine published in America. The same was known as the "Geistliches Magazine" and was a sort of thank-offering for the success with which Sower had in bringing about the second edition of the Bible. He was careful in this enterprise to assure the public that he expected no honor, and that he was not going to issue the magazine to advertise his own wares, but that it was to be given away as a voluntary contribution to the public. He invited his readers to send in contributions for the magazine. He warned them, however, that all matter must be strictly in harmony with the Word of God.

An almost complete file of Sower's publications and papers is in existence. Through the industry and the thoughtful appreciation of the late Abraham H. Cassel, of Harleysville, a national distinguished antiquarian, these files have been preserved. These are now the property of the Pennsylvania Historical Society, at Philadelphia, where they can be examined by any one interested in the same.

The third edition of the Sower's Bible is by far the most rare and valuable because of the only few copies that were saved from wanton destruction by the Revolutionary soldiers while at German-

GREAT-GRANDFATHER'S NEW TESTAMENT

By Ursula Miller

Brown, and more than a century old—
My hoard New Testament!
Crinkly, and mellowed as sunset gold
This gift that the past has lent.
The once-white page of the treasured Book
Is crispish and saffron brown.
Two clasps still cling with a sturdy look
To the Book the years brought down.

The German words stand living and clear
Like life in a ruined town.
Like desert flowers abloom. I revere
Those inspired Words of renown.
My heart yearns for great grandfather gone
Long years to Eternity.
But my hope yearns for th' Eternal One
That the Book reveals to me.

Hesston, Kans.

town. As one historian says, contrary to all bibliological precedents, this (third) edition is more valuable than the first. The explanation lies in the warfare that aroused the patriotic people in the united colonies at that time. When Germantown became the center of disturbance the third edition of the Sower Bible played an important military part. It was torn up with ruthless hands and used for gun wadding. So few of the books were left intact that they are rarities to be prized when possessed. In 1894, at the Brinly sale, a copy was on sale and brought $350. This is the highest price known ever paid for a Sower's Bible. The truth of the matter in this respect seems to be that the third edition is exceedingly rare, but the difficulties under which the first edition was brought out gives it an historical value and importance that the later issues can never attain.

The last days and closing scenes of this remarkable man seem more remarkable than the man himself. During the revolution, Sower was very outspoken against the war. He believed, in common with the general faith of the Church, in nonresistance, that all war is wrong and contrary to the teachings of Christ. Therefore with his vast influence this naturally brought trouble and much difficulties upon him.

What happened to this unique, but otherwise famous and illustrious Germantown printer, may best be narrated by himself. Soon after the war he wrote about the terrible experience he had suffered. The manuscript is still preserved by his descendants and it has been printed several times in German and English, but generally not elaborated upon.

He writes: "On May 24th, 1778, I was in my home in Germantown at 10 o'clock in the evening, when a body of soldiers from McLean's Company surrounded my house and took me out of bed. It was a dark night. They led me through a corn field, and because I could not travel as fast as they wished they repeatedly struck me in the back with their bayonets, until we came to Bastian Miller's barn. Here they kept me till the next morning. Now they stripped me naked to the skin, gave me an old shirt and trousers badly torn, cut off my hair and beard and painted me red and black with oil colors. Thus they led me, barefooted and bareheaded on a warm, sunshiny day, until a friend of mine, seeing me in this condition, asked the soldiers whether they would take shoes from me if he would give me a pair. The officer promised that they would not. So he took his shoes from his feet and hat from his head and gave them to me. But after we had gone six miles a soldier demanded my shoes, took them off me and gave me a pair of old shoes in exchange, which hurt my feet very much. On the 26th at 9 o'clock I arrived at the camp and was brought before the provost."

He was now accused of being an oppressor of the righteous and a spy. At this juncture, however, General Muhelenberg, who had long known and admired him, sent him word of appeal to General Washington and he promptly received a discharge.

Two months after this he was arrested a second time, because he had not complied with a proclamation of which he had never heard. All his property was taken except the clothes upon his back and his spectacles. He asked permission to keep some medicines that he himself had prepared, but was refused.

His vast possessions were taken by the Government. His personal property, consisting of his printing establishment and supplies of merchandise, books, furniture, paper, etc., were sold. His real estate, comprising houses, farms, paper mills, type foundry, and the like all confiscated and sold, although there was a law forbidding the sale of confiscated real estate until the youngest son had arrived at the age of 21.

It is evident that this outrageous treatment was perpetrated by his enemies very much more in order to get him out of business and otherwise get possession of his wealth than to vindicate the law, which was violated at almost every stage of the nefarious transaction. The general government had no hand in these wicked transactions. It was conducted by the small military power of the neighborhood who saw in Sower a rich object of plunder. Had he sought to do so, he might have recovered his property after the war, but, true to his religion, "when reviled, he reviled not again." Strange such persecutions should befall a man, though never convicted or proved guilty of any crime.

Thus almost in a day Sower was reduced from influence and wealth to poverty. He did not lose all. He had friends that rallied to his support and he lived on without bitterness, without complaint, still trusting in the Lord, who doth all things well.

After his release by General Washington, presumably at Valley Forge, on May 30th, he was not permitted to return to Germantown at once but was required to remain at Methacton, now Worcester, until June 23rd. But Sower, in his diary, records that after this he went back to Germantown and probably while there stayed with relatives. His diary also has entries of money loaned him by members of the Germantown congregation of the Brethren at the time, but that he left Germantown for Methacton April 7th, 1780, and made his home with John Stamm, near Fairview Village.

Sower died August 26th, 1784. The Methachton Mennonite burial place was the nearest burial place where he was laid to rest. The Stamms, upon whose farm he lived, were Mennonites, and with him were a devoted daughter, Catharine, and his son, Samuel, who gave him in his last days the ministration of their loving hearts. Elder Martin Urner and Samuel Hopkins conducted the funeral services. His coworker, Bishop Mack, wrote a hymn for the occasion. The hymn was sung at his funeral and is found in the Church hymnal on page 496. Over his body was erected a simple slab of marble, upon which is carved, in his own words, a triumphant challenge to death and an eloquent assurance of faith in God and the resurrection.

—Selected.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter V

Man. Whence? Whither?

By Chester K. Lehman

What is the difference between intentional killing of an ape and of a man? The prompt verdict of the law would declare the penalty of forfeiture of life for life in the case of the latter while in the case of the former no notice would be taken unless the ape had been some person's particular pet. The concurrent judgment of society would class one as a murderer for killing a fellow man while taking the life of the ape would simply be considered the triumph of a jungle hunt. Religion, too, would have its voice and would declare in unmistakable tones the supreme worth of man. For robbing man of his life one becomes a murderer, the killing of an ape is considered a nonmoral act. Government, society, religion—all three distinguish clearly between these two acts. They are not in the same category.

It is quite in order to inquire how evolution would evaluate the acts in question. If the ape and man have a common ancestry, wherein lies the validity of this fundamental distinction that law, society and religion have made? "The distinction is false," is the only consistent reply. According to the logic of evolution it is no more criminal to take the life of a human being than to take the life of an ape. One mammalian is no better than another. Both are animals. One shudders to entertain such a thought but no better, more decisive or more conclusive method could be used to establish the fact that between mankind and the brute realm there exists a line of demarcation, absolute and ineradicable. It is a distinction of **kind** and not only of degree. For if the evolutionary theory be true, then the vast structure of thought erected by mankind as evidenced in law, society, ethics and religion, which declares an infinite distinction between man and brute, totters and falls as a mere human fancy. The idea of man's rights becomes only fictitious. Who for a moment would consider an ape as having rights and privileges? But question the right of man to life and liberty and something stirs within the breast declaring these to be inalienable from him.

It becomes evident, to begin with, that in any scientific study of man's origin it is imperative to establish at the outstart his fundamental nature. The origin of these elements that distinguish man from the brute becomes a paramount question. In fact, the origin of man and the origin of the brute constitute two separate inquiries. When we search for the origin of the brute, a study is made for the causes that will produce brute life. Animal nature, with its instincts, must be acounted for. But when man's beginning is being sought, we are concerned with the origin of those things that make a man a man. That feeling of an inalienable right to life and liberty, that deep-seated sense of "ought" that enters our mind with reference to a certain group of thoughts and actions, that intellect that first showed the power for solving and still works the "47th of Euclid," that emotion that expresses itself in love, pity, anger and pride, that will which declares to perform an act or not to perform it, that religious capacity which expresses itself in worship,—all these must be fully accounted for.

The difficulty encountered here is the problem of whether the elements of man's nature are subjects of scientific inquiry or whether they form purely a philosophical question. If sufficient data from one's observation can be mustered which bear on the question, certainly, a scientific answer can be given. It is the firm conviction of the author that when we deal with the facts of government, ethics and religion, we secure data concerning the fundamental nature of man just as capable of scientific treatment as the common facts of biology or physics. The author is not in sympathy with that tendency in modern experimental psychology which is denying the fundamental element of man, the soul, because this entity cannot be found by the researches of this science.

Passing on to a consideration of man's fundamental nature, it may be asked, "What makes a man a man?" Pre-eminently it is the great concept, personality. A man is a person, an ape is a brute. I repeat, the difference is in kind not alone in degree. A man is not a highly developed ape. This difference is comprehended in personality. Personality denotes an existence of an entirely different order. A person is self-conscious, a brute lacks this; a person is self-determining, a brute acts only on instinct; a person has a conscience, a brute is entirely devoid of this; a person is religious, to predicate religion to a brute is worse than ridiculous. Self consciousness, self determination, conscience, capacity for religion,—these four establish a fixed gulf between man and the animals.

This conclusion is supported by true science. Although modern experimental psychology is endeavoring to locate the living principle in man, all such efforts are futile, not because the soul is nonexistent but because its location is beyond scientific comprehension. We canot deny to man a very real personality (such as I have defined) simply because of our inability to locate the self. Electricity and gravitation are not denied for the reason that their definition is impossible. These four constituents of personality are observable in all men. No man can be found who lacks any of them. Together they constitute an indefinable something, intensely real, the distinctive characteristics marking off man from the brute kind into an entirely unique order of existence.

It is clearly seen that what I am predicating of man is fundamentally different from that which the evolutionist declares concerning him. An animal possessing self determination, self consciousness but lacking religion and conscience may still be a man according to his view. However, such an animal does not exist nor is there evidence that one ever existed—it is a hypothetical animal and deserves no consideration in a scientific discussion. I desire to stress with all the force that language can carry that this definition of man's fundamental nature is crucial to our discussion and full weight must be given to its meaning. The facts mentioned, by their very nature, make a scientific study of man's nature possible, and we shall see that in no way can evolutionary theories bridge the chasm between these two orders of existence. But let me give facts. My inquiry in this chapter presses the following question: Is the evolutionary view of man's origin and history scientific?

I. Geology and the "Missing Links."

The theory that fossils are age-makers in geology has already been undermined. Even if the theory for geological ages were true, the character of the so-called "recent" ages in geological history is so extremely unsatisfactory as to afford no basis whatever for scientific conclusion. Were it not for the fact that some scientists still hang on with a death-like grip to a few skulls, jaws, and teeth which are clearly either those of men or of simian brutes, they would be dismissed as utterly unworthy of consideration in a scientific discussion. They make good subject matter for fiction, but in science we wish to observe not the reconstructed animal but sufficient remains upon which no uncertain conclusions can be based.

"Step up, Mr. Pithecanthropus Erectus. What do you have to show for yourself?" "A skull cap, two upper molars and a femur." Fragments found in Java in a river bed fifty feet apart, not all in the same year. The rainy season intervened! Plenty of evidence to determine all we need to know about Mr. Pithecanthropus! But pray tell why so many different reconstructions? Why so much debate as to whether he is an ape or a man? It is evident that if these remains permit of more than one reconstruction it is worthless as evidence. "A few years after the discovery, twenty-four of the most eminent scientists of Europe met at Leyden and passed their verdict on these bones. Ten said they were nothing but the bones of a monkey, seven that they were those of a man, and seven pronounced them really the missing link between man and the ape. Thus only seven, not one-third of the twenty-four, ascribed any importance whatever to the relic."[1]

"Next Mr. Herdelberg Man. What are your credentials?" "A lower jaw." Can any scientific data for a missing link be based on a jaw bone? Any reconstruction amounts to nothing more than a piece of capricious speculation.

Here is Piltdown Man. What fragments remain? An imperfect cranium, part of the mandible and a canine tooth. But the mandible is manifestly older than the skull and belongs to a fossil ape, while the cranium is more recent and conspicuously human. Of course, to build these two into one skull gives a very ape-like man or a man-like ape—just what is desired. But this is not the procedure of true science. "Any one can combine a simian mandible with a human cranium, and, if the discovery of a connecting link entails no more than this, then there is no reason why evidence of human evolution should not be turned out wholesale."[2]

Hats off to Mr. Neanderthal. His remains consist of the portion of a cranium, the upper arm and thigh bones, a shoulder blade and collar bone, and rib fragments. There are various opinions as to Mr. Neanderthal. Prof. Clermont of Bonn and L. Meyer pronounced the remains to be those of a Cossack shot by snipers in 1814, and cast by his slayers into the Feldhofer Grotte. C. Carter Blake and Karl Vogt declared the skull to be that of an idiot. Some say that it is the skull of an ancient Celt or German, others, of an ancient Hollander, and still others, of a primitive Frieslander. O. Toole's conclusion is sensible. He says that the skull is "that of a low, perhaps degenerate, type of humanity."

It is worthless in our discussion to pass before our notice any more of these missing links. Prof. G. B. O'Toole has summarized the matter in a very fair and scientific manner. He concludes that "so far as science knows, only one human species has ever existed on the earth, and that is **Homo sapiens.** All the alleged connecting links between man and apes are found, on careful examination, to be illusory. When not wholly ambiguous in view of their inadequate preservation and fragmentary character, they are (as regards both mind and body) distinctly human, like the Neanderthal man, or they are purely simian, like the Pithecanthropus, or they are heterogeneous combinations of human and simian bones, like Eoanthropus Dawsoni. 'With absolute certainty,'

(Continued on page 63)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Is the blessing of the **Day of Rest and Worship** fully realized and appreciated with all the boys and girls and the people of your congregations? May the seed sown in the efforts of the topic for February 12 result in a full appreciation of all that the observance of such a day has meant to men.

No theme is quite so great and so inspiring as that of the work of Jesus Christ. Paul thought so when he wrote, "I determined to know nothing among you save Jesus Christ and him crucified." Again he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." As the whole scope of the **work of Christ** passes before our minds may we be led to a more devoted life in this world in an endeavor to forward the cause for which He did so much.

Of all literature, the Bible is the best. It is not alone best because of its glorious rhetoric. It is not for its historical records so fittingly selected. It is not best because of the scientific facts set forth. But it is the best because it is the message of God to the soul of man. It brings man face to face with his condition. It points out the way of deliverance. It satisfies the deepest longings of the soul for comfort and peace because it points out the true way of life. May we learn through the study of the topic this month to be **more devoted to the Word of God.**

Why do we divide mission work into such phases as city, rural, foreign, etc.? It is only for convenience in the study of the task. As we consider the task that faces our city missionaries may our hearts beat in full sympathy and may their problem become ours as we labor and pray for the salvation of souls in the cities.

SEED THOUGHTS

"O day of rest! How beautiful, how fair,
How welcome to the weary and the old!
Day of the Lord! and truce to earthly care!
Day of the Lord, as all our days should be." —Longfellow.

* * *

"Sunday is the golden clasp that binds together the volume of the week."—L.

* * *

"This is the day of prayer;
Let earth to heaven draw near;
Lift up our hearts to seek Thee there,
Come down to meet us here."
—John Ellerton.

* * *

"O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright."
—C. Wordsworth.

* * *

"This is the day which God hath blest,
The brightest of the seven,
Type of the everlasting rest,
The saints enjoy in heaven."
—C. Wesley.

THE TEN COMMANDENTS—A DAY FOR REST AND WORSHIP (Jr.)

Exodus 2:8-11; Acts 20:6-12

Topic for February 12

MOTTO

"Then shalt thou delight thyself in the Lord."

MEDITATIONS ON THE TOPIC

I. God's Provision for Man's Welfare by a Day for Rest and Worship.—When God had finished creating everything, He took the very next day for a day of rest. He sanctified the seventh day because He had used it so, and He blessed it as a day for man also. As the weeks pass one day is chosen of God for man to use in a different way from all the other days of the week.

When God gave the Ten Commandments to Israel, one of them was that they should remember the Sabbath Day to keep it holy. Moses also gave them many admonitions as to how to keep the day. The Jews often disobeyed this commandment and God had to punish them for their disobedience. When Jesus came into the world, He found the Jews had formed many laws of their own invention about Sabbath keeping. He taught them how that the Lord had made the Sabbath for man instead of making man for the Sabbath. By His example He used the day as a day to go to the house of worship and a day to do good to others by deeds of mercy. He healed the sick and the lame and preached the Gospel on the Sabbath day.

When He rose from the dead, He met with the disciples on the first day of the week, the day on which He rose. After this time the disciples would always meet on that day and use it as the Sabbath in honor of the Lord's resurrection from the dead. This day became a great blessing to the Church and is a blessing still to all who keep it in the spirit of the Lord. It becomes a curse to those who use it as a day for pleasure after the ways of a sinful world.

II. The Text.—Ex. 20:8-11; Acts 20:6-12.—The first Scripture is taken from the law of the Ten Commandments which God spoke from Mount Sinai. It gives direction how all works of men should cease and both man and beast should rest. The day should be remembered and kept holy. The second Scripture gives an account of how one of the Lord's days was kept by the believers in the days of Paul.

OUTLINE STUDY

I. Remember the Day to Keep It.
1. By preparing on the sixth day.—Ex. 16:5, 22-26; Luke 23:54.
2. By setting our homes in order for rest and worship.—Lev. 23:3.
3. All work is to cease.—Ex. 20:10.

II. How to Spend the Day.
1. As a holy convocation (gathering for worship.—Ex. 23:3; Heb. 10:25.
2. As Jesus spent it.—Luke 6:6-10.
3. As the disciples of Jesus spent it.—Acts 20:7.
4. A day to lay by an offering.—I Cor. 15:2.
5. A day to specially delight in the Lord.—Isa. 58:13, 14.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Sabbath."**
2. A Special Day for God.
3. How to be Prepared to Keep the Lord's Day.

For Others.
1. The purpose of a Day of Rest.
2. The Loss of Those who Fail to Keep the Lord's Day.

PERSONAL THOUGHT

Praise God for a day of rest and worship! What blessings it has brought to our lives and to the world! May we ever remember to keep it and to teach the children to keep it from generation to generation.

THE WORK OF CHRIST.

Heb. 4:15—5:14

Topic for February 19

MOTTO

"Jesus, made an high priest forever."

MEDITATIONS ON THE TOPIC

I. The Work of God's Anointed One. The word Christ is the Greek name for Messiah and means **the anointed one.** Anointing was a method appointed of God to set apart men for a special purpose. Kings and priests were thus set apart to their office. Isaiah wrote by the Spirit the words which Jesus afterward read in the synagogue and declared them to be fulfilled in Himself—"The Spirit of the Lord God is upon me; because He hath anointed me to preach good tidings to the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord,"—here Jesus stopped reading and said that that much was fulfilled that day. It pictures to us a wonderful part of His great work of grace. When the remainder of the passage from Isaiah is fulfilled He will no longer be in the service of grace but in the work of Judgment for He has also been anointed to usher in the "day of vengeance of our God" (See Isa. 61:1, 2). Paul spoke of this to the Athenians on Mars Hill when he preached to them Jesus and the Resurrection, saying, "He hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

Jesus endeavored to impress the great truth upon the disciples that He "came forth from the Father......into the world" and that He again leaves the world and goes "to the Father" (Jno. 16:28). The entire Bible message is centered around this great fact and what it has to suggest in reference to His work.

II. The Text.—Heb. 4:14—5:14.—This passage especially sets forth the Christ as the great high priest who ministers in behalf of men before God. It was by His earth life that He became fitted for the great work of saving the souls of all who yield themselves to Him.

OUTLINE STUDY

I. Christ Died for Our Sins.
1. He was clothed in flesh to die for the sinner.—Heb. 2:14.
2. He came to give His life a ransom.—Matt. 20:28.
3. He came in the flesh on purpose to take away sins.—I Jno. 3:5.
4. He died voluntarily.—I Tim. 2:6; Jno. 10:15-18.
5. He died for the whole world.—I Jno. 2:2.
6. He died for each individual.—Heb. 2:9.
7. He died for the most sinful.—I Tim. 1:15.
8. He died especially for the believer.—I Tim. 4:10.

II. Christ Rose from the Dead.
1. He declared His divine Sonship thereby.—Rom. 1:4.
2. He secured our justification.—Rom. 4:25.
3. He has assured us of needed power.—Eph. 1:19-22.
4. He has become our intercessor.—Heb. 7:24-28.

III. He Ascended to Heaven to be at God's Right Hand.
1. He passed from earthly sight into heaven.—Acts 1:9-11.
2. He was seated in a place of power.—Eph. 1:20, 21; Heb. 1:3.
3. To prepare a place for us.—Jno. 14:2.
4. To represent our cause before the Father.—Heb. 9:24.
5. To give gifts to men.—Eph. 4:8-12.
6. To await the universal reign.—Heb. 10:12, 13; Psa. 110:1.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Son."**

For Young People.
1. The Work of the Atonement.
2. A Risen Savior.

For Older People.
1. Our Exalted Lord.

PERSONAL THOUGHT

Do we fully appreciate the work of Christ? It is well that we become better acquainted with the plan of God through Christ that we may the better obtain the blessings in store for us and help others to obtain them also.

SEED THOUGHTS

"Christianity is not merely a system of ethics; it is the history of redemption through Jesus Christ, the personal Redeemer."—Evans.

* * *

"There can be no Gospel story, message or preaching without the story of the death of Christ as the Redeemer of men."
—Evans.

* * *

"Hail, Thou once despised Jesus,
Hail, Thou Galilean King!
Thou didst suffer to release us:
Thou didst free salvation bring.
Hail, Thou agonizing Saviour,
Bearer of our sin and shame!
By Thy merits we find favor;
Life is given through Thy name.

"Paschal Lamb, by God appointed,
All our sins on Thee are laid;
By Almighty Love anointed,
Thou hast full atonement made:
All Thy people are forgiven
Through the virtue of Thy blood;
Opened is the gate of heaven,
Peace is made twixt man and God.

"Jesus, hail! enthroned in glory
There forever to abide:
All the heavenly hosts adore Thee,
Seated at Thy Father's side:
There for sinners Thou art pleading;
There Thou dost our place prepare:
Ever for us interceding,
Till in glory we appear.

"Worship, honor, power, and blessing
Thou art worthy to receive:
Loudest praises without ceasing,
Meet it is for us to give.
Help, ye bright angelic spirits,
Bring your sweetest, noblest lays;
Help to sing our Saviour's merits,
Help to chant Emmanuel's praise."
—John Bakewell.

CHRISTIAN STANDARDS IN LIFE—DEVOTION TO GOD'S WORD

Ps. 119:1-40.

Topic for February 26

MOTTO

"I will meditate in Thy precepts, and have respect unto Thy ways."

MEDITATIONS ON THE TOPIC

I. Devotion to God's Word is a characteristic of all who are devoted to God, the author of the Word. When we are intensely in love with any person and hold him in high esteem we are likewise respectful toward the words that he speaks. If a young woman reads with interest and devotion the letters or writings of her fiance, how much more will the Christian be devoted to the words of the Bible which have come by inspiration of God for the instruction and edification and comfort of man. The Bible may be fittingly called God's love-letter to man. A lack of interest in the Bible betrays a decay of spiritual interest and a falling away from God. If the new convert is more interested in social affairs and earthly things than in the hearing and reading and study of the Bible, it is evident that a very light work has been done in the heart. When other things take the place which belongs to the Word then the spiritual life will suffer. The "seed" which fell in "stony places" had not enough depth of earth to give room for the seed to root deeply and abide. So with the shallow experience in its reception of the Word of God. So likewise the "seed" which "fell among thorns" was choked so that its growth was very imperfect. So are those who allow the cares of this life and the deceitful riches and pleasures to choke out the Word.

True devotion to God's Word means more than an emotional admiration for it at the time that it is read or heard. "He that heareth these sayings of mine and doeth them, shall be likened unto a wise man which built his house upon a rock."

II. The Text.—Psa. 119:1-40.—We have chosen five sections containing eight verses each, out of twenty-two sections of similar length. The entire 119th Psalm is dealing with the theme of Devotion to the Word of God. Read it thoughtfully if you would be filled with subject matter on the topic before us.

OUTLINE STUDY

I. Its Place in the Heart.
1. To be laid up there not to be forgotten.—Deut. 11:18.
2. To be hidden there to prevent sin.—Psa. 119:11.
3. To be permitted to dwell there in all wisdom.—Col. 3:16.

II. Its Place in the Life.
1. Cleansing the way.—Psa. 119:9.
2. Cleansing the life.—Jno. 15:3.
3. Purifying the soul by obedience.—I Pet. 1:22.
4. Milk for the babes in Christ.—I Pet. 2:2.

III. Duties Toward the Word.
1. The duty of meditation.—Psa. 1:2; II Tim. 2:15.
2. To be desired above gold.—Psa. 19:10.
3. To be listened to.—Psa. 78:1.
4. God to be praised for.—Psa. 138:2.
5. To be taught faithfully.—Jer. 23:28; Phil. 2:16.
6. To be obeyed.—Matt. 7:24, 25; Luke 8:15.
7. Recognized as from God.—I Thes. 1:13.
8. Earnestly heeded.—Heb. 2:1; Rev. 1:3; Jas. 1:25.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Word of God."**
2. My Duty toward God's Book.

For Young People.
1. The Blessing of God's Word in Our Hearts.
2. How to Make the Most of God's Word.

For Older People.
1. Reverence to God Expressed by Heeding His Word.
2. A Word-filled Life.

PERSONAL THOUGHT

As the mounting up of the mercury in the thermometer indicates a rising temperature, so the interest of the soul in the Word of God indicates a rising spirituality.

SEED THOUGHTS

God's thoughts and ways of thinking are as far above the level of man's as the heavens are above the earth—a distance illimitable and immeasurable. And so of His **ways of doing**—the distance and difference is infinite. Human notions all fall immeasurably short of God's, as when the Jews conceived of Messiah as a temporal monarch and His kingdom as an earthly one, and had no thought of that new man to be made of twain, in the union of Jew and Gentile (Eph. 2:15).—Pierson.

* * *

I believe that the want of the age is not more "free" handling of the Bible, but more "reverent" handling, more humility, more patient study, and more prayer.
—J. C. Ryle.

* * *

"It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That o'er life's surging sea.
Midst mists and rocks and quicksands,
Still guides, O Christ, to Thee."
—W. W. Howe.

* * *

"Other books we may read and criticise. To the Scriptures we must bow the entire soul, with all its faculties."—Kirk.

CITY MISSION WORK IN THE MENNONITE CHURCH

Acts 14:1-28

Topic for March 4

MOTTO

"I must preach the Gospel in other cities also."

(Continued on page 62)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL BOY AND HIS TEACHER

I. That Boy!

By Charles Fricke

The readers have a real treat in store, valuable information and much inspiration in the forthcoming series, entitled, "The Sunday School Boy and His Teacher." The first one, "That Boy." We well remember the days when Charles was one of those "boys," in the city of Chicago, who made one of his favorite haunts, the Mennonite Home Mission of that city. The Mission appreciates him as one of her sons, the young man still appreciates the Mission. He is at Princeton Seminary, getting ready for service. May the Lord keep and use him always, is our earnest prayer.—Editor.

"That boy makes me nervous! He is always in trouble. Yesterday he slapped his sister and made her cry! Now he is down stairs banging around and tearing things up. O, that boy!"

A rough exterior indeed, but let us look beneath the uncouth surface of that boy and see if we can find a stone, which, with a little polishing and personal touches, can be made into a gem of great price. Let us consider his inner life and outward manifestations, and view the great possibilities hidden beneath his little breast. Then as Sunday school teachers and parents, we will study our relation to that boy, realizing the "great task remaining before us" in helping him to come to his own.

"What manner of child shall this be?" This question was asked by the people who looked upon the infant form of John the Baptist, and marveled at the thought of his future. A fair, healthy babe, playing in the arms of its mother, is a beautiful sight. As I fondle and caress the sweet, little child, and think of the mighty powers and passions that may be slumbering within that bosom, I ask, "What shalt thou be hereafter?" Often the mother responds for the child by saying, "I want my son to be a servant of the Lord no matter where He calls, or I would like to see my daughter some day as a missionary in India or South America." Praise the Lord for such mothers!

The Wise Men looked upon Christ and saw His future more than the present, or they would have gone away from the unfavorable place of His birth discouraged and disappointed in the prospects of such a king. So ought we to look upon *that boy* and see his future more than the present rough exterior. When talking to children or teaching a class of boys, my soul is stirred by the thought that among them may be potential missionaries, evangelists, or Christian business men who will some day move the world to God, as did Livingstone, Moffat, Moody, and a score of others. John Trebonius, an old German school-master, always appeared before his boys with uncovered head, for he said, "Who can tell what may yet rise up amid these youths? There may be among them those who shall be learned doctors, sage legislators, nay, princes of the empire. Although you do not yet see them with the badges of their dignity, it is right that you should treat them with respect." *So it was!* Among his boys was Martin Luther, that great power of the Reformation.

Often, but not always, traits of manhood are expressed early in life. The teacher or parent who can recognize and understand the force of these traits will be a great help in directing the boy's efforts and life work. Let me relate from history a few examples of well-known men.

Walter Scott, the great novelist, loved to visit old castles in his boyhood days, and gather up legends about them. His schoolmates gathered around him and eagerly listened to his thrilling stories which he related with great skill.

Wilberforce, the philanthropist, showed early traits of generosity and self-sacrifice. He wrote a paper against slavery at the age of fourteen, and sent it for publication to an American newspaper.

Napoleon as a boy was greatly interested in his little brass cannon. He was an able engineer, leader, and fighter among the boys, as he demonstrated in the construction and defense of his snow-forts.

Mozart composed music at five years of age.

Daniel Webster won his first case pleading for the life of a woodchuck when he was only ten years old.

When Chalmers, the eloquent preacher, was a young lad, he gathered his playmates around him, and standing upon a chair for his pulpit, earnestly preached to them.

Isaac Watts was forbidden by his father to write poetry, but he was caught writing more verses and his father punished him. While being punished, Isaac cried out and said:

And I will no more verses make."
"O father, do some pity take,

Not always, however, are early traits of genius and talent expressed in youthful days. Illustrations showing this to be true could also be cited. I recall just now what was said of Thomas Aquinas, an old Anglical doctor of theology. Late in life he attended the university and his classmates called him the "dumb ox" for his silence and apparent stupidity. But his teacher saw deeper and said to them that some day the world would be shaken by the roar of that "dumb ox." *And it was!* Latent talents are *not always* expressed in youth.

Then again, on the other hand, how often the sad contrast occurs in many a life! *"What he was to be,"* as his parents dreamed of the brilliant future before him, and friends spoke highly of his accomplishments, but alas, *"What he was,"* was an entirely different and sad story. Two parents, beaming over the cradle of their bright little baby boy and desiring that he should be an honor and glory to God, called his name *Judas,* which means *"the praise of God,"* but he became the betrayer of Christ and received the curse of God instead. And David desired the best for his son by calling him Absalom, meaning *"the father of peace,"* but he became the leader of a rebellious war against his own father.

Let us not neglect or despise a boy because he is dull, rude, and void of promise. Many a boy has been thrust aside as hardly worth the effort to make anything out of him, but in many cases it turned out that he possessed the potentiality and personality of a genius. It has often happened that "the stone which the builders rejected is become the head stone of the corner."

Is the boy worth all this consideration? Is he worth all our sacrifice and labor in his behalf? In answering these questions let us bear in mind the thought of Horace Mann. *The Christian* tells us that "Horace Mann, the eminent educator, delivered an address at the opening of some reformatory or institution for boys, during which he remarked that if only *one boy* was saved from ruin, it would pay for all the cost and care and labor of establishing such an institution as that. After the exercises had closed, in private conversation a gentleman rallied Mr. Mann upon his statement, and said to him: 'Did you not color that just a little when you said that all the expense and labor would be repaid if it only saved *one boy?' 'Not if it was my boy,'* was the solemn and convincing reply."

That boy is with and among us. He is capable of great things from a material viewpoint, but he is also capable of great things from a spiritual viewpoint as we will see in our next discussion of him in relation to the Sunday school and the Church.

(To be continued)

Chicago, Ill.

Autumn is the storehouse into which all the other seasons bring their treasures. It is the Exposition of spring, summer and winter.

POSSIBILITIES OF THE HOME DEPARTMENT

By Anna Loucks

The home is God's holiest and earliest school and He has never planned any other organization to supplant it. It is in the home that children should get their first impressions of God and their first lessons in the Bible.

One of the earliest home ideals was of the father as a priest and the mother as a priestess, teacher, guide. This ideal also has never been superseded. And it is just here that the Home Department has its greatest possibilities. The Home Department carries the Bible to homes where it would otherwise be neglected. And in a home where the Home Department is recognized there God's Word is studied, and if there are children in that home they become familiar with the Bible and are naturally taught to pray. Likewise in the sick room, in the solitude of old age, and in the room of the shut-in for any cause, the Home Department comes as a blessing from the Heavenly Father.

The Home Department has been defined "as that department of the Sunday school which enables every one who cannot or will not attend the regular session of the Sunday school to enjoy full membership in the school upon the condition of at least one half hour's study of the current Sunday school lesson each week."

After two years of special endeavor in this department in the state of Massachusetts the results were so satisfying that at their state Sunday school convenion a new definition was given which was later adopted as their State definition. The meaning and accomplishments of the Department are indeed well expressed by the definition, "The Home Department is the lengthening of the cords and the strengthening of the stakes of the Sunday school, by taking it, with its two-fold purpose of bringing souls to Christ and of building up souls in Christ, into the home to those who for any reason can not or will not attend the regular sessions of the school."

The Home Department briefly, then, is merely taking the Sunday school to those who are unable to attend or are unaware of the blessings of Sunday school attendance. The only condition for enrollment in the Home Department is the promise that at least one half hour a week will be spent in the study of the Sunday school lesson. Then the members report the lessons which they studied to their Home Department visitor.

The idea which first started the movement was an extension Sunday school for neglected children. Dr. W. A. Duncan of Syracuse, New York fathered this idea and his effort dates back to 1881. But the Home Department as we know it was adopted at a meeting of the International Sunday School Executive Committee at Chautauqua, New York, August 1892.

The Home Department must be connected with a Sunday school. Its members are members of the Sunday school. Its officers and visitors have the same standing as the officers and teachers of other departments. The department should report to the Sunday school once a quarter as do the other classes or departments. The Home Department is an integral part of the Sunday school and its possibilities are as great if not greater than any other department of the Sunday school.

It is ideal to have the children sent to the Sunday school because of the parents' active desire, rather than having the child supply the motive power from its own desire. But in those homes where the parents take no active interest in the Sunday school if the Home Department can take to that home the Sunday school, other departments of the School will necessarily feel the increased interest and helpfulness. For "the ideal of the Christian church is the Christian home as a unit. This is the high aim of the church. One of the strongest forces in the service of the church to this end is the Sunday school. And the strong right arm of the Sunday school is the Home Department."

Where there is a live Home Department there you will find a growing Sunday school. Growing not alone in numbers but in the knowledge and grace of our Lord Jesus Christ. The work of the whole School is "to give the whole family the Word of God; to teach and train the whole family to know God, to love His Word, to worship and serve Him, and to bind together in close unity the three most powerful factors in the building of Christian character, the home, the church, and the Sunday school."

The organization of a Home Department is very simple. A general supervisor or superintendent must have charge of the work. This duty may or may not be vested in the Sunday school superintendent. Teachers, or visitors in Home Department parlance, are appointed to visit the homes under their care. These visits may be made weekly, monthly or quarterly, dependent solely upon the nature and need of the work. The supplies are the same as those needed for any other class in the School. Quarterlies, and envelopes in which and on which the member may place his or her contribution and record of lessons studied, are the two most necessary supplies. The offerings, of course, are considered free-will rather than compulsory. The supreme thing is to get the Bible into the hands of Sunday school non-attendants.

While the Home Department has but one aim, regular, systematic study of God's Word, other aims naturally follow, which though secondary are not unimportant. The six aims of the Home Department as outlined by the International Sunday School Committee which follow are taken from the Home Department Manual written by Minnie K. L. Karnell.

1. To secure the systematic study of God's Word on the part of the individual and to make membership in the Sunday school possible for all.

The home has been giving up its privileges and duties so that there is danger that the home will no longer be the centre for building religious and virtuous character. A revival of Bible Study in the home is a primary need of the present day home.

Then too, in almost any community there are those who are hindered from attending Sunday school for various reasons. Mothers with small children and many household cares, the sick and shut-ins and those who care for them, and the aged. So the Home Department provides classes for all ages and conditions of people so that they may share in the work and benefits of the organized Sunday school.

2. To aid in every possible way in the continuance, restoration, and erection of family altar worship, and to furnish a simple plan for those without family ties to have daily devotions.

If the first great need of the home is a revival of Bible Study the second great need is a revival of family worship. The home should be God's first and holiest school. And surely a Christian family should gather at least once a day for the reading of God's Word and prayer. But it is increasingly the exception rather than the rule. The family altar is one of the greatest safeguards that can be thrown around a child for in the hour of temptation the memory of the family altar and of mother's and father's prayers may give the needed strength to overcome. If the Home Department can enlist its members in home worship it will have done well.

3. To secure the sympathetic interest and helpful coöperation of the home in all the work of the Sunday school and church.

Sunday school workers keenly feel the lack of coöperation between the home and Sunday school. So many parents are indifferent and the teacher must work doubly hard to hold the child. And even then it is just a minimum of good that is done when the only church influence the child has is one half hour once a week. The Home Department can do a great deal along this particular line.

4. To reach the home a helping hand in the teaching of self-knowledge and the fundamental truths of life and purity. Or I would broaden this by saying that the Home Department should reach to the home a helping hand, be the need what it may.

5. To stimulate, awaken and create a responsible Christian parenthood spirit. Too many parents feel that they have discharged their full duties if they clothe and feed the children and make them a comfortable home. But these are but the minor duties of parents. The soul should have first attention. But these needs are most cheerfully turned over to church or

school or other organization or else entirely neglected. Then if the child fails to develop a strong Christian character the home feels that the church and Sunday school has failed. And perhaps the church and Sunday school have failed to give to the home its due credit and have failed to magnify its importance.

But since the Home Department enters into a closer intimacy with the home than any other part of the church it can do much to awaken the parents to their supreme duties.

6. To use this God-given opportunity for personal work in the home. There are many people who are never seen inside the church. For some reason they have never been interested. The Home Department does carry the blessed invitation of Christ to such. "Come unto me all ye who are weary and heavy laden, and I will give you rest." His Word shall not return unto Him void. The Home Department therefore is a great agency along this line because it touches the home in its own intimate way.

Wherever there is a Sunday school which does not include the entire church membership, and where there are individuals in the community who are without church or Sunday school fellowship, there a Home Department is vitally necessary. And the visitors will find that their ministry will be a happy, blessed one. And in the quiet, unassuming work of the Home Department souls will be won to Christ, His kingdom strengthened and souls built up in the faith of Jesus Christ.

Scottdale, Pa.

YOUNG PEOPLE'S MEETING

(Continued from page 59)

MEDITATIONS ON THE TOPIC

I. Our Work in the Cities.—The Gospel is for every creature. Those who live in the cities are not excepted. There are indeed problems that come to the Mennonite Church through City Missions that never would have come if the work would not have been done, but that is no reason to withhold the Gospel from them. The entanglements and the temptations to entanglements in business and social and political matters are intensified in the cities like every other place where many people are collected and must move among one another at close quarters. Poverty and wealth, disease and sin and crime are all more or less intensified and the extreme is more manifest than in less crowded quarters. However there is nothing so much needed under the circumstances as the pure and simple message of the Gospel. To get the lives of men straight there must be the inner change where Christ dwells within. This will enable men to bear a light in the midst of darkness and help them like Daniel, to stand for the truth in spite of the prevailing manner of men and women about them, or the special trial that they may be placed under.

The missions in operation have made some record that ought to be taken into account. Enough mistakes have been made to enable the newer stations to beware. Enough blessings have attended to encourage a pressing forward. We should search out the dangers to city missions, with their intensified conditions, leading into the drift of modern times more rapidly, and help them to solve their problems in maintaining a plain spiritual Church. We should seek to keep out of the ruts into which other city churches have fallen and hold before the world a Gospel message from the Word that shows the light in every corner of the city, rebuking the sins and magnifying the name of Jesus and His truth.

II. The Text.—Acts 14.—The work of the apostles was largely among people who were accustomed to live in cities. This gave them some points of view in their work much like the city missionary of today. We may note some very different classes and conditions which Paul and Barnabas met as they went from city to city. In every case there were ways of meeting the situation in harmony with the same message of truth.

OUTLINE STUDY

I. Cities in which Mission Work is Done by the Mennonite Church.

1. Chicago, Ill., 1907 Union Ave.
2. Lancaster, Pa., 112 E. Vine St.
3. Philadelphia, Pa., 2151 Howard St.
4. Ft. Wayne, Ind., 1209 St. Mary's Ave.
5. Canton, Ohio, 1939 Third St., S. E.
6. Kansas City, Kans., 200 S. Seventh St.; 3701 Metropolitan Ave.; and Midway, Mo.
7. Toronto, Ont., Can., 2174 Danforth Ave.
8. Columbia, Pa., Fourth & Mill Sts.
9. Altoona, Pa., 2500-2504 Fourth Ave.
10. Lima, Ohio, 825 N. Jefferson St.
11. Hannibal, Mo.
12. Tampa, Fla.
13. Los Angeles, Calif., 151 W. 73rd St.
14. Knoxville, Tenn., 1308 W. 4th Ave.
15. Norristown, Pa., 19-21 W. Marshal St.
16. Peoria, Ill., 1101 Ann St.
17. Wichita, Kans., 1856 Woodlawn Ave.
18. Reading, Pa., 12th and Windsor Sts.
19. Portland, Oreg., 739 Savier St.
20. Detroit, Mich., and others not recorded (or overlooked) in this list. Let each one add as they know for their own benefit.

II. Retrospect and Prospect.

1. Some Victories of the Past.
2. Present Blessings on the Work.
3. What Our God Will Do for Those Who Continue with Him.—Rom. 8:31, 32.

SUGGESTIVE ASSIGNMENTS

For Children.

1. A Passage from Rom. 8, Committed to Memory.

For Young People.

1. Appoint as Many Persons as Possible for one Meeting to Prepare Short, Interesting, Helpful Descriptions of the Various Missions.
2. Study the Text (Acts 14:1-28) and Compare the Problems and Achievements in City Mission Work in Paul's Day with the Present.

For Older People.

1. Other Cities that Ought to Have our Message.
2. The Need of Prayer and Action in the Power of the Spirit.

PERSONAL THOUGHT

Are we willing to face the problem of bringing the Gospel to all conditions of mankind? Christ has promised to be with those who go and teach all nations.

SEED THOUGHTS

"While the hands of humanity are outstretched to destroy, and while the hands of heaven are down-stretched to save, the hands of the Church are enfolded in negligence and indifference."—Lewis Weber, in an address at the Mission Board Meeting near Milford, Nebr., 1927.

* * *

"Our missions in the cities can do at least something to stem the tide of apostasy by preaching concerning the crucified Christ, the risen Redeemer, the living Lord and the coming King."—L. Weber.

* * *

"Rescue the perishing,
Duty demands it;
Strength for thy labor the Lord will provide;
Back to the narrow way
Patiently win them;
Tell the poor wanderer a Savior has died."
—F. J. Crosby.

* * *

"O Thou whose call our hearts has stirred,
To do Thy will we come;
Thrust in our sickles at Thy word,
And bear our harvest home."
—S. Longfellow.

HOW THE "LAND BURNER" HAS BEEN TRANSFORMED

(Continued from page 48)

(Dan Crawford's native name,) for a volunteer for a far off district, lacking a single teacher of the truth. His heart responded immediately. Off he went. This meant the tugging up by the roots all his local interests and Christian ties, the leaving of his house, his flourishing manioc fields, his fishing industry,—indeed his precious ALL, —to live among strangers that he might tell them of Jesus and his love.

And has he regretted this second sacrifice? Could you but see his radiant face you would get your answer as he tells of the little Bible-school built, and of the services conducted therein, and of all the children who are learning to read God's Word in their own tongue, and oh! joy beyond words, the salvation of the first four men and one woman! And listen too as he turns at the door and with earnest entreaty begs for your prayers in the white man's land, that the chiefs may subject themselves to the Lord, and that abundance of strength may be granted him to work unceasingly for his Master!

Don't fail him! The precious time for intercessory prayer will soon be over, so too the opportunity for the helping hand. The night is darkening on to the climax. THEN the bright Dawn, with the rewards for faithfulness!

But now, O now for the tribes yet untouched, whose hearts are the dwelling-places of the blackest darkness! Alas, they spend their lives with their backs to God, deluded by their devil-doctors and hugging their fetishes, knowing naught of a Saviour's redeeming love!

Can the church of Christ let them remain so? Did not our Lord die for them also? Can any sacrifice on our part be too great to send the glad news to them while yet we may?

—Record of Christian Work.

"Faithful is he that calleth you, who also will do it." I Thes. 5:24.

MISSION STUDY BOOKS

By Mennonite Authors

Message and the Message-bearer, The

By Daniel Kauffman. It was prepared to be used in Mission Study classes but will be found profitable for anyone interested in the message of salvation. It contains 160 pages and is divided into two parts—The Message and the Message-bearer.

Paper cover ....$ 35

Our Home Missions

By Alta Mae Erb. Especially prepared to be used in Mission Study classes. The book is divided into three parts—Rural Mission Work; City Missions; Charitable Institutions. A helpful treatise on the opening and development of our home mission work.

Paper cover ....$ 35

Our Missions in India

By G. J. Lapp. An interesting account of the organization and development of the American Mennonite Missions in India, and it also deals with the general mission work throughout that country. Adapted to Mission Study classes but of interest to everybody.

Paper cover ....$ 35

South America: An Open Door

By J. W. Shank. Adapted for use in Mission Study classes. Divided into seven chapters dealing with the past and present conditions, resources and industries, religious problems, etc., of that country, with an appendix giving table of comparative statistics, bibliography, maps, and diagrams, etc.

Paper cover ....$ 35

Present Day Religions

By J. D. Charles. This work was especially prepared for Mission Study classes under the direction of the Mission Committee of the Mennonite Board of Missions and Charities. It sets forth the facts concerning the prevailing religions of the present time, setting forth the claims of Christianity as the only true religion.

Paper cover ....$ 35
Cloth 75

Christian Worker, The

By Daniel Kauffman. A valuable book for the prospective mission worker. The Home, Home Church, Home Community, Neglected Rural Fields, City Missions, and Foreign Missions each have a chapter devoted to their study. About 150 pages.

Paper cover ....$ 35

MENNONITE PUBLISHING HOUSE

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INADEQUACY OF EVOLUTION

(Continued from page 57)

says Hugues Obermaier, 'we can only say that man of the Quarternary period differed in no essential respect from man of the present day. In no way did he go beyond the limits of variation of the normal human body.' (The Oldest Remains of the Human Body, etc., Vienna, 1905)."[4]

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1. J. D. Charles—"Fallacies of Evolution" p. 32.
2. O'Toole, "The Case Against Evolution." p. 323.
3. Ibid. p. 325.
4. Ibid. p. 342.

(To be continued)

THE CALL OF THE RURAL FIELD

The following letter received at Elkhart should help us all to more activity in reaching the lost in the Rural Mission Fields: "I see a great need for mission activity in rural districts. Workers in rural districts could be supported more economically with less enticements to attract a rising generation. The need is great. Fields are white and ready to harvest. Chances for gathering and holding rural districts looks good to me and a problem of worthy consideration. Find inclosed check for $17.30. Apply same to Rural Mission Fund."

Annual Meeting 1924: "The Rural Field affords us an outlet for our talent in the church. Without a corresponding outlay of finances and places us in a field as needy as that of South America or India. The work started in Virginia, Missouri and other states, is only a beginning, but several flourishing congregations are the result of such effort." S. C. Yoder.

Annual Meeting 1925: "Jesus Christ is the great need of the rural districts and unless they get Jesus Christ into their lives they are going to be LOST eternally. Men are needed to carry the message. We need money for the rural field. When the Lord gets you, He will get yours but what God wants first, is YOU."

D. A. Yoder.

Annual Meeting 1926: "We should obey the Master's command 'Go ye.' By entering the rural mission fields there will be numbers of souls saved and we will establish ourselves more fully. The congregation that does not add new members is digging its own grave. Let us arise to our opportunities and meet the greatest needs of the hour in our rural fields."

L. J. Burkholder.

Annual Meeting 1927: "You and I have over a million neighbors who have not accepted Christ. Are we concerned about them? If so, how much? Jesus Himself has outlined the plan of progress for the true missionary to proceed. Begin at Jerusalem. Our first responsibility is at home."

L. C. Miller.

—Mission News Bulletin.

CHOICE MENNONITE PUBLICATIONS

Building on the Rock

Written by our India Missionaries. It describes the work of the American Mennonite Mission, Dhamtari, C. P., India, from 1899 to 1924, the first quarter of a century of its existence. The book begins with a sketch of how the work was begun and its later growth and development under the blessing of God. The various activities of the Mission are described in an interesting way and biographical sketches of all the missionaries who served during the first twenty-five year period are given. The book contains 200 pages with 127 illustrations and several maps. Size 7 x 9 inches.

Cloth Binding ....$ 2 50

Mennonite Handbook of Information

By L. J. Heatwole. The book presents historical data relative to the rise and progress of the Mennonite Church in America. This work is a studied presentation of every link of the chain of events leading from its earliest beginnings up to the present day in maintaining the Articles of her Confession of Faith. 192 pages. Size 5 1-2 x 8 inches.

Cloth Binding ....$ 1 25

Ideal Christian Home, The

By J. S. Shoemaker. An admirable discussion of the home relationships, duties, and responsibilities. Presenting the basic principles upon which a Christian home should be established and touching the special part of the different members of the family in making a true Christian home. Printed on buff colored paper and attractively bound in cloth. 176 pages. Size 5 1-2 x 7 1-2 inches. Very suitable as a gift. Each ....$ 1 25

Ready Scriptural Reasons

By Geo. R. Brunk. This book turns the Gospel light upon many questions which are asked by earnest inquirers after Gospel truth. It gives Scriptural reasons for Christian conduct and the maintaining of the principles and doctrines as believed and practiced by the Mennonite Church. Arranged in question and answer form. 216 pages. Size 5 1-2 x 7 1-2 inches.

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Gospel Mirror, The

By Daniel Kauffman. A companion volume to "A Talk with Church Members" by the same author. The following subjects are treated: Salvation, The Holy Life, Home Life, Going Out into Society, Business Precepts, and Christian Service. 112 pages. Size 5 1-4 x 7 1-2 inches.

Paper Cover ....$ 35
Cloth Binding 60

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JUNIOR INDIA

A NEW JUNIOR MISSION STUDY BOOK

Written by J. A. Ressler

IS NOW READY

An interesting account of the journey to this far away land; Dhamtari as it was in 1899; customs, religions and language; conditions following famine; expansion of the work; after twenty-five years; out-stations of the mission; India in general; statistics, etc.

The book is profusely illustrated which will help the junior mind to a better knowledge of the facts and conditions that exist. It will be appreciated by all who may find access to it regardless of the mission study class privileges. Size 5¼ in. by 7 in. 145 pages.

Substantial paper cover	$ 35
Stiff Cloth cover	65

Letters from Mary

By Crissie Y. Shank. This book is a connected series of letters written by one who has had practical experience on the mission field in India. The author has expressed her thoughts by posing as a missionary's daughter, going with her missionary parents to India, and writing in the form of letters to a girl friend in America. These letters give a glimpse into Oriental life and travel, covering the places touched en route to India via the Pacific Ocean, the arrival at Dhamtari, the early experiences on the mission field, etc. A splendid gift book for our boys and girls. Illustrated from original photos. Size 5½ x 7¾ inches. 235 pages.

Cloth	$ 75

Glimpses of South American Life

By J. W. Shank. This book is intended for the benefit of our younger readers. It is written in descriptive, narrative form which will be appreciated by our boys and girls. It is especially suitable for use in junior mission study classes. There are twelve chapters with questions at the end of each one. The work of the junior mission study classes is receiving attention in a number of congregations. These books fill a real need. 68 pages. Paper cover.

Each	$ 25
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"THE HOUSE YOU LIVE IN"

By Dr. Burkholder

In book form—as appeared on the Educational page of Dec. issue of the Monitor. Some copies of first edition left for those who wish it. 50 cents.

Dr. John D. Burkholder,
Harrisonburg, Va.

IF EDITORS TOLD THE TRUTH

Only a short time ago the editor of a paper in Indiana grew tired of being called a liar and announced that he would tell the truth in the future and his next issue contained the following items:

"John Benin, the laziest merchant in town, made a trip to Beeville on Monday.

"John Coyle, our groceryman, is doing poor business. His store is dirty and musty. How can he expect to do much?

"Dave Conkey died at his home here Tuesday. The doctor gave it out as heart failure. Whisky killed him.

"Married — Miss Silvia Rhoades and James Collins last Saturday at the Baptist parsonage, by the Rev. Gordon. The bride is a very ordinary girl who doesn't know any more about cooking than a jackrabbit and never helped her mother three days in her life. She is not a beauty by any means and has a gait like a duck. The groom is an up-to-date loafer. He has been living off the old folks at home all his life and not worth shucks. It will be a hard life."—Selected.

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CHRISTIAN MONITOR
A monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

C. F. DERSTINE, Editor Kitchener, Ont.
ANNA LOUCKS, Office Editor

Department Editors
J. R. SHANK, Y. P. M. Carver, Mo.
S. F. COFFMAN, Bible Study Vineland, Ont.

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Expired subscriptions discontinued upon notification from subscribers to do so.

Address all matter intended for publication to
C. F. DERSTINE, KITCHENER, ONT.
Address all business communications to
CHRISTIAN MONITOR, SCOTTDALE, PA.

Entered at Post Office, Scottdale, Pa., as second class matter.

CHRISTIAN MONITOR

MARCH, 1928

WHAT A REFORMATION HISTORIAN THOUGHT OF OUR FOREFATHERS

Selected by H. S. Bender

"For they apparently taught nothing but love, faith, and the cross, in much suffering manifested patience and meekness, broke bread together as a symbol of unity and love, helped one another loyally with support, loans, securities, gifts, taught that all things should be common possessions, and called one another brethren."—Sebastian Franck, 1531, on the Mennonites; one of the leading Historians.

PHRASES

By John F. Bressler

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.
—Horatius Bonar.

"I have a book at home that contains all that," remarked Mark Twain as he returned a book after its perusal to a brother author. "Impossible" was the reply, "that book was original with me." "But it's true," answered Mark. "What book do you mean?" asked the author. "My dictionary," replied Mark Twain. He was right. The words were there but not in their proper collocation and interrelation for enjoyable and profitable reading.

Some years ago a school teacher married a pioneer and together they started life on a homestead in Montana. A baby girl came into that home. They lived far from their nearest neighbors and their little daughter had no school privileges. That teacher mother had to take upon herself the education of her child. She had unusual ideas on education. Instead of following the usual routine of study, she taught her daughter the sayings of sages and saints until they were memorized and so became the daughter's mode of expression as naturally as "Thank You," and "If you please." It was my privilege to hear that daughter preach a sermon at a Campmeeting when she was but fifteen years of age. Never have I heard its equal in clearness of diction, felicitous phraseology, and perspicuity of thought. She was thinking the thoughts of the great and good after them and telling them to us in their language which had become her own.

Not long since while riding on a train I had for a seatmate an Englishman of more than average intelligence. In the course of our conversation we drifted on the proper expression of thought. He told me that he finds, when he wishes to express himself, that his own phraseology is not nearly as good as that of those who have said the same thing before him and that he makes it a point to search the pages of literature to find better ways of expressing thought than he himself can devise.

Wm. J. Bryan, in the introduction to his compilation of the World's Greatest Orations, states that at one time he bought a full set of books in order to get for his own use one particularly excellent phrase.

Elbert Hubbard sought through the world's literature for pun, joke, epigram, apothegm, proverbs, wit and wisdom of the ages and collected them in his Scrap-Book.

Many others have sought through the anthologies and the prose writings of the ages for literary gems and nuggets and have been greatly enriched thereby. We also, can well afford to spend time in such profitable pursuits. But some one tells me that that is all well and good for the mediocre but that he prefers to be original. But is he? Could he be? Will he invent a new language like Volapuk or Esperanto and speak it? In that case nobody will understand him, but it is the only way to be entirely original. The words we use have all been coined and in use and their meanings limited before we began to use them, and but few of us will ever add a new word to the language.

If the words we use are not original, the phrases we use are not much more so. Some one has thought what you think and has put it into speech before you. While the millions express their thoughts in an indifferent way not worthy of any effort to retain in our own speech, yet here and there is a gem that it will be well to store in the safety-vault of memory to enrich our thought life when otherwise we would be in danger of mental impoverishment. And if, in the course of a long life, we can add but one phrase worthy of preservation and use for the delectation and enrichment of the thought life of the generations to come we shall not have lived in vain. And this you may be able to do when once you have attained to superior excellence of thought and speech through communion with the best that has gone before you. The mediocre are satisfied with mediocrity, but the excellent of the earth, in whom is all His delight, are not satisfied until they have attained to all that is purest and best in heart, in thought, in speech, in conduct.

Thus far I have not specifically referred to that perfect Book, the Book of all books, the criterion by which all others are judged—The Bible. The speech of man, oral or written, is permeated with the imperfections, the errors, the sophistries, and the evil that is in the heart of the author; but the Bible being the thought of God contains truth without the admixure of falsehood, fact without error, and is also perfect in its phraseology. And it should be said to the credit of its translators into our modern languages that they have approached this work of translation so devoutly and reverently that the accepted translations are the most perfect expression of thought in modern tongues.

By assimilating the wit and wisdom of mankind I also become witty and wise in the wisdom of this world but I also assimilate its errors, for the wisdom of this world is foolishness with God. I think the thought of men that have gone before me. But when I study my Bible until its thoughts become my thoughts, its phrases my mode of speech, then with reverence I can lift mine eyes unto the heavens and say, "O God, I think Thy thoughts after Thee."

The Bible theme is "Man and his relation to his Maker." Everything else that it speaks about is only incidental to the great theme, but wherever it touches nature or history it is never in error. (Our interpretation may be.) But human relations to God are moral relations. Without the concept of God and our duties to Him there could be no moral concept. This gives to man moral obligations and while people in all ages have divorced moral conduct and religion the result has always been monstrosities both in religion and in conduct. Sin and its concomitant—trouble—are nothing more nor less than subduction from under the government of God and the effect of His displeasure thereat. In order that man may be persuaded to shun evil (sin and its attendant results) He has revealed to man in His Word His own attitude towards the same, His love for fallen mankind and desire for fellowship with him; this latter only being possible after sincere repentance and forsaking of sin. In this Book of books; in the form of proverbs, parables, paradoxes, (gems in an ocean of gems); God has given us phrases which we should commit to memory, make them a part of our thought life, quote them in our daily speech, and direct our conduct according to their precepts. In these phrases God has lessons for us for every day, and in future articles we hope to rivet your attention on some by such observations as will make you realize how thoroughly practical God's directions for daily living are. We may also at times make observations on proverbs not of divine origin, but of common use among us.

Lancaster, Pa.

GRIEF'S MASTER

By Edgar Guest

Into the lives of all
The tears of sorrow fall;
Into the happiest hearts
Grief drives her darts;
No door however stout
Can shut death's angel out.

Vain are the things we prize,
Treasure and pomp's disguise,
They can not stay the tear
When the true griefs appear.
Where death will strike today
Gold can not bar the way.

There is no joy secure,
No peace that shall endure,
No smile that man shall keep;
God wills that he must weep,
And in his darkest hour,
Vain is all earthly power.

What, then, should guard the gate?
How shall a man be great?
Through the dark days and long,
What power shall make him strong?
Wherein does courage lie,
Since all he loves must die?

When sorrow binds his hands,
Helpless the strong man stands;
One master only grief
Bows to, and that's belief—
Faith that he'll some day know
Why God hath willed it so.
—Sel.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XX SCOTTDALE, PA., MARCH, 1928 No. 3

SEX APPEAL or THE MODERN STYLE OF WOMAN'S DRESS

A Fearless Discussion of a Delicate Subject by a Modern Dry Goods Merchant

> I tell you that, if these should hold their peace, the stones would immediately cry out.
> —Luke 19:40.

This is a striking article, coming as it does from the pen of a man who is not a preacher nor reformer, but from a man who has spent his life in the dry goods business. The interviews given in this article are bona fide statements.

It is with something of a kindred feeling that we undertake to lay hands on this matter which to-day has so completely captured the hearts of women, young and old, that a proper sense of modesty and even decency seems to have been almost forgotten.

That the women of the world whose life is to please the flesh, should be carried away by the shocking styles of to-day, is not surprising. For these we have only sorrow. But it is to those who love the Savior and have read in His Word that he who would be a friend to the world is an enemy of God—it is to these that we appeal, with the hope that some at least may see the awful condition into which they have perhaps unwittingly come. To these we appeal with the hope that some, yea even many may be helped not only to see the awful sin of modern dress but also to try and draw many of their sisters back into the Gospel way.

The gravity of the situation can hardly be overestimated. A war has been declared against old standards into which have entered social, financial, and religious problems. On the one side are the forces of purity, goodness, and every virtue, together with the plain statements of the Word of God. Against these are arrayed the whole strength of the lower world, which has always sought a dress which would arouse the passions of men. It is said the barbers of this country raised a fund and sent women over the country wearing their hair in the boy-bob style, and Christian women fell for this. Such has been the success of this scheme that now the barber trade is in the billion class as regards annual incomes. The problems involved in this war are different from those of former evils such as the drink traffic, human slavery, etc., because the best of people have fallen into the way of modern dress and will be our foes, when they should be heartily enlisted on the side of those who oppose this awful evil.

There can be no name fit to describe this pest of modern times, other than the plain word licentiousness. Upon this rock the nations of the past have split, and today a plague such as history does not record has gone over the earth. It is man's weakest point. Past lessons do not seem to teach, and when Satan comes with bait of modern fashion, womankind has fallen as though stricken by a pest, and man has hardly dared raise a voice of alarm though he knows it spells ruin to the race. For every word of warning there are ten words of defense, and so the world degenerates. Even the Pope of Rome has cried out against modern styles, and the Sultan has expressed his astonishment that so-called Christian people should dress in such fashions; but the Protestant world only smiles, and woman rejoices in her new-found deliverance from the bondage of skirt and hair.

The real cause for the existing state of things is a problem. People will do anything nowadays provided there is a sufficient thrill with a kick; and a certain shade of respectability—even a very thin one—can be thrown over it.

In view of the present conditions we present the following points for consideration by Christian women to whom we make our appeal for help.

The amount of clothing worn to-day by the average well-dressed woman weighs sixteen ounces.—This includes two very thin supple undergarments, a pair of hose and an outer dress of sheerest weave. Occasionally a small guard is worn at the bust and a hip band and an underslip, very short, about thirty-six inches in length from bust to the knee. This clothing, very neat in appearance, is of such delicate texture that all feminine charms are plainly visible and really enhanced. When the wind blows the effect is very decided, a strong appeal is given to the curious to look and admire.—You have noticed this time and again. Men have a way of congregating on street corners where ladies must pass, standing for hours. The Flatiron Building, in New York, is known widely as a loafing place, as streams of ladies pass to and fro. This is picture No. 1.

Now let us look at picture No. 2—A young lady, sixteen years of age—Very thin, sheer dress, very short, about to the knees or less—very attractive hose of a very pale flesh color, wonderful slippers on pretty narrow feet, no sleeves in the gown and very low round neck; in stooping over the dress opens, no intention is made of a display and no one could act more modest and innocent as our young lady tugs at her short dress that will not cover her peeping knees. It's all so sweet and charming that you forget all and just sit and admire. It's all very sweet and lovely, but what is the effect upon the men who behold? Well ask them.

Picture No. 3—A lady along about thirty-five years of age—in the prime of life—splendid in appearance, well groomed, good health, she wears evening clothes all hours of the day, beautiful and artistic—a matchless figure, everything open and visible, beautiful arms white and smooth as ivory, a heaving bosom. full and well proportioned—lace concealed—you've seen it haven't you—Dress about to the knees, splendid limbs, well-fitting slippers, and, oh! the pretty silk hose, just adorable, see them a block off—Manners lovely—Perfect lady you simply admire her. This is the great trump—"Sex Appeal."

Kind reader, we detest anything of this character and we certainly have no desire to criticize any lady—no, no—we wish only to do a duty and trust that some one may have his eyes opened and see the gigantic evil in all of this.

Women are the mainstay of the nation—The home is the hope. Destroy this and you are through. In a few years virtue will disappear. Woman will sink to a low place in life—Homes will be charnel houses—Men will sink to the level of brutes and lower.

"Sex Appeal" will do its work. What is sex appeal, pray tell? you ask. In the beginning God created man male and female—Man to labor and woman to replenish the race. The attraction of the sex is the strongest trait in the race—Man will forsake all, and leave every blood tie for the wife of his choice—The Savior corroborates this truth. The Creator gave woman a power over man that never wanes—It is the power of sex appeal which is very good in its place, but which proves to be the very gates of hell when out of place. As stated by an Evangelist—It is all very right and proper for a woman to appeal to one man but not to all men.

This is what we mean—Woman appeals to man through physical charms. These charms are the face, hair, color, proportions of the person, the neck and the throat, shoulders, arms, busts, hips, and limbs. Civilized and Christian people do not require a veil for the face; woman need not cover her face, hair, or neck. All other portions of the person are sacred and are certainly to be covered decently or veiled. There is no sex appeal when this is conformed to.

Now why so strict demands on the attire of women and girls? There is no record in modern times of such unholy styles and apparel as are seen on every street to-day. This is true of America and parts of France most certainly. The effect of this degeneracy will be set forth as we study the question. The condition has come gradually; low necks, short sleeves, no neck, no sleeves, narrower body, shorter length, thinner materials.

How Did This Change Come About?

Surely American women are superior to the lady of Paris. Travelers from London, this year 1926, interviewed, are positive that English women have not lowered their ideas of decency, but are clothed conservatively in modest styles as compared to French and American women. How can you account for the American woman and her conduct morally?

Cause No. 1—The underworld in America has been very active ever since prohibition came into effect. This element comprises the liquor interests with all of its friends and beneficiaries and the class of people that thrive on vice conditions, and also that class of people that find revenue and profit in encouraging desperate conditions and customs. More than a billion dollars was spent for silk hose last year, or about ten dollars for every woman in the United States. Liquor interests have fought effectively and successfully to undermine the high ideals of America and have used woman by appealing to her sex vanity and love of clothes. By ruining woman the victory is assured for the return of the saloon. Friends, please ponder this. How is this brought about? Women are quick to grasp any new thing in dress and adornment and vie with each other in the introduction of new fads. A woman of unsavory reputation appears in some new style of dress and suddenly respectable women follow the fad, only going a little further by making a garment a little more daring and extreme. Have you noticed this? This is the way that the liquor men have debauched the American woman. It's strange that even Christian women of religious character yield to debasing styles of clothes. But they do so and that quite easily.

Cause No. 2—The emancipation in granting suffrage with privilege of holding office has been misunderstood by the great mass of women. Woman's place in life has restrictions which can never be laid aside. The most important is that of sex. Women can do some things better than men, and vice versa. Each have their place. When women mingle with men and lay aside the restrictions necessary to the well-being of both men and women they descend and pull men down accordingly. The important restriction placed upon woman always has been the manner of body covering. Women have rebelled all through the centuries at this restraint. Many women are frantic to discard feminine attire; but to adopt man's attire does not seem practical. Have you noticed tourists driving through the country? Isn't the woman in khaki lovely? They look like ———. No! Man's attire will never suit woman. But here is where the real grief comes. Woman can not wear men's clothes, and abbreviate them until she is not hampered or impeded. Then she simply fails to wear enough clothes for decency.

Cause No. 3—We must now consider dress from two angles. There are two classes of dresses. The one may be classed as the conservative style; the other dress falls into the category of the dress with sex appeal.

The conservative dress is of decent, proper length, a sufficient sleeve, full enough that the movements at the hips will not attract undue notice, and with no needless expose of bosom. The dress with sex appeal is very short and narrow, showing all movements of the body, especially the hips, little or no sleeves, low neck, and so made as to emphasize all feminine and sex charms. With bright hose, such that attracts, very often the shade described as nude—and you have the real garment of sex appeal.

We will make war on the dress of sex appeal for modest women, and it certainly behooves all to encourage any propaganda that asks Christian women to discard any dress that fails to meet the requirements of common decency. This style of dress has caused many otherwise clean women, to lower themselves. Why will a nice, clean, intelligent girl sit before a man and cross her legs and display her knees? They will do it, and seem to want him to see all possible. Their actions are otherwise perfectly polite and ladylike. The old mother-hubbard style of dress covered everything and concealed everything. The style that followed, known as the sheath dress, covered everything but concealed nothing. There was a time and day when all women wore clothes of decent style, but it is not this present day. The writer well remembers the days of the eighties and nineties when the red-light abounded in every city and town, and was called a necessary evil. The inmates of these places could easily be identified by their dress, but never in any instance, and we have a splendid memory, were any of the demi-monde dressed in such styles as many of our nicest women of to-day wear. It's terrible to what we have sunk.

After some deliberations a careful list of questions was formulated, and very seriously propounded to people of various ages, of both sexes, including those of tender years and the older class. These questions were asked, to learn what thoughts prevailed in the minds of these persons, and principally to ascertain whether the standard of virtue and decency had actually lowered, or whether people generally were simply following different customs and ideas in regard to dress. We will give you these questions and the answers that we received.

First person interviewed. Woman of forty-five. Business, commercial traveler. Headquarters, New York. Line represented, Ladies Wearing Apparel. Experience and travel extend over many years. A woman of the better class, religiously educated, broad and intelligent.

1. Do you classify styles in ladies' dresses?

Answer, Yes.

2. How do you classify these styles, and how many are there?

Answer, In regard to cultural descriptions there are two styles for women. The one is the conservative style, the other is the style of the sex appeal.

3. Will you describe these dresses?

Answer, Yes. The conservative style is generally worn by mature women and sometimes by younger women. This dress covers the person entirely and is in accord with every demand of modesty and common decency. It is not low in the neck, sufficient sleeve and full enough to conceal any movement of the person, and covers the extremities below the line of sex attraction. It speaks modesty in every line. There is no display of sex charm and no appeal to the eye that can create impressions that are a detriment. It is not an advertisement.

4. Describe the other style of dress.

Answer, The dress with sex appeal is universally popular with all women generally under fifty years of age. The dress is constructed in such a manner that all sex charm is evident, little or no sleeve, low in the neck, scanty at the hips, very short in the back. The materials are delicate, little or no underclothing. A windy day is an aid to the wearer, the dress blows up against the person and gives a real display in French art.

Listen to this question and be ashamed.

5. Do you believe that women realize the impression that this style of dress makes on the public that must observe?

Listen to this terrible answer.

Answer, I most certainly do. A woman is well aware of her own sex charms and naturally wants to display them. She also knows that this display has the same effect that a red rag has to a bull.

These are the exact words, dear friends. This comes from a woman of experience and broad knowledge. What do you think of that? Her business lies in this very line and her word has weight.

We now turn to hear what men of mature years think and have to say on this very important matter.

6. Mr. A. This man is a business man of experience, successful, and of good character.

What is your opinion of present styles, and are women aware of the impression made when garbed in the dress of sex appeal?

First, ladies' apparel has changed decidedly in the past few years. The change is not one of ordinary character as in previous years, but the greatest innovation is that the clothing is decidedly scanty. The aim seems to be to emphasize the sex charm, and in this direction the result certainly is most gratifying. There is no doubt, in my mind at least, that women are unaware of the impression created when clothed in the modern dress. They seem to enjoy the novelty of it. They also seem to act and feel natural. It is a revelation to find that women generally will fall for things of this kind. I certainly gave women credit for more character in this direction. What will they do next in this line?

This man was an ordinary man and in conversing with a number of men their verdict was absolutely the same. They were not in any way model, or religious men.

We now turn to the younger woman, or rather girl. Of course this matter requires delicate approach, but if the question is properly put most girls will give you their real opinion of modern dress.

7. Miss C...., a young lady, good character, in the world making her own way. Ordinary as thousands. No particular ideals.

What is your honest opinion of the modern dress?

Answer, The modern dress has always appeared to me as indecent—When the sleeveless dress appeared I wore a sweater to cover my person. The knee dress is positively immoral. I can not account for such a state of affairs. It is my opinion that women generally are slipping. It is rotten.

Any person with any decency about them can understand the position of this young lady. Her position is absolutely the same as all that were interviewed. It was difficult to converse upon this theme, but they were all in accord that women well knew the bad impressions they make clothed in the sex appeal dress.

Now what do you think of that? When the lid is removed and we look into the thing, we find something not expected. If people honestly state their opinion in this matter you will get replies just as the answers recorded.

8. The boys twelve to twenty-five years of age. These are the men of to-morrow and the nation's hope. What kind of men will they be? What atmosphere is theirs, with what is daily before them? What chance have they to be pure?

John M.—Young man seventeen or eighteen years of age. In school, works part of the day. Fair sort of boy of this day and age. Movie fan, sport, drives an old Ford, harmless.

9. John, what do you think of the present styles in the dress of women and girls?

Answer, To be plain with you my opinion is that they like to display themselves. Many are not clothed decently and they don't care if they are not. My impression is that girls generally are rather fast and are certainly encouraged by their mothers. An old lady dolled up looks better from her back than from her face. They look frivolous. Age can not be concealed to the average man.

Friends, you see that the general verdict is that modern dress is not only immoral but that many wearers absolutely realize the impression that a sex dress makes on others. There has been some attention given the matter of dress but not enough. No real effort has been made to bring to notice the evils. But the time is here now and we wish to rouse every lover of decency. We must do it, as before us there is approaching something likened to Sodom and Gomorrah, and woe be to us if we fail to warn others of impending doom. Licentiousness brought about the doom of these old cities and also was the ruin of the nations of old. Can we escape just punishment?

(Continued on page 77)

SWISS MENNONITES OF TWO HUNDRED YEARS AGO

A Historical Story

By John Horsch

VIII

(Continued)

These were strenuous days for the pastor of Langnau. His joy at this supposed purifying of the church was not without its clouds. He sat in his parsonage and wrote the names of those that had gone into exile in his records.

"As the sect of the Taeufer increased greatly in the last 24 years under the mildness of certain governors, that in 1692 there were in this parish 28 known members of that sect and things had come to such a pass that almost every one had so good an opinion of them that they would not listen to any preaching against them, the government issued a decree sternly commanding them to leave the country. To make sure that these orders would be strictly carried out, the Hon. Bartholomew May, governer of the district of Trachselwald arrested a few of them and kept them as hostages. The following men and women left from this parsonage:

Uli Gerber of the Wisenholen and his wife Catherine Herman; their son Peter and their daughter Elizabeth.

Michael Gerber, son of Michael of Wannenthal.

Oswald Bracher and his wife Barbara Sterchi of Frittenbach.

Jacob Wiszler and wife of Eyschachen and four children, Christian, Peter, Catherine and Leni.

Michael Burkhalter, shoemaker of Mattenberg, an old man, and his wife, who has been a Täufer for forty years.

Daniel Grimm of Gibel, and Hans Bürki, his neighbor, author and miller.

Christina Wali, Uli Stauffer and wife, daughter of Daniel Grimm's sister.

Jacob Schwartz im Mosz, wife Elizabeth Schänck and son Uli.

Peter Schänk's wife of Mülibach, Barbara Schänck, Elizabeth Schänck's sister.

The old Mrs. Fischer, Elizabeth Aeschlimann, her two daughters Madaline and Elsie, wives of Uli Blaser and Christian Tanner of Walistolen. These allowed themselves to be led astray by Elizabeth's brother. Uli Fischer, a Täufer of Signau.

Ulli Aeschlimann's wife, Magdalene Herman, of Rigenen.

Ulli Beiri's wife, Maria Hofer, of Katzbach. She became a Täufer in Trub and with her husband came to Langnau in 1692.

Ulli Steiner's wife, Anna Jacob.

Anna Blaser, wife of the cowherd, Michael Müller.

Anna Gyszler, house maid at Multen.

Young Hans Gerber, of Wingey, Kaspar Lüthi's son-in-law.

IX.

A man with a basket on his shoulder trudged wearily through the deep snow of the mountain trail. To the left and to the right were narrow forested valleys that lay in the whiteness of the winter sun and lost themselves in a union with others, giving the impression of a single wide valley. The mountain forest was broken in the bottom of the valley. In the valley as well as on some of the mountain slopes various farmhouses became visible. The wanderer often stopped to rest. The higher he ascended, the grander became the scenery. He finally halted before a cowherd's hut. Such huts were numerous in the mountains, but were used only during the warmer season.

Like others of its kind this hut was deeply covered with snow, but the path trodden from the house to the well and the slightly melted snow on the roof gave evidence that the hut was inhabited. The door was locked, however, and his calling brought no response. He went to the rear of the hut and observed that there were no fresh tracks leading from the place. By this he knew that an occupant must be inside.

He finally called out: "Christian and Peter Wiszler, you are in the hut and it will do you no good to remain silent. You need not be afraid for I am your old neighbor. You need not fear that I will betray you. I know well that for every one of you the governor of Trachselwald would pay me thirty crowns, a good day's wages, I should say. But you believe better things of Uli Steiner. We were always helping each other when we were yet neighbors."

After some time steps were heard in the building. The bolts were drawn and two hands were stretched out in friendly greeting to the man. Uli Steiner beheld their faces with surprise. In nine years the boys with whom he had associated, as neighbors had become men with bearded faces, and the expressions on them showed that their experiences had made of them men that would not be afraid of dangers nor flinch from the labors and difficulties of life.

(To be continued)

CHRISTIAN MONITOR PULPIT

NOW IS THE DAY OF SALVATION

By Howard Stevanus

Behold, now is the accepted time; behold, now is the day of salvation.—II Cor. 6:2.

There are many cunning devices which Satan uses to keep people out of the Lord's Kingdom. One of the most effective, and one which he uses mightily, is the multitude of excuses which he whispers into the ears of unsaved souls to induce them to put off the day of salvation until the life is wasted, or the desire gone, or until the cold clods embrace the form that God once intended as a temple of the Holy Ghost.

Behold, Now! Jesus calls our attention to an important matter. There may be excuses to tempt a soul to delay but there are many, many more reasons, helps and inducements to cause a man to decide now the question of salvation. Pondering the trail of sin, every true child of God offers praise to the Lord for deliverance from a pathway which we all know holds nothing but ruin. To know what the final end of sin is, when it has done its worst on earth, we need but look at the gallows or the electric chair or into the faces of some sad creatures who stare vaguely into the dark sepulchre knowing that in a few days it will enclose their sin-stricken, debauched ruined bodies. Thousands of souls delay the day of salvation until bodily pain lays them low and then, knowing that they have neglected preparation for eternity, in that disturbed condition, seized by fear to meet a just God, they confess Christ. Some such confessions are real but many seemingly are not for those who have recovered from what was expected to be a fatal illness have not all remained true to their promise.

Behold Now! While the life is still in full bloom, the mind clear, and the prospect for usefulness and enjoyment is glorious all around us. **Behold Now!** While the Lord is calling, while the Spirit is wooing and there is time to repent, to confess, and to accept the mercies of God.

Behold Now is the Day! There is no more expedient time than just now. In the home, out in the field, away in the shop, in the church, or during the quiet hour of repose, just now in this very hour when the Lord speaks is the golden moment to accept the mercy and blessing of heaven freely given to all who will ascend Calvary and look into the face of the Crucified Lord and there plead for mercy and pardon.

"Behold, Now is the Day of Salvation!" "Now is the accepted time." Supposing the Lord should call later (we cannot tell), yet would it be eternal loss for us and for God to have days and years spent in vanity and sin. What misery, sin and destruction Balaam would have avoided if he had listened to God and what joy, peace, power and eternal riches were granted the Apostle Paul because he was not disobedient to the Heavenly Vision. The boy who said, "Speak, Lord. for thy servant heareth," became a man of wisdom, power, and honor through the continued blessing of God. The man who left his boat and his nets and immediately followed Jesus was gloriously saved and became a mighty pillar in the Church at Pentecost. The little tax-gatherer, who climbed a tree to see the Savior, had the privilege of having Jesus and salvation at his house the same day.

When gold is discovered in a certain land men who would secure the precious metal do not wait but will make speedy preparation lest some glorious opportunity for wealth should be missed. So likewise will he who is wise make speedy preparation to become an heir to eternity's wealth, for not only the "gold fields" of yonder world will be ours but even here in this world we have "access to wisdom, righteousness, sanctification, and redemption through Jesus Christ who stood on that last great day of the feast and cried, "If any man thirst let him come unto me and drink."

"Behold, Now is the Day of Salvation!"

Bloomingdale, Ontario.

A VETERAN PREACHER'S CHOICE MEMORIES

Birthday Interview with F. B. Meyer

By a Special Correspondent

This write-up is true to the Word of God when it graphically states, "How beautiful are the feet of them that preach the gospel of good tidings." The last paragraph is one of the finest ever written on the "Meditation of an Octogenarian."—Editor.

Dr. F. B. Meyer is seventy-nine years of age on April 8th; and I think I may safely say there is no more greatly beloved minister of the Gospel throughout the country—possibly throughout the world.

Many thousands, some (under God) his own converts, will wish to congratulate him on the fact that he has now entered upon his eightieth year, and, indeed, to express the fervent hope that there are yet a number of years ahead in which he may be still more mightily used of God than in the years that have passed.

Dr. Meyer is now Minister-emeritus of Christ Church, Westminster Bridge Road, London, of which he has twice been the minister.

It was not at Christ Church that I was privileged to see Dr. Meyer, but in his own flat, near Baker Street Railway Station. Here I went to interview him at the request of the Editor. When I entered his study,

The Veteran Minister Was Seated

at his desk, and on a small table near by were a number of letters, apparently just written, stamped ready for the post, and addressed in his own neat and legible handwriting.

At Dr. Meyer's kindly bidding, I sat in a chair opposite him, feeling I was in the presence of a veritable saint of God; and I'm not straining language when I say, that to be permitted to put questions to him at will, was, to me, nothing short of an honor. As to the nature of these questions, that will transpire in the replies given by Dr. Meyer.

At the beginning of our interview, (he said) I would like quite frankly to quote those words of the Apostle:

"I will not dare to speak of any things save those which Christ wrought through me."

After all, it is not what we do for God that counts, but what He does through us. My only regret is that I have not been more obedient than I have been to the heavenly vision.

Home-Life of My Boyhood

The lovely home-life of my boyhood has provided a delightful background to all subsequent experiences; and I have always been thankful that I came of a business family, and had a business experience in my teens. Every minister of the Gospel should have some such practical experience, which is almost as essential as a college training.

My initiation into the active work of the ministry dated from January, 1870, when I became the associate of Pastor C. M. Birrell, of Liverpool, a man of high attainments and lofty character. His home was open to me, with all its refined social amenities, and I had the privilege of knowing his son, Augustine, then on the threshold of his brilliant career as author. But one incident in my Liverpool life had a most important influence on my entire subsequent career.

Mr. Birrell and I were walking home

one Sunday evening, after I had preached. He said: "That was quite a good sermon you gave this evening; but it was a topical sermon, and, if you are going to make that your model, you will presently come to the end of your topics, and where will you be then? I advise you to do as I have done for the last thirty years—become

An Expositor of Scripture

You will always retain your freshness, and will build up a strong and healthy church!" That sentence—and I well remember the spot where I heard it—changed my outlook and habit, and I deliberately think that, by God's blessing, its effect has molded my pulpit and literary work, and has enabled me to sustain my pastorates with perpetual interest and freshness.

It was wisely ordered, however, that I should not remain at Liverpool, as I should have been tempted to be a second-rate copy of Mr. Birrell, and I was thrown, in 1873, under an influence of a totally different character, by the coming of Messrs. Moody and Sankey to my church at York, where the revival broke out which has left its lasting impression on the religious life of the age. Under the influence of those wonderful weeks, I conceived a new passion for the unsaved, I learned new methods of approaching them, and inhaled the breath of a wider world.

Mr. Moody's Degree

As we were coming from a meeting one afternoon, Mr. Moody stopped to read our notice-board. Alluding to the B. A. which followed my name, he said: "I, too, have a degree." "Indeed," said I, "and what is it?" He replied: "D. L. Moody, O. O.,—'Out-and-Out.'" I think that he helped me to seek after the same initials, though one has yet to learn the secret of an out-and out devotion to the cause of Christ. It was at this time, also, that I was drawn into the movement, inaugurated in 1874, for the quickening of the Truer Life. First at Brooklands, and then at Oxford and Brighton, I profited deeply by a new vision of the Christian life, of Rom. 6 and Col. 3, and especially the anointing of the Holy Spirit granted to a yielded life. These became part of my own experience and teaching. The Keswick Convention was born out of those wonderful gatherings, and from the first I was thrown into the company of Stockmayer, Monod, Webb-Peploe, Evan Hopkins, Elder Cumming, and others of the same school of thought.

Learning a Great Secret

I have often referred to that memorable interview with C. T. Studd, when he toured the country with Stanley Smith and others, on the eve of his leaving for China with Hudson Taylor. On an early autumn morning, as we stood together in his bedroom, to which I had ventured in my desire to learn the great secret, he urged me to give the pass-key of my heart and life to God—an advice which took me to the Jabbok ford, where Jacob learned to yield all to the wrestling angel.

Revival Work at Leicester

It is impossible to tell the wonderful story of the building at Melbourne Hall for my ministry in Leicester. For three or four years I had preached three times each week in the open-air, and conducted services in a public hall; and there grew up around me a number of devoted friends, some drawn from the leading families of the city, as well as a crowd of those who had been saved from the whirlpool of drink and sin. This movement culminated in the building of that glorious house of God, which I thought would be the scene of my life-work, till it became apparent, after fourteen or fifteen years, that a removal to a less humid atmosphere was absolutely essential to Mrs. Meyer's well-being.

Trophies of the "Prison Gate"

The work which was associated with the prison gate, at which I was present as an unpaid worker, each morning for some ten years, was very absorbing, and led to many unforeseen results. Some thousand cases passed through my hands each year with wonderful blessing. Three-fourths signed the pledge-card as we talked together over their breakfast. Many of them went back to their homes to live a new life, and others came to Providence House and the wood-yard there, where they lived till they found work. It is difficult to recall cases at this distance, but many, many became completely changed, and used to help me to raid the town on Saturday nights, picking up drunkards, and taking them home, and fetching them to the preaching of the following day. David in the Cave of Adullam, with his 600 men,—most of them ne'er-do-wells,—had no happier experiences than we. Reclaimed poachers make the best gamekeepers!

A Penitent Soldier

The only foreign trip of my Leicester life was to the Mediterranean, visiting, among other places, Tangier and Algiers, and seeing something of the noble work inaugurated by the late Mr. Glenny in North Africa. Gibraltar and the South of Spain were also included in that trip. One of my hearers on one occasion had spent a very dissolute and evil life, in the course of which he had stolen a considerable amount of money and valuables from the regiment and the commanding officer. He was so influenced by the Spirit of God that, at the end of the meeting, though he ran the risk of three years' imprisonment, he went to the colonel and confessed all. Instead of sentencing him to prison, with great goodwill the Chief said: "All I ask for is half-a-crown, to show you are willing; and the remainder shall be wiped out." The soldier is now converted, I am told, and is a City Missionary in the North of England; and, if he should see this paragraph, it would be a real pleasure to hear from him.

Some Memorable Trips

It would be impossible to tell all the other wonderful things that have transpired in my many foreign trips. In Bulgaria, the meetings with the pastors; in Constantinople, the visits to Roberts College; in St. Petersburg, Finland, and Sweden, the contact with Royalty, as well as with great gatherings of Christians. The wonderful journeys through Germany, with Count Bernstorff as my interpreter; the five months in South Africa, where Lord Methuen, the Schreiners, Mr. Gandhi, and many others became my friends and helpers. Then India, China, the Straits Settlements, and the West Indies. More recently, Australia and Canada, to say nothing of the U. S. A. I am ashamed to give these details, and fear that, perhaps, one has spread one's self too thinly. Such opportunities come to few, and of him to whom much has been given, much will be required.

The Message of the Key

One of the many instances of blessing, beyond all I could ask or think, is associated with my visit to the C. I. M. Chefoo schools for the children of their missionaries. At the end of a memorable week, I asked the dear boys and girls each to get a key, and to pencil it round on a half-sheet of paper, writing underneath their names, as indicating their desire to give the key of heart and life to the Savior. On the following morning, as I said good-bye, they lined my path on either side, and gave me his or her paper so signed. I have kept these as a very precious memento, and have since heard, not only that many date their conversion from that time, but several have become missionaries!

In all these journeys I have been wonderfully preserved, not only from accident, but even from startling alarm. The angels have had a charge concerning me, which they have sweetly and carefully performed, and I have not struck my foot against a stone. Besides, the great human heart has beat kindly and truly to me. How much I owe to the hundreds of people who have welcomed me to their homes! I am indeed

In Hopeless Debt

which I can never repay. Rank and wealth have not exceeded the welcome which I, most unworthy, have received. It will really take quite a long while, when one reaches the Church of the Firstborn, to catch up the ties of past friendships.

The Present Outlook

I confess, in answer to your question, that the condition of the world to-day does not at all surprise me. Things are happening in exact accord with forecasts of Scripture. These wars and rumors of wars, this inability of our statesmen to secure the peace of Europe by mutual agreement, this Bolshevist menace, this return of the Jews at the rate of **4,000 a month** to their own land, the disastrous condition of the professing Church, are the minute guns which announce the birth of a new era out of the travail of the present hour. The mighty gatherings, month by month, of the Advent Testimony Movement, show that the warning, uttered by a few of us eight years ago, has not been in vain!

A Message to Octogenarians

As to the old people who are entering

(Continued on page 83)

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In August of last year, 300 men were called up for two month's military service. They refused, quoting the Commandment: "Thou shalt not kill." In December of the same year, the military tribunal condemned each of them to 10 years' imprisonment. This was felt to be an absurd sentence, and as a result of the intervention of various people, these men were released.

In June, 1927, they were again called up for military service. Eighty-eight Nazarenes refused on August 2, at Subotica, to take up arms. The officer in command did all he could to try and persuade them to be "reasonable," but his arguments were met by quotations from the Scriptures, and not one of the Nazarenes gave way.

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HUMANE TRAINING IN THE HOME AND SCHOOL

A report comes from Missouri, the State in which the notorious murderer, William Edward Hickman was born, that casts a ray of light upon the question, as to why any human being could bring himself into such a condition of mind and soul to commit such a horrible crime, as the one with which he is charged, and by his own confession is found to be guilty. The report comes from a neighbor of the Hickman family. The fact that Missouri is the birthplace of this criminal is no stain upon the good name of the State, except that Missouri like every State in the Union is guilty of gross negligence in the moral and spiritual training of its boys, girls, and youth.

This misguided youth, we are told took apparent delight in twisting the necks of neighbor's pet kittens, pigeons, and the torturing of their dogs. These streaks of violent temper were evidently left unrestrained. The boy that is sufficiently cruel to-day to torture even a fly, may be paving the way to be a murderer to-morrow. The boy that finds it pleasure to see the misery, and suffering of any animal will get more kick out of it in the days to come in abusing a human being.

The Bible says, "Even a beast knoweth a righteous man," and since this is true, we need to start the training of the man when he is a child. We wonder whether this boy ever had a pet dog. We wonder if he ever had any lessons in kindness to dumb animals. We wonder whether he got humane education in the home and school. This would be better than the gallows, electric chair, or imprisonment, when the crime is committed, the damage done, never to be repaired. May God grant all of us the love, gentleness, and kindness of Himself, so that we may never harm or damage any of our fellowmen, so that our spirit may be a pattern of His own. Even beasts will come under its beneficial effects.

DONDI LAHARA STATE OPENED FOR MISSION WORK

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We always appreciate "LOOKOUTS" who watch for good writers, and good articles that come under their notice. You are appointed to be such an one.

The last request, thank you for reading this editorial thus far, is that we don't want to lose your subscription, and we want to solicit your service in increasing the list. Probably we are slack in this direction, not asking you to render this service oftener than we do. We want to thank all Pastors, those who handle a club of subscribers, those who will start a new one, and those who will favor us with new subscribers, even though it is only one that you will send us.—**THANKS HEARTILY.**

HALT! HALT! UNCLE SAM!

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CHRISTIAN LIFE

THE PREDICTED DEPARTURE FROM THE FAITH

A Cry For Toleration

Part VII

By Oscar Burkholder

If the desire and demand for toleration regarding things religious were advanced by the non-religious, it would not appear so incongruous and ridiculous to the thinking mind. But when it comes from the professing Christian Church, and the sound thereof is becoming louder with each succeeding generation, it behooves the faithful follower of the lowly Master, to whom discipline is never irksome nor unpleasant, to recognize in this growing rebellion another sign of the departure from the faith, "once delivered unto the saints." And that there is such a rebellion is manifested in many ways, not only in and between religious groups, but in social, political and commercial circles as well. Restraint is unbearable to many and the remedy is thought to be in toleration. We wish to show from the true meaning of this word, and some of the supposed meanings so widely accepted, that, fundamentally, there is no such attitude compatible with the revealed truth of the Bible, and that toleration in any sense is injurious to Christian growth.

SOME POPULAR CONCEPTIONS

I. **I Can Associate With Men But I Do Not Need To Be Like Them.** This is one of the most subtle temptations with which man is assailed to-day. Most men will admit that there are bad characters, groups and organizations in the world. But many well meaning people refuse to believe that absence from such associations is the only sure prevention from contamination. Thus in much of our literature to-day the idea is prevalent, that, in order to win the lumber-jack, or the pool-shark, or the sport, to Christianity, the preacher must live with, and like, them. Of course it is understood that the preacher must not drink and get drunk, nor pollute himself with unclean women, but, if he deems it necessary, he must win his way into the hearts of the wicked by knocking out the bully in a fair (?) fight, and show the whole crowd that he can do something else than preach. Such standards and methods are written in popular fiction by popular preachers, as authors, under the pretense of winning the youth of to-day to the true standards of Christianity. However, "by their fruits ye shall know them." The popular preacher in this day who dares raise his voice in the pulpit against such an attitude will soon find himself in the unpopular minority, even though he is on the right side. For as long as a preacher, or any Christian, is at home in the associations of this world he is not winning men to Christ. Neither has he lowered the standards of Christianity, but he has deserted them for the lower ones of this world. It is not a sign of tolerance to be a good mixer with the world, but, on the other hand, it is a sign of surrender to an inferior life.

2. **I Want the Other Man's View-point Whether I Agree or Not.** Usually this is the statement of the man who is so set in his own opinions that he uses this method to force them upon some one else. The man, who, when some one does express an opinion, decidedly says, "Well, I must take the pleasure to disagree with you," has already taken a position from which he is determined not to be dislodged. It is possible to be mistaken in one's mind for various reasons, especially when subjects that are not religious are under discussion. For there is room for difference of opinion on many things that concern our material existence. For instance, one farmer may steadfastly advocate that, in order to raise the best grain crops, the soil must be plowed in the fall, while another may be just as certain that it is not necessary to plow in the fall. Both may be right, for they may not have the same kind of soil to cultivate. But to say that the one who does not accept the other's viewpoint is intolerant is to substitute intolerancy for a limited knowledge of the facts in the case, resulting in unbelief. Produce the facts by demonstration and the skeptical party is usually convinced, unless he is stubborn. And if stubborn his attitude cannot possibly be described by the word intolerant. However, in religious matters, the circumstances are very different. While there may be some questions in the Scriptures relating to Christian conduct where there is more than one method of procedure that is right, when we approach the realms of doctrine and stated truth there can be no two ways or attitudes that are right. To be continually quoting such scriptures as "Beareth all things, endureth all things," and, "Bear ye one another's burdens and so fulfill the law of Christ," in support of spiritual fellowship with those who discontinue the ordinances, or their belief in the great doctrines of the Bible, is nothing short of wresting the scriptures. For the rightness of Christian doctrine does not depend on man's opinions. It is right regardless of what man thinks otherwise, and to disagree is not intolerance but rank unbelief.

3. **Every Man Ought To Respect The Other's Opinion.** This is only one step farther than the last away from the truth. Remembering we are concerned in this writing with established truth, especially as it concerns man's earthly and heavenly relationship, we find that the doctrines of the Scripture do not change with man's opinions. To hear some theologians argue we would think that such were the case. However, there is no room for respect, on the part of a Christian, for any opinion that disagrees with God's Word. There are those who declare that war is right. Such statement is only man's opinion, and that is all. And as such it does not make war right. There are others who insist that the example of Jesus washing the disciples' feet was not meant to be literally observed, and that any humble service will answer as well. Man's opinion again, for the Word says, "Ye also ought to wash one another's feet," and "Ye should do as I have done to you." All the opinions of all men will never change the Master's words. Again there are others who say that clothing has nothing to do with the profession of Christianity. And some go so far as to say that nudity would not be immodesty if the human race were once accustomed to it. Dr. Knight Dunlap, Johns Hopkins University, says: "Any degree of clothing, including complete nudity, is perfectly modest as soon as we become thoroughly accustomed to it." Just what the Doctor means by becoming "thoroughly accustomed to it" is beyond the comprehension of the regenerated mind. But the question is whether we should respect such opinions, or in the language of many professing Christians, tolerate these anti-Biblical interpretations and attitudes, and call such toleration broad-mindedness. Is it not worse than narrow mindedness to ask for such toleration, or literally such acceptance of the untruth? Is it not bigotry to ask some one else to tolerate my opinions when they disagree with God's Word? For do I not say, when making such a request, "I know the Word says certain things, but I do not believe them. Will you not tolerate my unbelief?" It is so much more pleasant." And right here we wish to state that the

easiest road is not always the right road. Oftentimes the path of truth lies through the greatest difficulties and the fiercest opposition. Such is the case with those who are intolerant with unbelief in all its manifestations. For the exponent of toleration, caring not for truth and its preservation, has the audacity to ask trusting believers to leave the "sure foundation" and respect his perverted opinions about truth.

REAL MEANING OF TOLERATION

1. **Allowance of That Which Is Not Wholly Approved.** The cry for approval comes from the camp of the Modernist. It is the cry for the approval of anti-Biblical statements and positions. Men are denying the Atonement, the Virgin Birth of Our Lord, and other great Biblical truths, and are calling to those who still believe, "Won't you fellowship with us even though we cannot believe alike?" or "Won't you allow us to remain in your fellowship even though we no longer believe the whole Bible?" In other words these truth denying teachers and preachers are asking all lovers of truth to be hypocrites, and allow apostasy in their Christian fellowship. "A little leaven leaveneth the whole lump," the Apostle to the Gentiles said, and it is this leavening process upon which the devil depends to ruin the Christian Church. Full well he knows that, if he can get one or two influential members in a congregation, or a conference, to doubt portions of the scripture, "and teach men so" it will only be a matter of time until the whole is permeated with unbelief. To allow some wrong idea, or falsehood, or misconception to flourish means certain disaster. Because some approve and some disapprove is no evidence of the rightness of any statement or position. My approval proves nothing beyond my acceptance of question under discussion. There must be a higher authority to decide whether a certain doctrine or teaching is true or untrue. That higher authority is God's Word illuminated by the Holy Spirit. And the Holy Spirit is not divided. He does not tell one person to believe the Divinity of Christ, and tell another to disbelieve it. What shall we allow then? Shall approval be our guide or the Holy Spirit? And if the Holy Spirit is our guide, and the Word final, is it possible to allow anything on the ground of man's approval, or partial approval? Never! There is only one way and that is God's way. Jesus is the Son of God. He always was and always will be. It is unchristian and hypocritical to allow anything else.

2. **Allowance of That Which is not Wholly Approved so as not to Hinder Progress.** What is Christian progress? Which way is it headed? What effect has it upon those who accept it? and many other questions could be asked here, but, confining ourselves to the first, we can easily see why it is that many are crying for toleration to-day. Men have decided in their own minds what Christian progress is, and great and devious are its resultant ramifications. One man decides that the care of the body is the greatest work of humanity, and, going off on this tangent, lends himself to every recreation and sport under the sun. Breaking records is his highest aim, and in so doing he believes that he has found real God-pleasing progress. Another is socially overcome. He gives himself to all kinds of social events and schemes. "Ah! This is the way to know God best," he thinks. And another has some other way.

But what sayeth the Scriptures. "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Here indeed is Christian progress. And how this harmonizes with Jesus' definition of eternal life. "And this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." Christian progress is growing in Christian power and knowledge. Now, then, does sport help or hinder such progress? Does modern social activity help or hinder such growth? And as one looks at the world of to-day, and sees the dwarfed and perverted ideas of righteousness and holiness, one is convinced that no small share of the blame must be laid on professing believers who have been tolerating evil in the name of Christianity, which, instead of building is tearing down. For many of these activities that are carried on under the name of Christianity are so far removed from it in appearance and results that no loyal servant of the Lord can approve of them and remain true to his convictions.

3. **Recognition of Private Judgment in Matters of Religion.** While this point borders on respecting the opinions of others, after all there is a distinct difference. For opinions are often not expressed, and for fear of opposition may be harbored in silence for a long time. But when a person passes judgment on a certain question he not only expresses it but his expression takes form in action. Where opinion affects one's life in a limited way, judgment means one's committment to a certain position for weal or woe. There are organizations which allow private judgment to rule as to the observance of feet-washing. Some observe it and others do not. All are recognized as members in full fellowship. But how can this be in harmony with the statements and position of Christ? Far better belong to an organization that has discarded feet-washing entirely, for they are at least not hypocritical in their worship. But this is not the saddest part of it, for carrying the right of private judgment to its fullest manifestation, we find organizations who have discarded all literal manifestations of righteousness as far as ordinances are concerned. The result is that they have no message for Christian conduct, no power to stem the tide of worldliness, no message of the new birth, much less any manifestation of it, and have dragged the name of Christ down to the low level of social service.

THERE CAN BE NO COMPROMISE

In the beginnings of this present dispensation we find John the Baptist labelling the Pharisees for just what they were. Couldn't he have exercised tolerance so that he could have won them to his way of thinking? Surely, if it had been the right method, God would not have endangered the correct heralding of the coming of His Son by such a blunder. And when the Son did appear, and did begin His ministry, did He not encounter the same Pharisees? If John made a mistake by refusing to compromise, or as our modernistic teachers and followers would have it, tolerate, surely the Master would have rectified matters by some tolerant method. Instead He denounced them more severely and often, thus substantiating the method of the Forerunner. More than this, as He came to the close of His ministry, in His matchless prayer, He openly states that the world hated Him, and that they will hate His followers as well.

Why does the world hate Christianity? Because believers are tolerant with its conduct? No! Because there is nothing in common between the worldling and the believer. The believer cannot live as does the man of the world, neither can he sanction the conduct of worldly men. But when the world comes into the Church then the cry is changed. Now we are asked to be tolerant. Now we are asked to sanction. And to our shame, if tolerancy is our plea, does the worldling say, "If I'd do the things that you allow your church members to do, you'd brand me as a very wicked man." But because the church member does or believes something that is contrary to the Scripture, rather than censure him or reprove him, his fellow members are asked to be tolerant. It cannot honestly be done.

May God grant us grace to humbly follow our Master, who never did compromise with sin, or sinful attitudes, and never did ask His followers to substitute such a method as tolerance for an open, clear-cut denunciation of sin and unbelief, and the application of the plan of salvation as the only effective remedy.

(To be continued)

Breslau, Ont.

HYMN FOR A HOUSEHOLD

By Daniel Henderson

Lord Christ, beneath Thy starry dome
We light this flickering lamp of home,
And where bewildering shadows throng
Uplift our prayer and even song.
Dost Thou, with heaven in Thy ken
Seek still a dwelling-place with men,
Wandering the world in ceaseless quest?
O Man of Nazareth, be our guest!

Lord Christ, the bird his nest has found,
The fox is sheltered in his ground,
But dost Thou still this dark earth tread
And have no place to lay Thy head
Shepherd of mortals, here behold
A little flock, a wayside fold
That wait Thy presence to be blest—
O Man of Nazareth, be our guest!

—The Watchman-Examiner (New York).

SUBMITTING THE WILL TO THE SOVEREIGNTY OF JESUS CHRIST

By Viola Good

The Lord Jesus Christ, the rightful Sovereign of the Heart, still seeks to win His proper place in the life of every human being. The Adversary who disputes His right to the place is the Devil, and his tactics are wily. Upon the results of this conflict hinges the character and destiny of every human being. Christ victorious spells a Christian, Satan victorious spells loss and eternal disaster. WHICH SHALL IT BE? Every reader decides the question by his own WILL.—Editor.

Rom. 12:1: "I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." When Paul speaks of presenting the body to the Lord as a reasonable service, we should also remember that the will is a part of the body.

We shall just notice the place man's will occupies. Mr. Betts says, "There is no act, mental or physical, apart from the will. Every act is a result of some image in the mind, and every image has a counter-image, hence there is a continual conflict. To decide between these images it becomes necessary to make a choice, and thereby exercise the highest function of the will. The exercising of the will is required in order that it may be properly developed. Another essential in the development of the will is a deep moral interest in whatever we set out to do, and a high purpose to do it, up to the limit of our powers."

There are certain limitations to man's will. Dr. Morgan says, "that, since man is distanced from God by sin, he has not lost the powers of his original creation; he has lost the true sphere of their exercise." The motive power governing the human will is that of a selfish motive, ever striving for mastery. The motive power behind God's will is that of love and light.

The human will in its degraded condition tends to make life wretched and miserable. Rom. 7:15-24 gives us a definite description of the same: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that when I would do good evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" "Come unto me, all ye that labour and are heavy laden, and I will give you rest. And the spirit and the bride say, Come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the spirit. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body."

The line of thought which we would like to present from these scriptures is as follows. In Rom. 7, Paul is speaking to the Roman believers and trying to impress upon their minds, the condition of man with a will, under the law, apart from Christ. Paul refers to himself, and is very emphatic in stating that in spite of the fact that he desired to do the will of God, he was persistent in doing that which he would not. In the twenty-third verse he says, "But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." From this passage we can plainly see the conflict between the opposing images in Paul's mind. His will was weak and degraded; sin was in his members, and would have been victorious if the Deliverer had not appeared. Man does not need to remain in this sad condition, Christ invites us to better things. Matt. 11, "Come unto me all ye that labour and are heavy laden and I will give you rest." In Ephesians we are taught that salvation is a gift apart from works, and then on to Rom. 8:1, the recipient of this free salvation also becomes free. While all this is true, we are also taught, that when this great change takes place in the heart, man's physical being is not changed. We even "groan within ourselves, waiting for the adoption to wit, the redemption of our body," hence our actions are still influenced by our will. But when Jesus has been admitted into the heart, He becomes the supreme image in the mind, and will also control our actions, if our will is submitted to Him.

If we have learned the secret expressed by the Psalmist in Psa. 16:8 the problem will be solved. "I have set the Lord always before me: because He is at my right hand. I shall not be moved."

As Christians it is our will to do the Lord's will, but our inclinations are often somewhat different. When Jesus is uppermost in our minds, He will guard us against the evil images that appear constantly. The will being absolutely submitted to Him, there is no power strong enough to lead us astray. When we act unChrist like it is because we failed to submit. Dr. Morgan says, that finite will is to be tested, and it will stand or fall as it submits to or rebels against the infinite will of the infinite God."

In Jesus we have a perfect example of submission; the secret lay in His attitude towards God, as expressed by the psalmist in Psalm 16:8, "I have set the Lord always before me; because he is at my right hand I shall not be moved."

Satan tried his best to lure Christ outside of the will of God, but without success. Outside of the life of our Lord, there remains yet to be seen, the blessings God could bestow upon a life wholly submitted to Him. May we be truly conscious of the fact that the individuals God is using and blessing most abundantly, are the ones who are most submissive to God's direct will.

Before we go further, let us notice the vast difference between the "direct will of God" and the "permissive will of God." God's will is revealed through the Word and by the aid of the Holy Spirit may be known. If we know God's will, "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:14, 15).

We may however ask amiss. Jesus told two of His disciples, "Ye know not what ye ask" (Matt. 20:22). Their degraded wills were active; they were asking according to their inclinations. Sometimes we persistently ask God to grant us our hearts' desire; God may permit our desires to materialize, but always to our own sorrow.

We see this distinctly when the Israelites sent the spies to Canaan. God permitted the spies to sin, yet it was by no means His direct will. The result was that of suffering for forty years in the wilderness. God's will concerning us may not be very appealing to the flesh, and if we will not yield, God may allow our own will to materialize.

A life submitted to God is well planned. We do not know what the future has in store for us, but if God is guiding and directing all will be well. An enlarged vision of Christ is one essential to submission to Christ. God has a definite purpose for each of us, but it is only as we individually submit that His will may be carried out. Submission to the will of

God is indeed a compelling missionary force. If every Christian were submissive the blessed Gospel would soon be carried to the uttermost parts of the earth. God is not willing that any should perish. He is depending on those who profess faith in Him, to submit to His will as He reveals it to them.

Waterloo, Ontario.

SEX APPEAL

(Continued from page 69)

The How

The person who claims that the world is growing better has a very, very limited knowledge of facts.

It may be honestly admitted that evil is more refined and subtle and covered by a thin garb of respectability which makes it all the more dangerous and even the powers of darkness learn by experience how to do things on a large scale. It is possible to make an evil popular, and that is a big thing. The fact is that good people are no longer good, and bad people have polished up until both have met and clasped hands. This has come about by the break down of religious leadership. The spiritual forces have advanced new and different ideas from the teachers of other days. The new ideas are not, however, founded on "Holy Writ" but are the product of the mind of man; this explains the moral condition of the present day. What will be the outcome of present-day conditions and customs in dress, etc., can be easily predicted. The loss of modesty in woman has a degrading tendency upon the sexes, both young and old, more so than is generally known. To think that young children before reaching their teens would be influenced by depravity in those of mature years seems unbelievable, but the writer recalls but a short time ago a little company of children, about a dozen in number, were brought into police court, all very young, from ten to twelve years of age—all of them delinquent morally. They simply followed the impulse of the scenes in daily life and became animal. This was a great shock to the community.

Self-expression is the term used to describe present customs among young people. They certainly express themselves in accordance with their appearance. The Salvation Army homes for girls reveal the unbelievable fact that the average age of girls in the houses in serious trouble ranges from eleven to thirteen years.

Now turn to the beauty contests all over the country from coast to coast in village and city. They have become very, very popular with nice people. With little persuasional most any young lady will pose for a picture in a bathing suit to be published far and wide, and seem to think herself decent. The movies must take a share of the blame as they are a part of the educational system of the day. Everybody is on to the movie game. Even the producer admits that decent pictures do not attract, and the other kind must be produced to make the business a financial success. The sex appeal in the modern dance is as old as the hills. Young men that dance are known to be deficient in pep and efficiency and when near the opposite sex can not keep their hands off them. While the men that do not dance rarely touch a lady and retain their energy and strength. This comparison indicates that a clean mind tends to make a strong body.

There seems to be a propaganda to ruin the entire country. Success was not, however, as easily realized as was looked for. The sex dress was a strong card, but many an American man and woman withstood it. There must be some stronger appeal. Lo, suddenly all over the land the swimming pool began to appear. Now the trick is turned. If you can induce men and women to get into a community bath pool in swimming attire the work is done. Again the people come under the wire and flock to the small bathing pools, hundreds together, men, women, and children. How glorious. Now the thing has been accomplished. Allow men and women to paddle in a small pool together and hell becomes heaven, to them at least.

Reader, we have endeavored to discuss this grave subject to try to bring to your attention what is coming to America. Some one must move in this matter and there must arise a protest and a standard be set for decent people to follow. We must have your help. We must have the coöperation of every lover of decency. It is uphill, but it is a much needed work. We welcome any one that will in any way whatsoever aid us in establishing something like decency in our land. There are some already in the work. The literature is intended to stimulate the work of purification and encourage those that are appalled by the things that meet their eyes daily. The work is a work for every one hundred per cent man, and woman, and boy, and girl in America. We certainly do not wish to be classed with Europe nor European culture. France lost the sympathy of the American army almost to a man. The universal verdict of the A. E. F. was that the French were beyond words a depraved people. This is the result of loose habits and low moral standards and a degenerate type of woman. The city of Paris probably contains more immoral women than all the cities of continental Europe combined. The punishment of France in the world war was the loss of over two million of her sons, the flower of the nation. God help us. It goes without saying that seventy-five per cent of Americans are hoodwinked in this thing, but they will have to be set right and it will take something more than the Eighteenth Amendment to accomplish it.

We really find the truth is, that most people are smooth and genteel in their cussedness, but generally there seems to be a generous streak of yellow in the average person. During the mobilization for the world war the truth became known that twenty-five per cent of the young men of the United States are venereals. What the offspring will be is a grave problem—Defectives. Here is an instance of American chivalry. Four young college men and a girl classmate went for an auto ride.—They all assaulted her. She fought for her honor, they slapped her and choked her, and at last drove her home and carried her in a faint and laid her down on the porch and ran. They are all serving time in a western penitentiary for this act.

In a recent issue of the World's Purity Magazine called "The Light," a case is recorded where a company of society girls and two young men after an evening's wild carousal all went in swimming together in a small creek without bathing suits of any kind. They were arrested and taken to the police station.

In conversation with a very estimable lady, she spoke as follows: "Being a trained nurse my work takes me among all classes of people, the nurses have their social gatherings of course to which we all go, they invariably drink liquor and smoke cigarets, this compels me to lower myself, for in Rome all do as Romans. What kind of a man is he that says the world is growing better."

Newspaper propaganda is the right hand of depravity. Have you noticed such articles entitled birth control and better babies. Do you know what they are driving at? From the newspapers, and many of them are in fellowship with the underworld, you would think, when looking over them, that the great majority of Americans were rounders and sports. Notice the space devoted to sports, and the splendid and efficient manner in which all details are recorded regarding the bruiser element, commonly called champion boxers. It's not heaven when you think of it, it's the other place.

In our educational system there is a subtle influence that is overlooked generally. This influence has a tendency to lower the high moral standard and character of youth. It is done in different ways but always very effectively. We turn our children over to the state and let them shift. We will take some risks provided of course that our neighbor's children are in the same thing. The age of the adolescence according to physicians is a dangerous time. From fourteen to twenty is about the age. Have you noticed that boys and girls, at least some of them, are nastier during this period? Do you know the cause of this? It is the great sex event in their lives and has a terribly disturbing effect upon the nervous system, sometimes resulting in injury to the brain and insanity. The writer has this information from a superintendent of one of the largest insane asylums in the country. The diagnosis is Dementia Praecox. The ignorance of the people in this regard is stupendous. A young lady whom I know personally refused to take gymnasium work at school. She was suspended, and appeal was made

(Continued on page 94)

MISSIONS

QUESTIONS AND ANSWERS ON INDIA

(Continued)

By Geo. J. Lapp

I fear that it is almost an imposition to take the space for the following and more so because we have delayed in producing material on the remaining questions which lie in the desk drawer. But we know that there is intelligent interest in this country and the mission work done in it or the questions would not have been sent to the writer. A few questions and answers are as follows:

Q. 19—Are any people in India given to gambling? Are there laws governing it?

A.—Games of chance are rife in any public gathering place of any importance. Annual fairs, festivals and other prominent gathering places are infested by these evils. Some man will spread a specially marked cloth out on the ground and soon a circle of interested onlookers will gather around. Small coins are thrown on certain marks, dice are shaken and the person generally loses what he has thrown on. He may win several times until he is sure that by throwing on a larger amount he will win a substantial sum. It is about then that he loses. Cards, etc., are used in gambling. There are cock fights in many village weekly markets and fairly large sums are put up on the winning cock. Forms of raffling are also resorted to. Pachisi is learned from childhood up by using seeds or shells instead of dice and this may become a form of popular gambling. Gambling at the race course is popular in India and largely advertised in the Press. In limited areas general gambling is not allowed except once a year when for one day no one is restricted. They generally keep it up through the year for practice. Gambling is not confined to the Indians only. Sad to say foreigners have come in and taught the Indians some of the worst forms. There are laws restricting but no legal attempts have been made to eliminate it. Only the Christian Church and Christian organizations legislate and discipline and use propaganda against gambling.

Q. 20—Why do people live in villages? Are the people communistic in their village life?

A.—The custom of people living clustered together evidently originated from the need of protecting themselves from enemies. Before better systems of government were in vogue in India organized gangs of thugs would roam over the country and loot whole villages. The system of living in hamlets has now become so organized that it is better economically to live in villages. There is no community of interest except within the family circle and a few servants which the village as a whole has in common. The herdsman, the barber, the washerman, etc., are chosen by the heads of families in the village. The village watchman is appointed by Government and must make weekly reports of the condition of the village.

Medical Station and Government Macadam Road, Dhamtari-Raipur

Q. 21—Briefly describe the village family life.

A. The family is governed by the head of the house. The patriarchal system is in vogue. The sons marry and remain under the parental roof. That means that the homes of the family members are clustered around a common courtyard. Very often they all cook from the same stock and only eat separately. The aged father is considered head over all and without his advice nothing is done. All the daughters-in-law kiss his feet when he comes home from a journey or leaves home. The mother in the home has, and many times retains with a vengeance, the right to give orders to the daughters-in-law whom she often oppresses. She was oppressed when she was a daughter-in-law and now is her chance. If one daughter-in-law is favored more than another there is often trouble. Imagine such a home where plural marriage is allowed and one who perhaps is childless becomes the slave of the household.

Sometimes the sons of the family have trouble. There may be a prodigal among them or they may not be of the same mind and each insists on having his own way. Sometimes to the grief of the father they call for a division of property and one or more sons may leave the parental home.

Q. 22. Do the young people of both sexes mingle socially as they do in America? What social restrictions are placed upon them?

A.—Among the Hindus the young are married when they are but children. Around the ages of twelve and thirteen the girl goes to the home of her husband who may be of the same age or middle aged or even an old man. Accordingly the young emerge from innocent childhood—if there is such a thing—into young manhood and womanhood with family cares thrust upon them. The higher the castes the younger the children marry. They have nothing whatever to say as to their future destiny. Among aboriginal tribes the young people grow to maturity before they are married. They have some very repulsive customs to determine the eligibility for marriage but they have this to their credit that young girls do not have the burden of motherhood thrust upon them before they are physically able to endure the hardships of married life. Mohammedans are very inconsiderate of women, who are held as mere chattels and will be the slaves of the men in the future world. Only the possibility of motherhood determines the marriageable age of the girl and some are very young when married. Some Mohammedan boys are married at a very tender age. Concubinage and plural marriages are looked upon as honorable among most of the non-Christian classes. For this reason social purity, honor, and social conscience become very flexible things among the various classes of people in India. It is difficult to arouse a serious community conscience against adultery. Even the Christian community doe snot frown upon it as it should.

Plowing in India

However, among the Christian people social standards are quite different. The Church has made a strict rule that no girl marry below the age of sixteen and the young man must at least be eighteen years of age. There is no free social mingling of the sexes in India. Boys are supposed to associate with boys and girls with girls. If they cast anxious glances at each other fears are at once aroused or tongues are set wagging. Parents negotiate with parents or the young man works through somt mediary to gain his ends but he is not allowed to visit the one whom he wishes to claim as his bride. We hope the day will come when more social freedom can be allowed but the day has not yet arrived because of the very low standards maintained by the people of the non-Christian communities. Education and special teaching are awakening all classes to the need of reform but until woman is held in higher esteem radical changes cannot be made.

Q. 23—What grains are raised in India and how are they marketed?

A.—Wheat is the staple crop of the northern sections of India, rice of the central and eastern parts where the rainfall is heavier, and in the drier western parts Jawara a kind of Kaffir corn, is grown. As side or winter crops, cotton is raised in certain areas, pulses of various kinds in others, millet, buckwheat, cane, etc., in still other areas. The people coming from North India think they are heaping disgrace upon our people by calling them rice eaters since they themselves eat food made from wheat. In our Mission area rice is the main crop. On the highlands they raise crops of small grains such as several kinds of millet, etc., during the rainy season. Practically no cotton is raised, some sugar cane, tobacco, different kinds of pulse and field peas and buckwheat. Corn is raised only for the roasting ears. None is ground and made into bread.

The marketing is most interesting. The unhulled rice is either put in bags or filled into large canvas containers, then hauled great distances. When taken to near markets it is first hulled and carried in baskets or bags on yokes carried by the men or on the heads of the women. The same is true of all other grains or produce marketed. The grain merchants will visit the various weekly markets and buy up the products which are brought and hire carts to haul them to the larger central markets where they are again bought for shipping. Dhamtari is the main market for this area. Calcutta has its Board of Trade which carries on as lively a business as New York or Chicago. The writer has watched the buying and selling and the excitement of the Indian merchants who deal in thousands of Rupees worth of produce sold in the open market, gambling on grain.

Q. 24—How are the forests preserved and of what value are they?

A.—The Forest Department of Government is said to be one of the most lucrative because of the large income realized from forest products. The Sal wood is used perhaps most largely because of its value as railroad ties masts of ships, and any other places where a hard tough wood which does not rot quickly is required. The wood most used for furniture and finishing work in building is the Teek. It takes on a splendid polish. Government is seeking to govern the cutting of these valuable trees in order to preserve them for the future. There are other products which are very valuable such as Hurra, a nut, the covering of which is used for coloring matter and is shipped to Europe and America. This comes from the tree of the same name which is carefully protected by Government. The Kusum tree is one of the most beautiful forest trees and very valuable because it is adapted to the cultivation of shellac. The little miscropic red insects spread themselves over the branches of the Kusum and build over themselves little hard transparent houses which at certain times of the year are cut from the trees and turned into the commercial shellac which is sold in the markets for polish and by undergoing various processes becomes useful for making combs, other toilet articles, covers for spectacle rims, etc. The Mohua tree is also preserved by Government because of its fruit which is gathered and distilled into liquor. The toddy palm is cultivated in South India for the same purpose. Space will not permit a full discussion of all the uses the jungles are put to in India. They are carefully blocked off and surveyed and guarded. The game laws are strict and just as carefully enforced here as in other lands. It is a pleasure to ride through these beautiful forests especially during the rainy season when trees and shrubs, ferns and flowers are decked in their most beautiful colors.

(To be continued)

Ghatula, via Dhamtari, C. P., India.

CANNIBALS—MISSIONARIES—WHISKEY

"A thousand barrels of whiskey for those cannibals down there. Fill them up well and perhaps they won't care so much about blood. Have an eye out for my girl on Tannawa and see that she is not in the refrigerator or the kettle. She is a good girl but she is making a great fool of herself trying to convert those wretched cannibals. I can convert more of them in a day with whiskey than she can in a lifetime with her Bible. Be sure to fill up those Tannawanians anyhow. They have a rich island and you can charge them double price."

Such was the command of Mr. Grenier, a millionaire distiller, to the captain of his ship, as the ship was pulling out of a western port for a group of cannibal islands in the Southern Pacific.

When Albert Grenier was a young man, he was a genuine Christian and eager to do his Lord's will. But just before he finished college there came to him a supreme test. While he was trying to decide what he should become, lawyer, doctor, teacher, or what—suddenly, in the middle of his senior year, there came to this country a cablegram which moved the whole Christian world. Twenty-five missionaries in Southern Pacific Islands had been eaten at a great cannibal feast. Immediately the mission boards working there issued urgent calls for new volunteers. By the help of the Holy Spirit, Albert Grenier was made to feel that here was his duty. He had struggled for weeks against his convictions. He read those missionary appeals over and over. He soiled every page with his tears. He filled the margins with questions, arguments and excuses. It was a supreme test. He was unwilling to say yes, but he dared not say no, and throwing his papers into his trunk, he hoped never to think of the matter again. Then, a short time before his graduation, he had an offer of a large salaried position in a distillery. Here was the question as it appealed to him: Throw away every hope and be eaten by cannibals, or become a distiller with millions of dollars, and then get into heaven as the thief did; everything lost in the first case, nothing in the second. With his vision thus distorted by an unwilling heart, Albert Grenier chose to be a distiller and consciously sold his hope in Christ for money.

* * * *

"Father, I must go. I know you have given me all that money can buy, and I realize that I may be eaten by cannibals. But father, if I don't go, I shall lose my soul, and those poor heathen will be lost too. My loss in going is not to be compared with my gain. I sent in my volunteer card this morning and the board may send me within a month."

The speaker was Rosa Grenier, a beautiful young woman, the only daughter of Albert Grenier. A few months before this she had been graciously saved down in the city mission with the humblest of people. She had fully consecrated herself to God and He had sanctified her heart. She had no thought of what her life work would be, but she loved her Savior.

One day when she was cleaning the attic, she found a pile of papers and books down in the bottom of an old trunk that had evidently been her father's at school thirty years before. She became very much interested in looking them over, but her interest became a conviction when she saw those tear-stained and margin-marked missionary appeals that her father had struggled over. Several times after that she went up there to read and pray for guidance. Her conviction deepened until she knew that God was calling her to do the work her father had refused to do.

When she revealed this fact to her father he was amazed and extremely disappointed. He tried to reason her out of the idea. He promised her everything that money could buy, if she would not go. But it was useless. She had already volunteered and he had to give up. A month later she sailed with three other missionaries for the cannibal island of Tannawa in the Southern Pacific. In parting her father told her what a fool she was making of herself and that he hoped she would learn a little something before she had been there long. He remarked that he would send her some whiskey once in a while to feed her new brothers and sisters so they would not eat her up.

* * * *

The sky was dark and heavy. The sun had not appeared for two days. The afternoon was passing and soon night would fall on Tannawa. From the mission house Rosa Grenier suddenly saw a ship sailing into the harbor and heard the yells of a crowd of waiting natives. It was an American vessel and the missionaries rushed down to meet it. When it was near enough Miss Grenier discovered that it was her father's ship. Mingled with her feeling was hope and dread. Had her father come to visit her, or had he sent that whiskey to ruin the lives of the poor natives and overthrow the work of the mission? When she discovered that the latter case was true, she begged of the captain not to sell the natives any whiskey, for already the visiting traders had created in them an overwhelming passion for alcohol. Then, too, alcohol had a very bad effect upon them, and caused them to commit horrible crimes. She was, therefore, extremely frightened. The captain pitied her, but he feared to disobey orders, especially when the natives were there, more than a thousand of them by this time, with pearls, gold, valuable wood, and other articles of trade with which to buy whiskey. They were threatening the captain's life, if he did not immediately land the whiskey.

The four missionaries, terror-stricken, fled to the mission house, when they saw those wild cannibals drinking down great quantities of the wretched stuff. Soon came the night! The cannibals were wild over the whiskey. From the ship the captain watched them. His heart was cold and he seemed to enjoy their drunken revelry and their wild, weird dancing in the flashing light of a great fire. But suddenly, what is that? The yells had ceased. The savages were stealthily moving toward the mission house and spreading out, as if to surround it. Then they disappeared in the darkness and the whole crew on the ship waited with painful anxiety. Not a sound could be heard. Through the lighted windows of the mission house could be seen people moving back and forth, evidently unaware of the fact that the natives had left the shore, for a rise in the ground hid the edge of the land from the mission house. A few minutes more the captain and his crew waited in awful silence.

Then, all at once, the air was rent and torn with the murderous yells of a thousand drunken cannibals. Every window in the house is full of wretched creatures. Now they are leaving, but look—they are dragging something, and another, and another. What are they doing! Listen to those unearthly yells! Now they are back to the shore and the fire and the whiskey! The scene is all confusion! I cannot tell what they are doing! I do not want to know! Oh, Christ, Thou didst die for these poor heathen. How long shall demon possessed men from civilized countries, merely for the sake of money, ruin them in eternal perdition and sell their own sons and daughters for a cannibal feast?

* * * *

"Smash in the heads! Pour that hell fire into the river! Don't leave a drop of it! Burn the building to its foundation! Scrape the ashes into a canyon! Throw the stones over the precipice! Plow the ground where this cursed house stood! Dig my grave in the middle of it and inscribe on my tombstone these words:

"Here lies Albert Grenier, who sold himself, body, soul, and spirit to the devil for nothing but money; who caused the eternal damnation of heathen people because he sent them whiskey instead of carrying them the Bible; and who for money traded off his beautiful daughter, with three others equally as good as she, to be eaten at a cannibal feast."—Selected.

A VISIT TO SIERRA LEONE

By Mrs. J. Hal Smith

More than six thousand miles of sailing over the blue Atlantic in a southeasterly direction from New York and our ship anchors in the harbor of Sierra Leone, West Africa. A vision of tropical loveliness lies before us. The grand old mountains seem to have climbed on each other's shoulders as if competing in an effort to touch the sky. From one of them this district takes its name — Lion Mountain. Nestling at their feet is the city of Freetown with its fifty thousand people of many colors, tribes, and tongues. Trees: Banana, lime, orange, guava, pawpaw, mango, and feathery palm, clothe all the landscape in vivid green. Such sunshine! And yet they call this dark Africa and tell us it is "The white man's grave-yard."

We will go ashore for a hop-skip-and-jump visit to the United Brethren missions. Next door to the Post Office stands a large cement block house and on the front entrance we read "U. B. Mission." We shall feel at home here. There is one curious thing about this house—it has a real bathtub in it. On the main floor are offices with desks, cupboards, tables, books, and clicking typewrites. Below is a basement used for packing, as this house is the base of supply for all the Sunday schools, day schools, mission homes, and workers up-country. There are one hundred and two

African workers and twenty-three missionaries in Sierra Leone. The house contains a spacious dining room, sitting room, and two verandas and plenty of bedrooms, for many workers must be entertained here as they come and go. During the annual conference session the entire missionary staff must be entertained. Over each bed is draped a finely-woven mosquito net. "Oh," you ask, "Do I have to sleep in a cage?" But you will probably be glad enough for the "cage" before tomorrow morning—to keep the mosquitoes from having a bloody feast at your expense and inoculating you for a good attack of malarial fever. Even with this precaution you will need to take your five grains of quinine at the breakfast table next morning. It is a daily ration for Sierra Leone missionaries. You prefer it rather than running the risk of adding another item to "The white man's grave yard." Freetown Mission House is now in charge of Mr. and Mrs. Harlan Thomas while Miss Jessie Hoerner ably assists with the office work. Mr. and Mrs. J. F. Musselman call this home but are now on furlough in America.

We shall visit Albert Academy, a mile away. You can walk, or if you wish we can bring out our "automobile"—a cart with two wheels, propelled by a span of African men, one to pull and the other to push. There's room in it for two. Right against the foot of a verdure-covered mountain we find the academy. It is a large, cement block building with dormitories for the boys in the top story and class rooms, chapel, and missionary residence on the other floors. This is a school for boys. Watch them in the class room and in the print shop, where they publish the "Sierre Leone Outlook," the only paper in all Sierra Leone that has been converted to Christianity. See the woodwork department, where they make beautiful furniture —usually with more orders than they can fill; then go to the fields and gardens, where they are learning agriculture. This kind of work constitutes a self-help department whereby students can earn their way through school. There are also good play-grounds, for the boys like to play. Rev. and Mrs. Earl Tozer and G. T. Rosselot and a fine corps of African teachers make up the Academy staff. Among them is David Manly who was educated in America. There is an Itinerant's League among the Academy students. They meet some time during the week for preparation and prayer and early Sunday morning groups of them are threading Freetown streets with hymnals, Bibles, and picture rolls. The Gospel will be preached to many otherwise neglected ones today and then the boys will all be back in time for Sunday school and church service at the United Brethren church, where S. B. Sawyer is pastor.

You wish to see Mount Leicester Rest House. We must get hammocks and men unless you are willing to walk and sweat. Up, up, up we go for four miles. How nice the house looks! A part of a Woman's day offering from America accounts for that. Rest now in the quiet mountain air and sunshine and look far to the northward, eastward, southward, and watch the ships plow up and down the coast. Some are anchored in the harbor. Night comes and there seem to be stars both above and below us. Those below are the twinkling lights of the city.

Let us away to the stations of the hinterland. Get carriers to take your luggage to the Freetown station and remember that the train leaves early. The Sierra Leone Government railroad is of narrow gauge and runs mixed trains whose highest speed will never alarm you. Fifty-five miles up the line we reach Rotifunk. Mission boys come scurrying down the path to meet us and to help with the luggage. A frame building with five rooms besides kitchen and basement opens its doors to receive you. We hope there are no bees in the walls. For years swarms of bees have insisted that this mission house is a good place to live and though driven out again and again, killed, and destroyed, they still carry on. Dinner is ready and we eat rice and stew, tropical fruit and perhaps bread and butter (soft butter) and jam. If you want coffee you probably won't get it, for coffee once a day is enough for a missionary. But look at the coffee trees right outside your bedroom window. They grow some of the best coffee in the world. Stones in the dooryard mark the places where our martyrs met their tragic deaths in 1898, and just across the yard are better and more practical monuments — The Martyrs' Memorial Church and Hatfield-Archer Medical Dispensary. Mr. and Mrs. Walter Shutz have charge of the Rotifunk work and Miss Vesper is busy—Oh, so busy —with the Dispensary. Enter the schools. What a lot of boys and girls with native teachers! Visit the boys' dormitories and take a minute at the parsonage, where Thomas Hallowell will welcome you. There are many out-stations from Rotifunk as this is a center for the whole district. The churches and schools are under native care and superintended from Rotifunk. If you wish to go to Shenge, our oldest station, we should take a boat down the river from Rotifunk. It will probably mean a night trip and if we are caught in a storm you may be sorry you went, and remember that Mr. Rosselot will not be there as he has been transferred to the Academy, the work is now entirely committed to the care of native Christians. What a pity that mission funds are too short to afford a missionary family for Shenge!

Next day we are off for Moyamba, twenty miles farther up the line. This is the Lillian R. Harford School for Girls. There are more than a hundred of them—room for twice as many as there were before they had this nice, big, new building. Girls everywhere! Busy with laundry work, cooking, house keeping, sewing, and school work. Attend the evening and morning prayers and hear them sing and pray. They go to other towns to hold Sunday schools and other services. Christian hearts must be earnest and Christian arms must be long to reach out in loving ministry to others. Boys from far-away missions like to visit Moyamba. A journey is never too long when your chief attraction is at the end of it. What happens then? Why, weddings, of course—Christian weddings, and then another Christian home in Africa. It won't take long for Misses Wilson, Gipson, Bachman, and Brenneman to persuade you that there are no girls like Moyamba girls, even if they do have to chide an older one or spank a younger one occasionally.

Now away to the train we go and on up to Mano, where we see our church and native pastor; then take auto for Taiama fifteen miles away. Misses Eaton and Akin and Mr. and Mrs. C. W. Leader will welcome you and tell you they feel quite up-to-date with their good road and an automobile bus and perhaps they will cast a mischievious glance at you and tell you it is too bad you couldn't have had the fun of walking the fifteen miles from Mano as they have so many times. As at Rotifunk, so at Taiama, Gospel arms reach out in service to a number of other towns. You will wish to see their church which is the best one in all the Mendi country. The stones of its foundation have been blasted out of the great rock in the middle of the Taia river where the missionaries were massacred thirty years ago. The large school, the people, the boys and girls, native pastors and teachers will linger in your memory as you start back to Mano to get the train—the same one of yesterday—which will take you to Bo by evening time, where you stay over night and take early train next morning for a half-day's ride to Hangha. Now you leave the railroad for a three-days' journey to Jiama, Kono Land, the farthest inland station. Be sure you have a well-stocked chop-box and some folding cot beds, for you will have need of both. A good road leads you for the first few miles then you take to the jungle paths, through forests, across streams, and among mountains. At last you arrive at a "Garden in the wilderness" two hundred and fifty miles from Freetown. This is the Gospel center for a whole tribe of Kono people, enveloped in mystery, mountains, sunshine, and opportunity. Miss Maud Hoyle will show you the dispensary and medical work, which is under her care, while Miss High takes her furlough in America. A full-fledged doctor, E. J. Connor and family, are now enroute to Kono Land. Mr. and Mrs. W. N, Wimmer and little Oliver will introduce you to David Caulker and other faithful helpers as well as to their big family of boys and girls. What big families these missionary folks have! Every chiefdom in Kono country is represented. Seven of these boys are from Kissi Country, a tribe as yet without a mission. They can go back sometime as pioneers of the Gospel to their own people. Go to the towns, meet the numerous friends and

(Continued on page 83)

BIBLE STUDY

BIBLE STUDY COURSE
ESTHER

This is one of the peculiar books of the Bible. There are others that have the personal nature that this book has. Ezra and Nehemiah tell the individual stories of those two servants of the Lord who were instrumental in re-establishing the people of the Lord in Jerusalem after the expiration of their seventy years of captivity in Jerusalem. But the story of Esther is still more closely attached to herself and her act in that great event which meant so much to the people of the Lord while in their exile and scattered condition among the nations of the East.

It is well known that the name of God is nowhere mentioned in the book and that He is not referred to in any manner. While this is a fact, yet God is recognized by His people, who, during the crisis of their time of danger, fasted and prayed that their deliverance might be secured by the intervention of Esther, the Queen of Ahasuerus. Some one suggested that it was a divine intervention that His name was not to be associated with those people of Israel who did not love the Lord enough to return to their land and to their worship of God at Jerusalem when the years of their captivity ended and the door was opened for them by king Cyrus under the leadership of Zerubbabel. It was a number of years later—perhaps the time when the brethren at Jerusalem were being disturbed by their neighbors and the building of the walls and of the temple was being interrupted—that the crisis came upon the remaining captives and scattered groups by the plotting of an arch enemy at Shushan. However unworthy the people to bear His name, or in whatever manner the name of God was deterred from being written into the history of Esther, it is certain that it is not there; but equally certain that God's power and intervention was sought by the Queen at the Shushan palace and by all Israel in that place.

The Author

No one is able to state by whom the story of Esther was written. Some have suggested the writing of it was by Mordecai, Uncle of Esther. This is conjecture. That it was written in the period of the occurrence of the event, or very near to that occasion is apparent by the close description of events in the reign of Ahasuerus with reference to further rulers of the kingdom.

Its Place in the Canon

Among the books of the Bible that have been recognized by the Jews, the story of Esther is prominent. Few events in Jewish history have been so outstanding as to require special memorial. The feast of Purim was inaugurated—two days of remembrance, annually—recalling the evil days of the casting of the lot against them by Haman, the son of Hammedatha, the Agagite, and also remembering the deliverance granted them through the intervention of God by the devotion of Esther, the Queen.

Some have objected to the Canonicity of the book on the grounds of its apparent exaltation of the Jews. This fact should not discredit the book, because the history of the Jews is the history of the Bible; the exaltation of the people of God is included in the purpose of Him whose Word has been settled in heaven.

The Outline of the Book

The Subject of this Book could well be written,—

The Miraculous Deliverance of the Exiles of Israel from the Malice of their Enemy.

I. The circumstances leading up to the Jew's danger and deliverance.
  1. How God prepared to defend his people
    a. Vashti the queen deposed from her honorable place. Chapter 1.
      (1) The great feast of Ahasuerus or Xerxes—1:1-9.
        (a) The greatness of the kingdom—1:1.
        (b) His great feast for his princes and rulers of 180 days—1:2-4.
        (c) His feast of seven days for the populace of Shushan—1:5-8.
        (d) Vashti's feast to the royal women —1:5-9.
      (2) The refusal of queen Vashti to appear for the pleasure of the drunken king—1:10-13.
      (3) The commandment of the King and his counsellors that
        (a) Vashti should be deposed and another take her place—1:14-21.
        (b) The law promulgated that every man bear rule in his own house—1:14-22.
    b. Esther chosen to become queen.
      (1) The decree to search out maidens for the choice of a queen instead of Vashti—2:1-4
      (2) Esther, the niece of Mordecai, brought to the keeper of the women—2:5-8
      (3) Esther obtained favor of the keeper who aided her preparation to be presented to the King—2:9
      (4) Esther concealed her nationality—2:10, 11
      (5) Esther found favor with the king and was chosen to be queen in the place of Vashti —2:12-17.
      (6) The feast for Esther, the queen—2:18.
      (7) Mordecai's care and influence over Esther—2:19, 20.
    c. Mordecai's act to save the life of king Ahasuerus—
      (1) He heard the plot of the chamberlains to destroy the king—2:21.
      (2) The plot proved and the guilty destroyed—2:22, 23.
    d. The plot of Haman to destroy the Jews—3:1-15.
      (1) Haman, son of Hammedatha, the Agagite promoted to the highest estate by the king —3:1—

Note—He is supposed to have been a descendant or relative of Agag, king of the Amalekites, whom Saul should have destroyed; while Mordecai was a descendant of Kush the father of King Saul;—hence the hatred of Haman for the Jews.

      (2) Mordecai, the Jew, refused to bow to Haman, being a Jew—3:2-4. (Remember Daniel and his friends who refused to bow to images.)
      (3) Haman's plan to destroy all of the Jews.
      (4) His desire to destroy Mordecai —3:5, 6.

* * *

"AS THOU GOEST, STEP BY STEP, I WILL OPEN UP THE WAY BEFORE THEE."
—Proverbs 4:12. (Heb. Trans.)

Child of My love, fear not the unknown morrow,
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to Me.

Thou canst not see to-day the hidden meaning
Of My command, but thou the light shalt gain;
Walk on in faith, upon My promise leaning,
And as thou goest all shall be made plain.

One step thou seest—then go forward boldly,
One step is far enough for faith to see;
Take that, and thy next duty shall be told thee,
For step by step thy Lord is leading thee.

Stand not in fear thy adversaries counting,
Dare every peril, save to disobey;
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee,
Having my promise, needing nothing more
Than just to know, where'er the future find thee,
In all thy journeying I go before.

—Selected.

(b) He cast lots concerning the destruction of the Jews—3:7.
(c) He persuaded the king to destroy a dispersed people—3:8-11.
(d) He sent out a decree under the king's seal to destroy all of the Jews and take their spoil, on the thirteenth day of the twelfth month —3:12-15.

II. The Deliverance of the Jews from the destruction planned by Haman.
1. The affliction and mourning of the Jews—4:1-3.
2. Mordecai's grief and penance in sackcloth.
a. His public grief observed—4:1-4.
b. His grief made known to Esther—4:4.
c. The cause made known to Esther—4:5-9.
d. The demand of Mordecai of Esther to intervene before the king—4:8.
3. Esther's risk of life to save her people —4:10-5:8.
a. Her inability to approach the king—4:10-12.
b. Her personal danger as a Jew—4:13.
c. She was reminded by Mordecai of her opportunity of a providence for this occasion—4:14.
d. The united fasting and prayer of the Jews in Shushan and of Esther and her maidens—4:15-17.
e. Esther before the king and accepted —5:1, 2.
(1) Her invitation to the king and Haman to her banquet—5:3-5.
(2) Her second banquet for the King and Haman—5:6-8.
4. Haman's attempt at the life of Mordecai, and Mordecai's advancement.
a. Haman's vanity injured by Mordecai's refusal to honor him—5:9.
b. Haman and his wife decide to destroy Mordecai—5:10-14.
c. The King discovers an act of Mordecai that was not rewarded—6:1-3.
(4) Haman humiliated as Mordecai is honored by the King—6:4-13.
(5) Esther exposed the treachery of Haman against her nation and against herself—7:1-6.
(6) Haman hanged for his treachery and insult to the king and Esther—7:7-10
(7) Mordecai advanced to the position and authority of Haman by Esther's request and the King's appointment —8:1-2.

III. The Jews honored and delivered.
1. Esther again pleads for her people—8:3-7.
2. The king empowers Esther and Mordecai to deliver the Jews from their enemies—
a. A decree sent to all the provinces—8:8, 9.
b. The Jews to assemble and stand and destroy all the powers that would assault them on the thirteenth day of the twelfth month—8:10-14.
3. The fear of the Jews fell upon people, who became Jews—8:15-17.
4. The Jew's defence of themselves and their victory in all of the provinces—9:1-11.
5. The two day's conquest permitted by the King in Shushan—9:12-15.
6. The victory and its celebration by the Jews on the fourteenth day of the twelfth month—9:16-19.
7. The perpetual decree of the feast of Purim by Mordecai—9:20-28.
8. Esther's confirmation of the feast of Purim—9:29-32.

IV. The record of the reign of Ahasuerus and the greatness of Mordecai in the annals of the Kingdom of Medes and Persians—Chapter 10.

The Import of the Book

It is evident that the story of Esther has its silent message of the blessing of God upon His people while they were scattered in their distant homes. It was not in God's providence that they should be anihilated. The captivity of the people was to be a chastening influence. The prophets had told of their afflictions in a strange land, but they had also told of their sojourn there and of their return again to their own land. God would not utterly destroy them, because of His promise to Abraham and His covenant with David.

It was the hand of God that directed the strange experiences in the kingdom and in the palace of Ahasuerus. Unseen and unmentioned He guided the fortunes of His people. Their distress and their cry reached Him, from Babylon as it had done from Egypt many years before. He wrought in the interests of the Salvation of a scattered people as formerly He did in the district of Goshen. The prayers of His people had their answer in due time. Those that prayed to their God in secret and in their closets had their prayers rewarded openly.

CANNIBALS—MISSIONARIES—WHISKEY

(Continued from page 80)

be prepared to welcome the "plenty people" who will come to the mission to greet you and say, "Inte!" Travel to distant towns, where other missions are being operated by young men trained at Jiama school. Slowly but surely the Christian Gospel is permeating the whole Kono tribe.

You have seen only a few of the sixteen hundred and more places where the Gospel is being preached in Sierra Leone. At all the main stations you notice that the work is four-fold: Evangelistic, medical, educational, and industrial; in all of which we believe God is being glorified and the people helped and blest.

Missionaries are not alone in the work now. A little army of trained African Christians are putting willing hands and hearts to the task and it is mainly to them that we must look for the future evangelization of Africa.—Watchword.

A PREACHER'S CHOICE MEMORIES

(Concluded from page 83)

their eightieth year, I would say: "Don't allow yourselves to feel old; don't give up your interest in life; cultivate a hobby; have a game now and then with your grandchildren, or someone else's; don't think about the end,—God has lovingly planned that and you will be as unaware of your passing out as you were of your coming in. I take it for granted, of course, that you have entrusted yourselves to Christ for time and eternity."

I fear that it will seem very egotistical on my part to have spoken so much of myself. I am very conscious of my unworthiness and failure. I know not where I should stand, if it were not for the Blood of the Cross and the Mediatorship of the Throne. My outlook for the next world is summed up in the words, "His servants shall serve Him."

If I had a hundred lives, they should be at Christ's disposal. In His service is perfect freedom, and I am satisfied that for me the best avenue of service was the ministry of His holy Gospel.—The Wonderful Word.

WORTH TRYING

To conquer difficulties, to overcome all lions in our pathway, and always do our best.

To hope, even when the clouds lower around us, and it seems hopeless to try further.

To forget self that we may think of others; to rise above weariness, grief, and sorrow; to look for the silver lining of the cloud.

To smile cheerfully, though tears are in the heart.

To conquer pain and sorrow and despair.

To rise above defeat, and build anew.

To look for good in others, even if disappointed ninety times out of a hundred. The ten prove the possibilities for all.

To keep our faith in human nature, notwithstanding its weakness.

To view charitably our neighbors' act, and scrutinize our own.

To rest our case on its merits, and be content when we have faithfully done our utmost.—Publisher Unknown.

A NEWSBOY PREACHER

A bright-eyed, shabby little fellow was working his way through a crowded car, offering his papers in every direction in a way that showed him well used to the business and of a temperament not easily daunted.

The car started while he was making change, and the conductor, passing him, laughed. "Caught this time, Joe!" he said. "You'll have to run to Fourteenth street."

"Don't care," laughed Joe in return. "I can sell all the way back again."

A white-haired old gentleman seemed interested in the boy and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it appeared. "Jimmy" was lame and "couldn't earn much himself."

"Ah, I see. That makes it hard; you could do better alone."

The shabby little figure was erect in a moment, and the denial was prompt and somewhat indignant: "No, I couldn't! Jim's somebody to go home to; he's lots of help. What would be the good of havin' luck if nobody was glad? Or of gettin' things if there was nobody to divide it with?"

"Fourteenth street!" called the conductor, and as the newsboy jumped out into the gathering dusk the old gentleman remarked to nobody in particular: "I've heard many a poorer sermon than that."—Presbyterian of the South.

EDUCATIONAL

ARE OUR CHURCH SCHOOLS WORTH WHAT THEY COST

By Nellie Zook

This article from the State, "Show me, I'm from Missouri," seems to have just that kind of a ring. It shows the value of Church schools to the Church. We trust that past supporters will be encouraged, and that future supporters will be made by this message, from one of the hundreds and thousands that will always appreciate the heritage of an EDUCATION RECEIVED IN A CHRISTIAN COLLEGE.—Editor.

Questions similar to this one are, no doubt, in the minds of many of our Mennonite people since special efforts are now being made for the benefit of our Church Schools in a material way. This condition is true, not only for us as a special group, but the present program of education in our country is costing more money than it has before. It is the common belief to-day that the education of the youth is the only means to the solution of many great problems, such as the problem of maintaining peace among nations. If Christ was made the center of this education, there might be more of a possibility in the solution. When we consider the money being spent for things which are even destructive to the moral and the physical life of our American youth, we can see that very little is being spent for the particular benefit of them. Our question, however, is concerned with the cost and the real value of our Church Schools. Are our Church Schools worth what they are costing us? I firmly believe they are worth what they are costing us and the actual worth demands a greater investment of material wealth. The worth is not in material value but in values which cannot be measured by dollars and cents. The interest of our Church in her schools, and my few years of experience as a student in two of them has led me to this conclusion.

The Church has taken upon herself a program for the education of her youth. The Mennonite Board of Education was created for this purpose, for men realized the importance of giving the young people an opportunity for a Christian education. I believe in the wisdom of this leadership, for they would not invest their energies in something which they believed was not worth the cost or even more than the cost. Besides these, there are men and women working in our institutions at a sacrifice. They believe the investment is worth much or they would not be there. Some have spent many of their best years for service in this work and I'm sure they have confidence in the value of this activity of the church.

The privilege which I have had of getting some training in our own institutions has indeed given valuable contributions to my life. It has also given me the conviction that they have a large place in the furtherance of the task of the Church—that of evangelizing the world. Our schools afford an opportunity for a Christian Education; an education where Christ is made the center. It is a combination of secular and religious instruction. The value of a Christian Education can better be realized when one comes in contact with those who have in the process of their training, lost their faith and belief in Christ. There are many, many students passing out of the higher institutions of learning to-day in this sad condition. Besides making a wreck of their own lives they have a great influence on the many about them.

The Moral Standards

Characters are being molded in the period of life when people receive the contributions of special institutions towards their education. The attitudes and ideals of life held by the average youth of our land is sufficient to convince us of the need of higher ideals. The conception of morals, truth, honesty, obedience, and service are corrupt. Now, the premium seems to be placed on the ability to "get by." People will do anything "to get by," and if they are successful, that is enough whether the method is right or wrong. Some children to-day do not have the proper understanding of right and wrong. It has never occurred to them otherwise than to lie if it helps them get by. At our Church Schools where good secular instruction is also given, high ideals are maintained. This is necessary if characters are to be formed properly. People should leave an institution with the highest ideals of service and not those of selfish service which are so evident to-day. From my own experience I feel that in our Church Schools the students are helped to an appreciation of the things in life which are really worth while and lasting.

Spiritual Ideals

But I think that the greatest contribution of our Church Schools is the influence upon the religious life of the young people. Here the spiritual life receives much emphasis. The spiritual life and growth is after all the most important and demands special emphasis. Life is not successful unless Christ is made the Lord and Master of the life. Opportunities are given here for the formation of a closer friendship with God because of particular study and meditation on Him and His Word. The young man or woman should form an intimate acquaintance with God so that he can be called "a friend of God" and his life will then be fruitful for the Master. At our Church Schools rich opportunities are given for this friendship and the testimonies of many to this fact help prove the value of the school in this way. The "atmosphere" is conducive to spiritual life and growth.

Real Help During Vital Years of 18 to 25

It is said that one of the most difficult periods of life is that which lies between the ages of eighteen and twenty-five. Therefore it is essential that young men and women are guided carefully through this period. Young people's problems seem very large and a vital interest and sympathetic understanding of these difficulties, by those who are older, helps to guide the youth over the rough places. Confidence can be placed in the instructors at our institutions, for they have manifested that they are vitally interested in the problems of the folk of this age and will help them to solve these problems. Perhaps there has not always been the success manifested in this way which the Church would like to see, but it can not be denied but that the faith and stability of the young people in many instances has been a real blessing and help to the Church.

A Unifying Force

Besides these means of aid to the development of the spiritual life is the direct influence the schools have upon the unity of the Church in faith and practice. Opportunities are here presented for an acquaintance with members from several Conference Districts. They work together in harmony in an interpretation of our belief as a group and this can not help having a unifying effect upon the Church which is wholesome and lasting. It helps to create a more sympathetic understanding and appreciation of the problems and activities of the Church in various districts. Here is given an opportunity to plant into the lives of our Mennonite young people the faith of our Church. Knowledge concern-

ing its history, its principles of faith, its peculiar doctrines, and its task in the world, is given to the youth attending these institutions.

The Challenge of World-wide Evangelization

Furthermore our Schools present to the students privileges and immense responsibilities which challenge them to help promote the world-wide evangelistic program of the Mennonite Church. These needs and opportunities can not fail in bringing the conviction which helps men to say, **"By the grace of God we will be willing to keep the faith and carry the Gospel of Jesus to a sinful world." This may not always have been the result and opportunities have not always been lived up to in this respect but it can not be denied that it has had a definite influence upon the program of the Church in extending Christ's kingdom.**

I believe that the value of our Church Schools both to the moral and religious life of the young people of the Mennonite Church is such that it calls for greater efforts on the part of the church both by **helping with material aid and also prayer in the furtherance of the educational program of the Church.**

Garden City, Mo.

THE DECALOGUE OF HEALTH or TEN COMMANDMENTS TO BETTER HEALTH

By J. E. Miller, N. D., D. O.

Brother Miller expects to give us a series of articles, that may be the setting forth of age-old principles, but like "Old Sol" we need him and them every day. Every generation needs the same advice. To talk health, and the preservation of health, has a healthy effect in more ways than one. Hope you will enjoy the series of "Health Talks."—Editor.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I Cor. 3:17.

We believe Paul was inspired when he wrote the words we have just quoted. But did you ever stop to think just what he might have meant when he wrote them? Most of us have stood before some great building, or some work of art, or some marvel of nature, or some ruin, and have been filled with amazement at what is before us. If it be a marvel of nature we pause to show reverence to Nature's God. If it be an ancient ruin we think of the time that has elapsed since its founding, if a great building we admire the genius that resides in the brain of some man because he was able to devise and construct such a wonderful building. It is no more than right that we do so. But, while there are marvels by the score all around us, there is one marvel that is greater by far than any of these we have mentioned. It is the temple of God, of which Paul spoke.

There is nothing man can do that is not duplicating what God has already done. Man builds a house, but God built a universe; man weaves a rug, but God has long ago woven a carpet of green for his foot stool; man digs a well, but God has long ago made the waters of the sea; man builds an airship but God long ago built the clouds that ride thru space; man makes a radio, but God in the beginning ordained the laws by which they must operate; man uses electricity but God makes it. Man uses his body for a great many things, but God made it.

Mechanics use the principles of leverage, lubrication of surfaces to overcome friction, hinges, joints and so on, but they are all copied from the beautiful temple God made when he made the body of man.

Recently an evangelist made the statement that if God could be shown to men as a great and mighty God, men would worship him. In no other way could he be shown as greater than by being the creator of the temple of our bodies.

The human body is made up of millions of tiny cells. It has been determined that each of these cells is a world unto itself. This is hard to understand unless you can see the working of each of these cells, or one of them under the microscope. Each individual cell knows just what to do. It is like a city with its market system by which the waste is carried away and life goes on within itself much as life goes on in a busy city. The tiny cell is not hesitant when food is sent it as to what shall be done with it, but immediately it goes to work and does just the right thing.

The cells of the body are not all alike, else we would have no hair or all hair, no finger nails or all finger nails, no organs or all organs, but the various cells of the body differ according to their location in the body so as to form the different organs or parts of the body. But who gave these cells their intelligence? Did they slowly and cautiously acquire this power by a process of evolution? We think not. The great Architect placed this intelligence into each cell in the beginning. There is nothing we can do that will alter or change their function or work beyond certain bounds or limits. All we can do is to wrest the secret of their workings from God and Nature, because God gave us brains to do it with.

I have heard people say that they could not prevent illness or sickness but this is perhaps a mistake. It is true that one of the greatest blessings of God is good health, and there are times when we are unthankful for the good health we have, but very often we are to blame for certain forms of sickness that have been found out to be preventable. God does not do our thinking and since He has given us brains He expects us to use them, and if we do not use them we must suffer. God only does what we cannot do in this respect, we must do our part.

We learn by what we experience, or find out, as we grow. If we have failed to find out that fire is hot, it will nevertheless burn us, if we come in contact with it. God expects us to find this out and act accordingly. He does not keep us from burning our hands if we place them on a hot stove. So it is with the laws of health. God ordained certain laws, and we are supposed to learn them, and follow them if we are to enjoy the greatest degree of health. It is not possible for us to know God's mind, but it is possible for us to find out a great deal about the laws that God has ordained for our physical and spiritual welfare.

In my experience as a practitioner of the healing art I have found out certain things about the temple of God that I might not have found out, had I started my quest in some other direction. I have also studied what others have found out, and have tried to get as many of the laws by which the human body works, together as I could. If you are a farmer you may know all about farming, but little about your body. I have studied the body, and you the farm. When I want advice about farming I go to you, and when you want advice about your body you come to me, or to some one else who has studied this subject. If we keep everything we know to ourselves we do not grow. We grow by giving, or better said, we get by giving.

The object of these articles is to give knowledge to the readers, so that all may know better how to care for their bodies.

I have formulated a series of ten commandments on the care of the body for our consideration. This is merely an introduction to the subject and each month we shall speak on one of these commandments and teach you how to care for your body or temple, in a manner we have found best. We have lectured on this same subject and we trust you may enjoy the "Ten Commandments" we will give and thru them learn more about God's Temple, your body.

We told you we had found out ten laws that regulate health. I confess that I did not work out these laws myself, but I have studied many, in order to find the ten that

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Good humor is one of the preservatives of our peace and tranquility................Its effect is so well aided by politeness, that this also becomes an acquisition of first-rate value. Politeness is artificial good-humor. It renders a substitute nearly equivalent to the real virtue. It is the practice of sacrificing to those whom we meet in society all the little conveniences and preferences which will gratify them, and deprive us of nothing worth a moment's consideration; it is the giving a pleasing turn to our expressions, which will conciliate others, and make them pleased with us as well as ourselves. How cheap a price for the good will of another!

—Thomas Jefferson.

I have found best. The order in which they are given and classified is mine, and we have found out that they are fundamental. We have found out that if they are obeyed, that they will in most cases prevent disease, and in some cases cure it. Of course accidents may happen to any one, but we have reference to the general state of health in so far as it is possible to preserve it by the use of precaution and ordinary common sense.

In my lectures I call these laws, "The Decalogue of Health," or "Ten Commandments to Better Health." We shall refer to them here in the same manner. Briefly they are: 1—Thou shalt breathe fresh air, 2—Thou shalt drink pure water, 3—Thou shalt eat wholesome food, 4—Thou shalt give thy body sunlight, 5—Thou shalt keep thy body clean, 6—Thou shalt use thy muscles, 7—Thou shalt rest, 8—Thou shalt not dissipate, 9—Thou shalt control thy thots and emotions, 10—Thou shalt love God and man. We are certain that if you will follow all these commandments as we shall give them to you that you will enjoy a greater degree of health than most people do and they may add years to your life. We shall discuss one of these commandments each month and in this manner you can get them firmly fixed in your mind.

We shall try to avoid riding a hobby horse in this series, that is, we shall not attempt to tell you that any single remedy is a panacea for all the ills of mankind. As you see by the commandments above, we are not using a single method to preserve health, but a series of different things for that purpose. We will not prescribe anything for you except the things around and about you as God intended. You will need a doctor less often by following these commandments, but we cannot supplant him. A good Christian doctor is a good friend. God bless him.

Salisbury, Penna.

THE BURKHOLDER FAMILY

By C. Z. Mast

A sketch of this family was published in these columns during the months of October, November, December, 1926, and January and February of 1927. We have concluded to insert an appendix to the former sketch owing to the fact that some interesting material has come to our desk within recent months. While we had stated that this old honored family had been traced back two hundred and seventy-eight years into the persecuted regions of the Emmenthal, Canton Berne, Switzerland and having come from the villages of Langnau and Puderswyl, we shall herewith make a duplicate of what I received from J. C. Burkholder, 722 N. 16 St., Harrisburg, Pa.

Langnau, July 9, 1925.

"Returning from the investigation of this morning in our office we share with you the following facts. The entries in the register of Citizens of the parish of Langnau (Vol. 5) regarding the Burkholder family of Langnau now in America run as follows:

Husband, Christian Burkholder, born — died Mar. 14, 1814.

Wife, Anna Schrag (Shrock) born May 23, 1770, died May, 1824.

(Grandparents of Abraham D. Burkholder, Marshallville, O.)

Children:

Peter Burkholder, born Apr. 4, 1793. (Grandfather of David W., of Wauseon, O.)

Barbara, born Nov. 17, 1795, married Mar. 17, 1822 to Johannes Beer.

Johannes, born July 27, 1797.

Christian, born Sept. 29, 1799. (Father Abraham D.)

Anna, born Aug. 26, 1801, married to Christian Amstutz.

Katharina, born Oct. 19, 1803.

Simon, born Oct. 22, 1806.

Magdalena, born Aug. 27, 1814.

The entries regarding the above named son Peter are as follows:

Husband, Peter Burkholder, born April 4, 1793, married Nov. 23, 1822.

Wife Anna Gyger (Geiger) born —, died Feb. 24, 1835. Children:

Anna, born Dec. 22, 1823.

Magdalina, born Oct. 1, 1825, died Dec. 8, 1825.

Magdelina, born July 7, 1827.

The two above named families lived in Souboz Bermer-Jura (a mountain region). Further entries are not found from which we can conclude that the members of these families migrated.

From the above references there comes therefore this fact that the parents of Christian Burkholder, are called Christian Burkholder and Anna Schrag (Schrock) in the passport lands to us March 26, 1827. The above referred to pass we again return to you.

We hope that we have served you and your associates, Mr. Byler, with these facts. The expense for investigation and time is ten francs.

Inspector of Records,
L. Gerber.

The latter emigration of Burkholders to America who located in Ohio in 1827 have developed into a large and prosperous family, as stated with a brief genealogy in a foregoing sketch. A family reunion was held at the home of the patriarch of this family, Abraham D. Burkholder, near Marshallville, Ohio on August 1, 1926. Eighty persons attended. He is now eighty-three years old and is the only one of the children of Christian, the emigrant, living. The Burkholders of Allen and Fulton Counties, Ohio, belong to this branch of the family. We shall herewith relate of the early life of Abraham D., who was born April 18, 1844 in Milton Township, Wayne Co., O. During his childhood he attended school at the rude little rural log schoolhouse located on his father's farm. The dimensions were 24 x 30 ft. Pupils walked to this school from a great distance as the educational facilities among the rural folks in those days were limited. In 1855 a more commodious school building was erected where Abraham D. attended school seven years, each year including a term of four months.

This family and other neighboring pioneers made agriculture and religion the rock bed of their community.

The religious services were conducted regularly in their private dwellings until 1854 when they erected the first Mennonite Church in the vicinity and in 1883 another church was erected near Rittman, known as Crown Hill, where Abraham D. had served in the capacity of a deacon since April 7, 1885. At present he is serving in the same office at the Orrville Mennonite congregation. In 1899 he moved to Marshallville, O., where he served six years as treasurer of the Mennonite Home for the Aged. His beloved wife passed to her eternal reward on Aug. 3, 1903. To this union were born ten children, viz:

1. **Catharine,** who died Oct. 9, 1909 was married to Daniel Yoder. No issue.
2. **Ida** married John Amstutz. Children: Mabel married Reuben Schloneger. Their children are Ira Nathan and Anna Velma, Lovina, Ellen, Emma and Viola.
3. **John** married Emma Hartzler. Children: Alden, Lois, and Beulah.
4. **Sadie** married Sam Zeigler. Children: Glenn mrd. Ina Gerig, Edwin, Russel and Dorothy.
5. Fanny married O. D. King. Children: Forest and Lucille.
6. Minnie died single July 3, 1916.
7. Wesley married in 1906 to H. Jane Howard. Resides at Twin Falls, Idaho.
8. Lydia married Truman Yoder. No issue.
9. Edwin married Pearl Collier. One son, Donfred.
10. Malinda married Israel Wirth. They have one daughter, Elizabeth.

Elverson, Pa.

* * *

OLD, OLD PEOPLE

Ursula Miller

I think the old, old wrinkled people
 Are as precious to the loving Lord
As a dimpled, rosebud baby—
 And as ardently adored.

I think the old, old wrinkled people,
 Backs bent, faces marred with many years,
Invite caresses from the Father—
 Their very frailty endears.

I think the old, old wrinkled people
 Are cherished by brooding Angel arms,
While waiting in the afterglow,
 In sacred Scriptural charms.

I think the old, old wrinkled people,
 Are guarded by Heaven's hovering eyes—
(More than baby by the mother,)
 While waiting for Paradise.

I think the old, old wrinkled people,
 With whom heart-break has left a mark,
Are cradled in God's softest love
 When they for Heaven embark.

Hesston, Kansas.

"When I and my Father are one, my Spirit will remain sweet as the violet and pure as the dew."

"We cannot afford to live our lives without the conscious presence, power, and providence of God."

Thanksgiving makes a crust sweet; the absence of it makes even a turkey taste bitter.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter V

Man. Whence? Whither?

By Chester K. Lehman

(Continued from last month)

II. The Problem of Physical Evolution.

It is customary to minimize the physical differences between man and the brute. That a discussion may be conclusive, full attention must be paid to the unique structure of man recognizing at face value its difference from the ape. O'Toole quotes Ranke's summary of the chief anatomical differences between man and the anthropoid apes as follows: "The gorilla's head leaning forward, hangs down from the spinal column, and his chinless snout, equipped with powerful teeth, touches the breastbone. Man's head is round, and resting on a free neck, balances unrestrained upon the spinal column. The gorilla's body, without a waist, swells out barrel-shaped, and when straightened up finds no sufficient support on the pelvis; the backbone, tailless as in man, but almost straight, loses itself without nape or neck formation properly so-called in the rear part of the head and without protuberance of the gluteal region in the flat thighs. Man's body is slightly molded, like an hour-glass, the chest and abdomen meeting to form a waist where they are narrowest; the abdominal viscera are perfectly supported in the pelvis as in a plate; and elegance is decidedly gained by the double S-line, which, curving alternately convex and concave, passes from the crown through the neck and nape, down the back to the base of the spine and the gluteal region. The normal position of the gorilla shows us a plump, bear-like trunk, carried by short, crooked legs and by arms which serve as crutches and touch the ground with the knuckles of the turned-in fingers. The posture of the body is perfectly straight in man, it rests on the legs as on columns when he stands upright, and his hands down on both sides always ready for use. The gorilla is thickly covered with hair, while man's body on the whole is naked."[5]

According to O'Toole's testimony, Ranke says that man is a brain animal, and this sums up the chief difference which marks off the human body from all bestial organisms. Quoting O'Toole, "In the ape the brain weighs only 100th part of the weight of the body, whereas in man the brain has a weight to the 37th part of the weight of the human body. The cranial capacity of the largest apes ranges from 500 to 600 c. cm., while the average cranial capacity in man is 1500 c. cm. Moreover, the human brain is far more extensively convoluted within the brain case than that of an ape, so much so that the surface or cortical area of the human brain is four times as great as that of the ape's brain."[6]

Prof. O'Toole states that "another difficulty in the way of the Darwinian theory of direct descent is the fact that the best counterparts of human anatomy are not found united in any one species of ape or monkey, but are scattered throughout a large number of species. Aeby recognizes what modern anatomists have forgotten or wilfully ignored: that any system of descent is inadequate which does not recognize that the type of man is not in any one organ, but in all the physical and psychological features. He declared that while we are far from having this universal knowledge, we have learned enough about the various parts of the body to make it impossible for us to sketch any plan of descent. 'It almost seems as if every part had its own line of descent, different from that of others.' "[7]

Sufficient has been given to show that structurally man is more greatly different from the ape than evolutionists would have us believe. The resemblances are superficial while the points of distinction are fundamental. Recalling at this point the testimony of modern science, discussed in the previous chapter, that there is no evidence whatever for continuous progressive change as being the fundamental law of life, and anticipating a later discussion that no dynamic can be found in life to cause it to evolve upward, it is a proper deduction to make that in so far as man's physical body is concerned, there is no genetic relationship with the brute realm.

III. The Problem of Mental Evolution.

Has man's mind evolved from the brute's? Does brute mentality show kinship with human mentality? Is the mental life of man of the same order as that of the brute? It is at once apparent that the proper answer to these questions is paramount in an investigation of the theory of evolution. If it can be shown that the difference between animal and human mentality is only one of degree and not of kind, then the way is open for believing a genetic relationship between them. However, if it can be shown that the human mind is qualitatively as different from the brute mind as human personality transcends brute existence, it is clear that it is folly to seek a genetic relationship between them.

The workings of the human mind have always baffled complete investigation. On this account every possible means is being used to unlock its mysteries. One of the recent developments in the investigation of this problem has been the study of brute mental life with the view of gaining a better comprehension of the workings of the human mind. So extensive have the researches in this field been that a new discipline has been severed from the general study of psychology called Comparative Psychology, and which has for its purpose a comparative study of the mental activity of animal and human life. We look with keen interest upon the investigations of this new science for light upon our immediate question.

Its methods of approach and investigation become supremely important. Investigations of any science recognize that the methodology used by a student determines the success or failure of the science. Turning then to the methodology of the comparative psychologists we perceive at once that the whole science is vitiated by certain prepossessions or presuppositions which, to say the least, disappoint us, and in fact renders the science almost incapable of shedding light upon the questions proposed at the beginning of this section. To begin with, we observe that the science of comparative psychology is governed by the belief that brute and human existence are genetically related. The very point in question is taken for granted. Believing that man has evolved from the brute, the mind of the latter becomes the seed plot of the former. I think that the comparative psychologist should be first concerned with determining whether brute and human existence are of the same order or of different orders. It is clear that if we assume them to be of the same order, before it is proved, we are sadly wrecking our scientific discipline.

Prof. F. D. Jenkins of Princeton Theological Seminary has given this subject considerable study and to his discussion of the subject I am greatly indebted for the material of this section. Being aware of the prepossessions of the comparative psychologists, he gives the steps in fixing an appropriate and ideal methodology. He holds that the first step "is the negative one, which the founder of modern scientific method, Francis Bacon, laid down, viz., the preliminary ridding the mind of all historical and individual presuppositions or 'idols.' The scientist is primarily a mere describer, and, as Harnach says of the historian, 'hat keinen Standpunkt.' It is at this initial point that the mental evolutionists, with whom we have to deal, appear to commit their consequence-fraught error and would disqualify themselves for authoritative judgments concerning human and animal mentality."

As an illustration of the philosophical and metaphysical prepossessions he cites three groups: first, the monistic or "identity" theory which tends to overrate the animal consciousness; second, the materialistic monist theory which tends to underrate the higher functions of animal consciousness; and third, the theory of the psycho-physical parallelists who maintain the separate existence of soul and body but deny their causal connection in toto.

The first tends to confound the mind with the cerebral process, the soul being virtually lost "in its material substrate." It is plain that if one is prepossessed by this idea, one is bound to ignore the fundamental reality of human beings, namely, the self. Human personality becomes an illusion and as Jenkins points out "there can be neither a psychology nor certainty of knowledge of any kind," for how can one be sure that one knows something if the reality of the knower is gone? How prejudicial to an objective Comparative Psychology this psycho-physical monism is, appears in the writings of the eminent Swiss animal psychologist, August Forel and the still more prominent English Comparative Psychologist, C. Lloyd Morgan. For instance, Forel, whose speciality is ininsects, holds that "it is possible to demonstrate the existence of memory, association of sensory images, perceptions, attention, habits, simple powers of inference from analogy, the utilization of individual experience and hence distinct plastic individual deliberations and adaptations."[9] If Forel is correct, we might as well obliterate the term personality as a distinguishing characteristic of mankind and welcome the insects into our fellowship on an equal basis as persons. A close examination of the facts shows that Forel's conclusion is a flagrant example of begging the question. Without a doubt there are evidences that make it **appear** that insects possess memory, association of sensory images, etc., but the crucial question concerns the reality of these appearances. Does Forel mean to say that he has fathomed the insect mind so that he has actually demonstrated the possession of these personal attributes by insects? All he had to go by were **appearances** of these, from which he **inferred** by analogy with the workings of his own mind that the insect remembers, associates sensory images, etc., in identically the same way as persons do. His thought breaks down at the crucial point of the unbridgeable chasm between the mind of man and the mind of the insect. Forel cannot prove that he has spanned this gulf.

The materialistic monists reduce the self to mere mechanism. The noble discipline, psychology, becomes merely the science of behaviour, Animals and man are mere automata, and mechanism of the same kind though not on the same level. With this prepossession it is but natural that the researches of Comparative Psychology will be side-tracked and study is made only of behaviour while the point of supreme importance, the **nature** of animal and human mentality is quietly ignored. The methodology of Comparative Psychology must be rid also of the "idol" of the mechanical theory.

A third form of prepossession may be termed psycho-physical parallelism in which "mind and brain are two entirely distinct substances and such disparate realities as to exclude all mutual causal connection and interdependence. The physiological or cerebral causal series runs, in a self contained way, parallel with the psychical series, neither series influencing the other." Prof. Jenkins continues with this criticism: "An individual might thus, as a corollary truth, live, move, and have his being in mere cerebral co-ordinating activity in total indifference to his thoughts, volitions or feelings. His psyche might just as well be ensconced in some other person's mortal coil. While thinking pain and evil he might act, physiologically, pleasure and good. It is plain that Comparative Psychology is then impossible. For the consciousness and intelligence of animals is manifested only through, and by means of, the instrument of this physiological organism."[11]

Another fundamental preconceived idea common to all mental evolutionists, according to Jenkins, "is the assumption of the theory of not only biological, but cosmic and even monistic evolution asapodictically true. Morgan, who holds the latter, speaks of a monistic evolution which 'sweeps through nature,' and is synthetic, selective and tending to cosmos from chaos. **These traits are characteristic alike of inorganic, organic, and mental evolution.** 'Regarding man as the crowning product of this evolution, I, nevertheless, conceive him to be the self-conscious outcome of an activity selective and synthetic, which is neither energy nor consciousness: which has not been evolved, but through the action of which evolution has been rendered possible; which is neither subject nor object but which underlies and is common to both.' 'It is of course true that the laws of inorganic development are not the same as the laws of organic development: and equally true that the study of mind introduces us to a new aspect of the development process. Notwithstanding these obvious differences, the evolution that sweeps through nature is, I believe, **one and continuous.'** " [12] **From these statements of** Morgan, Jenkins concludes that "his final decree in favor of mental evolutionism was the logically inevitable outcome of his sweeping metaphysical conception, the actual facts **nolens volens."** [13] A little farther on Jenkins says: "The following plea of Darwin, whose thesis is 'to show that there is no fundamental difference between man and the higher mammals in their mental faculties' reveals this **vera causa** of his propagandism; to admit the distinction of kind between man and animals **'would make the theory of Natural Selection valueless'** so that he himself **'would give absolutely nothing for the theory of Natural Selection,'** and he adds, 'I think you will be driven to admit all or reject all.' He therefore concludes that this doctrine (of mental evolution) 'rests **upon ground that can** never be shaken.' "[14] On p. 69 Jenkins again quotes from Darwin: "No one could dream of Mental Evolution were it not for the evidence of organic evolution." "If we already believe that all specific forms of animal life have had a derivative origin, we cannot refuse to believe that all the mental faculties which these various forms present must likewise have had a derivative origin. And as a matter of fact we do not find any one so unreasonable as to maintain or even suggest that if the evidence of organic **evolution is accepted, the evidence of Mental Evolution within the limits** which I have named, can consistently be rejected. The one body of evidence, therefore, serves as a pedestal for the other, such that in the absence of the former the latter would have no **locus standi."** Jenkins quotes from L. Morgan: "We are logically bound to regard psychological evolution as strictly co-ordinate with biological evolution." "The force of these representations," says Jenkins, "must be admitted as difficult to contest on purely **a priori** grounds. The only alternative questions to be urged are: first, is biological evolution true? Secondly, even if true, does the mental evolution that it supposedly involves necessarily obtain without a break at any point? But granting merely for sake of argument the truth of biological evolution, does it follow that, secondly, the concomitant mental evolution has no historical break or discontinuity?"

Yet other presuppositions upon the science of Comparative Psychology must be observed. This second group, though overlapping to some degree those just discussed are sufficiently distinct to warrant separate treatment. This "idol" according to Prof. Jenkins is "the reading of human desires or intellect into nature," the act "of employing the categories and qualities of mind in interpreting animal activity." Jenkins points out that Aristotle speaks of the cuckoo as **"conscious** of its own **timidity,"** refers to pigeons as being able to **"discriminate** ten different varieties of hawks," and holds that "many animals **imitate** mankind? The validity of using these terms with reference to animals becomes the crux of animal psychology.

That this is a real problem antecedent to the study of Comparative Psychology and **ultimately to the larger inquiry as to** whether there is a genetic relationship between man and brute, I shall now endeaver to show. In a very real way interpreting the animal mind involves many serious difficulties. Five of these difficulties are enumerated by Jenkins:[16] 1. There exists a great qualitative gap between the animal and human minds. 2. There exist "quantitatively and qualitatively different sense-organs and neural systems in animals, and hence different senses and powers, either superior or inferior to those of man." Illustrations: Compound eyes of insects and crustacea, the sense of touch in cats, the sense of direction in bees, etc. 3. "Animals have no language or sign-system by which to convey their ideas and feelings, if they have any, to us." 4. "Animals have been treated and envisaged as pets and companions," so that "the brute stupidity, the fundamental bestial nature, the mechanical and thoughtless life, and the lack of ultimate enduring affection" are ignored in the desire to find intelligence in them. 5. There is a lack of a more extended knowledge of the animal in question. Each of these five difficulties could well be expanded but their brief statement serves to show the greatness and the complexity of the problem before the comparative psychologist.

This lengthy introduction to the discussion of the problem of mental evolution prepares the way for an understanding of this fundamental problem and will greatly facilitate an arrival at a true solution, and it makes possible a very brief treatment of the subject. Of what I have thus far written, this is the sum: **Animal intelligence is an entirely different order of intelligence from that of man.** This being true, a strong indictment is given against the opinion that there is a genetic relationship between the mind of man and that of animals. Science has no proof to offer for such relationship. As was made evident above in a quotation from Darwin, the theory of evolution did not have its origin in a comparative study of the minds of man and animals; this comparative study arose as a result of the evolutionary doctrine. It is urged as a necessary appendage to the whole theory. It is on this account that the science of comparative psychology has had its origin, and, consequently, has been so fruitless in giving the proper solution to the question of the nature of the human mind. The supremacy of the human mind over that of the brute hardly needs to be explained. It is the seat of human personality. The mind of a person transcends the mind of the brute in just the same measure as personal existence excells brute existence. The capacity for thinking, feeling, willing, must have an adequate medium for operation. Therefore it is just as impossible to derive the human mind from the brute as it is to evolve personality from bestial existence. This leads us to the next still more important consideration, namely, the origin of human personality.

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5. "Der Mensch" vol. II, p. 213.
6. "The Case Against Evolution," p. 274.
7. Ibid. p. 274 ff.
8. Princeton Theological Reviews of Jan. and Apr. 1924.
9. Quoted by Jenkins in Princeton Theological Review Jan. 1924, p. 61 from "Uber die psychischen Eigenschaften der Ameisen und einiger anderen Insekten" in the documents of the Fifth International Zoological Congress of 1901.
10. F. D. Jenkins Art. "The Problem of Mental Evolution." Prin. Theal. Rev. Jan. 1924, p. 61.
11. Ibid., p. 61.
12. Ibid., p. 66, 77.
13. Ibid., p. 67.
14. Ibid., p. 67, 68.
15. Ibid. Apr. 1924, p. 277 ff.
16. Ibid.

(To be continued)

NUT TREES AS A SUBSIDIARY TO GENERAL FARMING

By John W. Hershey

During the last several years we have heard much regarding the hard times and troubles of the farmers. This treatise is not written to discuss the ailments or suggest a cure-all remedy, but to offer a subsidiary, an extra to the general mixed farming program commonly used in the United States and thereby bring in some extra profit.

As many of you know, I have been harping upon the planting of nut groves and orchards in the temperate regions for the last several years. The history of nut culture in the temperate regions runs something like this.

An old lover of nature in Lancaster Couny, Pennsylvania, John G. Rush by name, who spent the greater part of his life in farming, believed and put into practice his belief that the growing of nut trees in the northern states would be profitable. His one great failing was the inability to graft or bud the trees. About fifteen years ago he persuaded a pecan nursery man of Florida to come and perfect the methods of propagation he was failing with, and give to man a secret never known before. This nurseryman came and has proved by his original methods that nut trees can be grafted and successfully transplanted.

Men all over the country were persuaded to try out small plantings and later as these small plantings looked good, larger plantings were made. To-day we have many small plantings and a few large plantings starting to bear nicely, and a great many newly planted groves coming on, as they have been planted only a few years.

The Demand For Nuts

We find the general price of nuts either rising or remaining firm, in face of the rapidly increasing production. Some deflation of prices has been felt where production exceeded in the marketing ability of the novice, but this is not due to excess production or a saturated market.

The instructions given us by God in the first chapter of Genesis, that He gave us the fruit of the trees bearing seed for meat, and the exhaustive tests made by Daniel to prove the benefits of vegetable meat over animal meat is greatly overlooked by man. To-day our nation is rapidly changing its crude, frontier life to one more refined, with less strenuous labor. It was natural that we did not change our diet, but now after our nation as a whole is showing signs of a breakdown in health, our diet is rapidly changing to suit our living. Nuts are taking the place of meat; hence a profitable future for nut growers.

Starting A Grove

Many people must start a thing with a bang and stop with a jolt. We sincerely advise any wishing to go into the nut growing game to make a small planting at first. Follow instructions given out by nut culturists for a given territory.

Do not set your nut trees closer than 60 feet apart, which is 12 per acre and keep on farming. Add to your regular line instead of switching from a thing that is making a living for you now to something unknown. Nut trees demand cultivation which they will get when you farm your fields around them, but little care such as spraying and pruning is needed. When they start to bear you will be having an extra income which can be used to lighten the burden of life or enlarge on the glories of it as the person in question seems to be taking his program on this terrestrial globe.

When you start to plant be sure to get the grafted stock. Varieties of Black and English Walnuts, Pecans, Hickories and Filberts are the only kind that will bring proper returns. The planting of Pecans must be done with discretion. They are hardy, and will thrive mostly all over the North, but only do well enough for commercial planting in certain locations.

The English walnut is another that is exacting in its requirements, and I would advise you to be sure they will do well for you before buying trees. But the good old Black in the form of the easy cracking varieties, is the regular friend to man. It is hardy and will thrive and bear at many places where others will not. It is the species that we believe will be the future grove tree for the North.

The Hickory Hybrids are wonderful for yard and home grounds planting, but we cannot recommend groves as yet because they have not been tried out well enough. In fact, enough grafted stock could not be had to start a grove at present.

As to the Filberts, they are fine for high hedges or small yard trees. They never get any larger than the peach and bear profusely.

Any person wanting more information is welcome to write us.

Downington, Pa.

AT THE PLACE OF THE SEA

Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back.
There is no other way but through?
Then wait on the Lord, with a trust serene,
Till the night of your fear is gone;
He will send the winds, He will heap the floods,
When He says to your soul, "Go on!"

And His hand shall lead you through, clear through,
Ere the watery walls roll down;
No wave can touch you, no foe can smite,
No mightiest sea can drown.
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry-shod
In the path that your Lord shall make.

In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
When He leads you forth from the place of the sea,
To a land that you have not known;
And your fears shall pass as your foes have passed,
You shall no more be afraid:
You shall sing His praise in a better place,
In a place that His hand hath made.

—Selected.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

We hope that every reader is keeping in touch with the general plan of the Young People's Topics for the year as we pass along from week to week and month to month. Notice that in this issue of the Monitor you will find the following classification touched in the topics for the month: Junior, Doctrinal, Christian Life, Seasonal. There is an important phase of life to be touched by each of these studies. May we not underestimate the opportunity thus brought to us.

Life's relationships are many. We ought to know them all and appreciate them all. We ought to know our comparative obligations in every relation of life. The first relation that we were conscious of was the touch of life with mother. Soon we found that father was closely related and united to us and mother in the common relation of home. If our home was properly recognizing the higher relationship with God we began soon to become conscious that the Creator of all things was nourishing us all and that we are the objects of His love. So as our childhood was spent, out in the open fields and under the open sky we were made to feel that His creation all about us was speaking in a voice to our soul that we belong to God.

Our education began in mother's arms. It was continued in our infancy near to our parents. Our teachers were everything and everybody about us, under the supervision of parents, under the all-seeing eye and the providential care of our heavenly Father. As we came into our school days still other teachers took us in charge. We kept enlarging our vision and seeing still larger relationships of life than we had ever known. As we enter the world of men and women and become acquainted with good and evil we have learned that our relationships may be either harmonious or inharmonious. We found our lives out of touch with God through sin and discovered that a Savior had a claim upon us by His great sacrifice for sin. This relationship has brought us into a most marvelous place before God, the Father, and God, the Son, and God, the Holy Ghost. Through the plan of God as revealed in His blessed Word we have found how to bring our life into harmony with God and man and the world about us and with the different claims of each relation in our life.

It is the working out of this relationship that calls for the study of the Bible and the organized body, the Church of Christ, and such activities within the Church as Sunday schools, Young People's meetings, etc. It is to make our young people conscious of these varied relationships and how to meet them according to God's will that the studies of the year have been outlined. I trust that this view of the matter may inspire each one to take hold with a will and do your very best to learn in God's great school to meet all the relationships of life.

THE TEN COMMANDMENTS—HONORING FATHER AND MOTHER (Jr.)—Ex. 20:12; Eph. 6:1-3

Topic for March 11

MOTTO

"Honor thy father and thy mother."

MEDITATIONS ON THE TOPIC

I. **Our Parents.**—God has ordained that every child who comes into the world has a father and a mother. Blessed are those children who do not forget that they should respect the plan of God and give due honor to those whom God has placed over them. It sometimes happens that one or both of our earthly parents die. This is sad. But it quite often happens under such circumstances that the child is placed under the care of some one who, in part at least,, supplies the loss of parents. Such guardians of the child should be regarded with respect by the child the same as if they were its own flesh and blood parents.

The promises of God are given to the children who honor their parents. It shall be "well" with such children. They shall enjoy long life compared to those who disobey. This long life refers not only to the life of the individual child but to the general prosperity of those children that may be born after to these obedient ones. Thus from generation to generation the family prospers and God's blessings continue and these obedient ones inherit the land for years and years. What a contrast are those families who have followed disobedience and disrespect to parents! We find them going downward in degeneracy and weakness physically and morally. Some land in penitentiaries; some come to a shameful and untimely death because of crime; some die of disease from lives of shame and sin. God's judgments fall upon them in many ways. It is best to take the plans of God for our lives if we expect His blessing.

II. **The Text.—Ex. 20:12.**—This passage taken from the Ten Commandments is given with a promise of long life.

Eph. 6:1-3.—This passage from the writing of Paul gives God's eternal plan, the same in the New as in the Old Testament, that the child should honor its parent if it would be blest.

OUTLINE STUDY

I. How to Honor Parents.
1. By obedience.—Eph. 6:1; Col. 3:20.
2. By a righteous life.—Prov. 23:24, 25.
3. By caring for them in old age.—Prov. 23:22; I Tim. 5:4.
4. By respecting old age.—Lev. 19:32.

II. Dishonor to Parents Rebuked.
1. Making light.—Deut. 27:16; Prov. 30:17.
2. Wasting parents' substance. — Prov. 19:26.
3. Being a fool.—Prov. 17:21.
4. Keeping bad company.—Prov. 28:7.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize one Scripture Passage from the Outline Study.
2. Ways to Honor Father and Mother.
3. Ways in which Children Dishonor Parents.

For Others.
1. Taking Counsel from Parents.
2. Requiting Parents.

PERSONAL THOUGHT

God is especially interested in the happiness and welfare of Children. This should be an encouragement to every child to seek to walk in a way that pleases such a loving God.

SEED THOUGHTS

"If love, respect, and honor for parents has its seat in the heart, there is little need of rigid rules and discipline in the Home, because true affection is the constraining power which prompts loving obedience."—"The Ideal Christian Home."

The children that speak every thought, every hope, every ambition, every plan, every pleasure, in the ear of their parents will live safely.—Miller.

"As your kind parents older grow,
  Love's tribute to them always pay;
As pilgrims in this world below,
  They'll need your help along the way.

"When the dear Father takes them home,
  To that world of sweet joy and bliss;
You'll not regret what you have to do
  To make them happy while in this."—J. S. Shoemaker.

THE CREATION.—Gen. 1:1-27

Topic for March 18

MOTTO

"Of Him and through Him and to Him, are all things: to whom be glory forever."

MEDITATIONS ON THE TOPIC

I. **The Visible Creation.**—We are so created that we can behold the work of God's hands and in a measure appreciate the wisdom and the power that is in Him. God made everything else before He made man. Then man was made as His crowning work, a creature who is able to comprehend what God has done and to bring glory to the Creator in real worship and gratitude.

God is seen in the creation as a God of order. Each day of creation had its measure of things done which paved the way for what was to follow. Without the work of the first day there would have been no place for the work of the second, and so forth to the sixth day. It is evident that the whole creation was being prepared for the dwelling of man who was to have the dominion over it all. It is noticeable, too, if each object of creation is carefully studied that the same orderliness is carried out in detail in the makeup of every thing. Even the smallest blade of grass or speck of dust, if looked into will be found to have the marks of an all-wise

Creator. Even the arrangement of the sun, moon, and stars are such that they "are for signs and for seasons and for days and for years." None but a mighty intelligence could have arranged such provisions for plants and animals in a way that would work out such a marvelous harmony and tend to the great aim of "good" for which all was planned.

The study of creation should induce us to think more deeply of Him who made it and lead us to a deeper reverence —for the Word of Inspiration by which His purposes have become known to man as His crowning work.

II. **The Text.—Gen. 1:1-27.**—This passage describes the work of creation in its regular order. While the earth seems small in comparison with the heavens of sun, moon, and stars, these are ordered of God for an express mission to the earth upon which man is to have dominion (See vs. 14-17).

OUTLINE STUDY

I. **The Week of Creation.**
1. The first day.—Gen. 1:1-5.
2. The second day.—Gen. 1:6-8.
3. The third day.—Gen. 1:9-13.
4. The fourth day.—Gen. 1:14-19.
5. The fifth day.—Gen. 1:20-23.
6. The sixth day.—Gen. 1:24-31.
7. The seventh day.—Gen. 2:1-3.

II. **Lessons Concerning Creation.**
1. All done by the Word of God.—Psa. 33:7-9.
2. We can understand it by faith.—Heb. 11:3.
3. He is before His creation.—Psa. 90:2.
4. He is mightier and wiser than His creation.—Isa. 40:26-28; Jer. 32:17.
5. His creation teaches us about His being.—Rom. 1:20.
6. Should lead us to worship Him.—Rev. 4:11.
7. Points to deeper spiritual realities and revelations.—Eph. 3:8-12; Rom. 16:25, 26.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Passage from the Outline.
2. Tell the Story of the Creation Week.

For Young People.
1. What the Creation Teaches us about God.
2. The Trinity in the Creation.

For Older People.
1. The Bible as the Key to God's Creation.

PERSONAL THOUGHT

"What is man that thou art mindful of him, or the son of man that thou visitest him?" This is the question the man of God who studies the creation is made to ask. It is well worth our pondering and should lead us to glorify our Creator.

SEED THOUGHTS

"In all the vast and the minute, we see the unambiguous footsteps of the God, who gives its luster to the insects' wings, and wheels His throne upon the rolling worlds."—Cowper.

"Let the chain of second cause be ever so long, the first link is always in God's hand."—Lavington.

"When the mind of man looketh upon the second causes scattered, it may sometimes rest in them, and go no further. But when it beholdeth the chain of them confederate and linked together, it must fly to Providence and Deity.—Bacon.

"Glory to our bounteous King;
Glory let creation sing;
Glory to the Father, Son,
And blest Spirit, Three in One."—H. W. Baker.

CHRISTIAN STANDARDS IN LIFE—EDUCATION.—Prov. 3:1-26.

Topic for March 25

MOTTO

"Unto the measure of the stature of the fullness of Christ."

MEDITATIONS ON THE TOPIC

I. **The Christian Educational Standard.**—The true Christian standard does not expect education to develop anything that is not already in the embryo. Education cannot form the divine nature within any man. We must be born again if we would enter the kingdom of God. Education can develop the God-given powers of mind and body. It can, if it follows God's law of nourishment, increase the New-born life from above (I Pet. 2:2). A very false and destructive view of education is, that it is capable of developing men from a sinful nature to a Christian nature. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be (Rom. 8:7).

Education can take the natural gifts of mind and body and cultivate them so as to increase their capacity for service. But to educate the unregenerate man will only fit him for a larger capacity along earthly lines, and may only increase his power for evil as the unregenerate nature develops in evil motives and activities. Education which does not have the heavenly motive in view must at last be only evil. No amount of ability to carry on the world's work can make the world better so long as the hearts of men remain at enmity with the plan of God. We may have greater conveniences through inventions, larger understanding of science, greater contributions to literature, etc., etc., while at the same time the world is going down in moral and spiritual things. Christianity may form a foundation for the strength of unregenerate characters which they may use for their ungodly selfish and worldly ends, but without divine grace their very strength will only make their vain endeavors monstrous.

II. **The Text.—Prov. 3:1-26.**—In this passage of Scripture the value of true wisdom is set forth. It is a wisdom in which God's ways are fully recognized and maintained in the life.

OUTLINE STUDY

I. **Education Defined.**
1. Development of inherent powers by training and instruction.
    - a. The body.—II Chron. 2:13, 14.
    - b. The mind.—Dan. 1:17; Acts 7:22.
    - c. The spiritual life.—Luke 2:40.

II. **The Preëminent Purpose in Christian Education.**
1. To attain one great end.—Phil. 3:8-14.
2. Earthly knowledge and skill must serve heavenly ends.—
    - a. The kingdom comes first.—Matt. 6:33.
    - b. All action must be in Jesus' name.—Col. 3:17.
    - c. All must be to the glory of God.—I Cor. 10:31.

III. **Useful Lines of Training in God's Hands.**
1. Literary training.—Rev. 1:3, 11; Tit. 2:1.
2. Scientific training.—Job 26:7-14; Isa. 28:23-29; Prov. 23-27; Ex. 31:2-11.
3. Bible knowledge.—II Tim. 3:15-17; 2:15; I Tim. 4:13-17.
4. **Knowledge of peoples.—I Cor. 9:19-22.**
5. **Knowledge of general history.—Deut. 32:7-9.**
6. **Spiritual life, insight, and experience.—Eph. 3:14-21.**

SUGGESTIVE ASSIGNMENTS

For Children.
1. **Memorize a Scripture from the Outline.**
2. **Learning to be Useful for God.**

For Young People.
1. **Motives for Education.**
2. **First Things First in Education.**

For Older People.
1. **Education Received Outside of Schools.**
2. **The Most Important Things to Know.**

PERSONAL THOUGHT

May the powers at my command be fully consecrated and increased for the service of my Master.

SEED THOUGHTS

"To be proud of learning is the greatest ignorance."—Jeremy Taylor.

"Education is the knowledge of how to use the whole of one's self. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes."—H. W. Beecher.

Education is only like good culture; it changes the size but not the sort.—H. W. B.

**"That call not education which descries
God and His truth, content the seed to strew
Of moral maxims, and the mind imbue
With elements which form the worldly wise;
So call the training which can duly prize
Such lighter lore, but chiefly holds to view
What God requires us to believe, and do,
And notes man's end, and shapes him for the skies."—Bp. Mant.**

THE SUFFERING OF CHRIST.—Isa. 53.

Topic for April 1

MOTTO

"That He might bring us to God."

MEDITATIONS ON THE TOPIC

I. **Sufferings for Sins.**—We think of one who suffers for sins as being a person who receives the just reward of his deeds. But when we think of the sufferings of Christ for sins, we think of one who suffered for the sins of others and received the just reward of their deeds upon Himself. The innocent suffered for the guilty. The sinless bore the punishment which the guilty deserved. Our sense of righteousness and truth recoils from such treatment upon one so pure and so innocent as Jesus Christ. But we must remember that it was a voluntary act on the part of Christ. He was not seeking death and pain for its own sake. He did not do it to show Himself a hero. He did not do it to gain notice or to create great sympathy from man or God. But He did it that we might have the blessings of reconciliation. Our sins were transferred from our account to His. He assumed the debt by taking the guilty ones place. With the sins of all mankind on His own record as if He had done them Himself, He willingly stepped forward and took the penalty also and thus set all men free to come into the presence of a Holy God with favor and forgiveness.

(Continued on page 94)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL BOY AND HIS TEACHER

II. Does That Boy Pay

By Charles Fricke

Read this article, the second in the series, and it will send you upon your task with an added enthusiasm and a definite conviction. May each one of us enter upon our task, and stay upon the job, with the sort of inspiration that is felt when you read this article. The Lord's work will be done, but let it not be done "negligently." "That slothful and wicked servant" will never be rewarded. May it not be any one of us.—Editor.

Save an old drunkard and you save a soul. True! If you win a hardened sinner to Christ, you do a great work. But if you win a young boy to Christ, you save a soul plus a life—a life that can be spent for the honor and glory of God. A youth saved means years of service for the cause of Christ. Therefore the most profitable business of the Church is to save our boys and girls.

Very young children may possess a power of spiritual discernment in a marked degree. Many Sunday school teachers and parents do not believe this or else they do not realize the significance of it, but the evidence that children develop spiritually at an early age is overwhelming. Bishop McCabe experienced a spiritual awakening at the age of eight. Count Zinzendorf, the founder of the Moravian Church, at five. Polycarp was converted at nine; Matthew Henry at eleven; President Edwards about seven. Bishop Hedding declares that his mother taught him the principles of the Christian religion, and that he felt the fear of God when only three years old.

Childhood is the time to create religious impressions. Walter A. Squires, director of week day religious instruction in the Presbyterian Church, in his book **The Week Day Church School** says: "Statistics show that at least sixty per cent of all additions to the Church are brought about primarily through the Sunday school. It is due to the marked responsiveness of childhood and youth to religious influences of the educational type."

Through a chart analysis of some church statistics (page 23), Mr. Squires shows us that "Seven times as many conversions take place at the age of sixteen as at the age of twenty-six. Does this mean that the adult is seven times as hard to win for the Church as the youth of sixteen? Does it mean that while we are winning one person twenty-six years of age we might have won seven boys and girls sixteen years of age? The curve of conversion, beginning at the age of six, sweeps upward to the age of sixteen, then downward, disappearing at twenty-nine. If we count the conversion curve as extending from six to twenty-six, the maximum occurs exactly in the middle of the curve at sixteen. For which side of this curve are the hymns, the worship, the sermon planned? For the service of which side of this curve does theological education fit young men? These questions are not suggested in a spirit of destructive criticism, but in a spirit of constructive criticism. The writer is not pleading for less earnest and less extensive efforts to reach adults, but for more earnest and more extensive effort to reach children and youth. Some conversions do occur in middle life, some even in old age, and we should never cease our efforts to turn the lives of the unregenerate Godward; but we ought not to neglect that part of life when the soul is most responsive to religious influences."

The hope of the future Mennonite Church rests largely upon her youth. One opportunity of the church is spelled in the word **B-O-Y!** Her lofty standards and Christian principles must be instilled in the hearts of her youth. She must present her claims to young life, and young life will respond with all its ardor and strength. Pardon a personal testimony from one who was not born in a Mennonite home, but who understood and responded in his youth to Mennonite principles, as presented by earnest and sincere Sunday school teachers and Christian workers.

I went to the country as a fresh-air boy, and had the privilege of living in Mennonite homes. How peculiar these people lived and acted! In the morning they gathered together and read from the Bible and prayed to God! They even prayed before eating! They believed in returning good for evil! They never swore nor cursed! They did not attend the movies or dances! They never smoked and they told me why! Do you think that I was not, as a child, impressed by their simple life and faith as I witnessed it during those days? The friends of our mission, who take fresh-air children into their homes, have a great opportunity in rendering Christian service by influencing these young lives. I praise the Lord for those who have in any way helped and influenced me to live a Christian life.

I can recall very vividly the story which one of my teachers used effectively in telling us boys the evils of drink. A group of men were traveling over the Alps and as night approached all the men except two drank heavily from their whiskey bottles in order to keep them warm. The men tried to persuade these two to take a drink, but they firmly refused. During that night of blizzard and storm, the men who drank felt warm and threw aside their covers, while the two who did not drink were cold and shivering, hugging their covers all the night through. The next morning these two were the only ones alive. The rest in their seeming state of warmth were actually frozen to death! As a ten year old child, this story, with the application and moral that the teacher attached to it, settled with me forever the liquor question, and I vowed never again to taste a drop of liquor.

Another teacher who was greatly interested in boys, gathered us around the fire-place one evening and gave us a heart-to-heart talk. He told us the story of life, pictured manhood in all its glory, warned us of listening to and telling smutty stories, or thinking evil thoughts, and cautioned us of the dangers in "playing with fire." One thought that he gave to us has always remained with me. "Remember, boys," he said, "in one hour of temptation and yielding, you can mar all your future of happiness and service to God and your fellowmen and destroy your future home." Then he said, "Let us pray." I clinched my fists with determination and earnestly prayed with him as he said, "Lord, help these young boys to live grand and noble lives. Help them to be pure and holy in their thoughts and life so that they may grow up to be honorable men who shall be a blessing to their country, to their fellowmen, and to thee, O God. For Jesus' sake. Amen."

I give the above testimony only for the benefit of some teacher or parent, in order that he or she may see the grand opportunity and possibilities of shaping the convictions in early life that shall in part determine the future life and happiness of that child.

Help the boy in all his religious problems and difficulties. Never push him aside, or tell him he cannot understand but must wait until he is older. Someone in speaking of the indifference of some parents said, "If the little son of one of these should come to him in the night, as Samuel came to Eli, he would say, 'Go to sleep, child. It's not at all likely you'll understand what the Lord says to you.'"

Again I ask in closing, does it pay the Church to win that boy? **It most assuredly does!** In our next article we shall discuss the teacher as a factor in winning that boy to Christ and the Church.

Chicago, Ill.

BENEFITS DERIVED FROM A TEACHER'S TRAINING CLASS

By J. Reichard

In adhering strictly to the text of our subject, we would only give some of the benefits of a teacher's training class; but, I assume that more was expected and therefore will take up the following outline, in four divisions:

1. **The need of special effort in Sunday Bible School lesson preparation.**
2. **What is to be understood as a Teacher's Training Class.**
3. **What are we to understand by the word "Training" in this connection?**
4. **Some of the benefits derived in a teacher's training class.**

The Need of Special Effort

Of all the institutions in the world, both temporal and spiritual, there is, perhaps, none so in want of trained workers to carry on their respective work as the institution of the Sunday Bible School.

Every other educational institution has its teachers with certain degrees of preparation before any position of responsibility is given them. But the Sunday school, which is one of the most important of all educational institutions, is the most ill-prepared with teachers who are trained and educated in the great subject they are supposed to teach, and sad to say that it is an astonishing fact that many seemingly spiritual people are indifferent to the study of the Bible and indifferent to preparation, by way of training for the teaching of the classes.

The Bible is a book which should interest every human being, and yet there are comparatively few who will make special efforts to be trained and educated in the Word of God—which is the sword of the Spirit. We talk of boosting attendance—the greatest boosting we can do is to create greater efficiency for teaching.

What is a Teacher's Training Class

I would assume that the promoter of this subject had in mind a staff of teachers of any Bible School, its sub-teachers and any other who may desire to qualify to teach, to meet at least once a week with an instructor to give suggestive outline to the following Sunday's lesson and also suggest and adopt certain methods and systems of teaching and insist on training to practise tactfulness and give such information as will be most adaptable for the lesson in question.

Also these respective teachers may bring questions and problems to this meeting for advice and discussion.

A general outline may be followed:

1. A good system of presentation. 2. Historical setting. 3. Geographical survey. 4. Special points of interest. 5. Spiritual application.

And in many lessons practical illustrations may be suggested for the various departments of the Bible School work.

What We Are to Understand by the Word "Training"

Mr. Webster gives the following definitions:

1. To instruct by exercise. 2. To drill. 3. To educate. 4. To form to proper shape. 5. To discipline. 6. To tame.

1. **In order** to be a trained teacher it would be necessary to exercise one's self in the instructions they have received, that is to practice them. Practice in making impressions by certain tried methods, etc.

2. **To drill** would be to go over and over these methods which seem so awkward and hard, but in which the instructor sees the importance of keeping at it until it is easy to do.

3. **To educate.** Many people may have a general knowledge but they may not possess the ways and means of imparting that knowledge to others. Educate to simplify that it may be easy for the pupil to grasp, to get general information surrounding the lesson.

4. **To form** to a proper shape. In forming to a proper shape would mean to arrange your lesson properly so as not to have last things first and first things last and get it all bungled up.

5. **To discipline.** Some people are good disciplinarians. The teachers that would be successful must discipline themselves in many ways as to manners, conduct, discipline in time and methods of study, etc.

6. **To tame.** Some folks are lop-sided in their energies and fanatical in their philosophies and religious themes and they go wild and crazy on some lines and too loose on other lines, so the teacher must be tamed and trained to good solid fundamental and logical doctrines.

Special Benefits

This is what my subject really calls for and I must acknowledge that my measuring stick is not adequate to gauge all the benefits.

I will give one illustration which may help a little. When we lived down in Florida we observed particularly two men who raised watermelons. There were more men who grew melons but I am taking the two extreme parties where there were instructions given as to how to proceed in growing these melons. The one man observed these instructions and the other one did not. The instructions were to have the rows ten feet apart and to have the hills eight feet apart in the row, to permit only one plant in a hill and let only one melon grow on a plant. All these rules the first party observed but the other party deemed it wasteful to have so much **idle land between the rows and he planted his rows eight feet apart and the hills six feet apart in the row. Then when the plants grew to about four inches high he did not thin to one plant as instructed but** thought it was too bad to destroy these nice plants and instead of thinning down to one melon on a vine he let two or three grow. At the harvest you can guess that the man who did not observe the rules had more melons than the first man and especially if you know the multiplication table and no doubt had more tons of rind and more seeds but the man that observed the system and instructions had more tons of the red meat, that you and I crave for on a hot summer day. The man that observed the rules had melons from eighteen to forty pounds, while the man that did not observe the rules had them from five to eighteen pounds.

Some people boast of being original and I want to tell you they show it; but they have not got the red meat. So the Sunday school teachers should follow some good system of practical outline in teaching their respective classes, and this many are not able to do alone, especially among the younger teachers and older ones, too.

And when a teacher is thus prepared, instead of wanting to say something they will have something they want to say. They will not only have learned how to teach but how to study and thereby teaching will become easy and a pleasure.

They will have learned how to better control their respective classes. Sometimes there are members in the classes who take advantage by asking unlearned and foolish questions; these problems can be discussed and solved in the Teacher's Training class. They will have been stimulated and encouraged and will have acquired confidence that they can get on a higher plane in the Word of God. They will become strong and masterful in their vocation.

The Benefits

All of the above can be accomplished if we will put forth an effort and put God's things first in these days of privilege and opportunity and wide-open doors.

Yes, the teachers will be prepared to teach. There will be more uniformity of teaching. They will be better able to impress their scholars with the great and fundamental doctrines of the Bible. They will be able to impress their classes with the great characters of the Bible and who have been the great men in history.

Our young people will want to know more about the Bible and want to attend some good school. Our Sunday Bible School will become a real nursery for home and foreign missions.

This complaint of going home from Sunday school and saying the teacher did not get anything out of the lesson will be a thing of the past.

Our young people and our older ones, too, will become more established in Christ; for to be established in Christ we must be established in the Word. Jesus says, "My Words are Spirit and they are Life."—**Gospel Banner.**

Y. P. M. TOPICS

(Continued from page 91)

The Spirit of sacrifice is the gift of the saints in Christ Jesus. As the saints suffer now because of the sins of the world, they do it for Jesus' sake. While their sufferings are not redemptive in the sense in which Jesus' sufferings were, they are productive in bringing men to God because they reveal the redeeming grace of Christ and awaken men to its saving power. Christ counts our sufferings as if they were done to Himself and blesses every sufferer with grace and glory for time and eternity.

II. **The Text.—Isa. 53.**—The prophet Isaiah foretold the sufferings of Christ for the sins of "us all." It was our transgressions that were assumed and for which stripes were laid upon Him. Our iniquity was laid on Him and then the stripes which our iniquity deserved were borne by Him. Then we were redeemed. God was satisfied. Real intercession accomplished the great salvation for sinners.

OUTLINE STUDY

I. Sufferings During His Life on Earth.

1. The manners of worldly people.—Mark 8:12; Luke 16:14; Jno. 10:20.
2. The privations of the flesh.—Jno. 4:6; II Cor. 8:9.
3. The grief of seeing souls lost.—Luke 19:41.
4. The agonies as the Sin-bearer.—Jno. 12:27; Luke 22:44.
5. The pangs of the forsaken.—Mark 15:34.
6. The indignities of sinners.—Isa. 50:6; Luke 22:63; Mark 15:32.
7. The pains of the cross.—Heb. 13:12; Matt. 27:35.

II. Reproaches in His People's Reproach.

1. Despising the messengers.—Luke 10:16.
2. Neglecting the suffering saints.—Matt. 25:45.
3. Reproached for His name.—I Pet. 4:14.
4. Tribulations for the Gospel's sake.—II Cor. 1:5, 6; II Cor. 4:10; Phil. 3:10; 1:29.

III. The Fruit of Christ's Suffering.

1. Atonement through the blood.—Gal. 3:13; I Pet. 1:18, 19.
2. Reconciliation.—II Cor. 5:18-21.
3. The power of the devil is broken.—Col. 2:14, 15; Heb. 2:14.
4. The glory of Christ in His saints.—Phil. 1:20; I Pet. 4:14.
5. The perfecting of His saints.—I Pet. 5:10.
6. The ingathering of the lost.—Matt. 5:16; I Pet. 2:12.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Memorize a Passage from the Outline.
2. What Jesus Suffered for Us.

For Young People.

1. Suffering of Christ in the Flesh.
2. The Results of Christ's Sufferings.

For Older People.

1. Sufferings for Christ To-day.
2. Blessings in Christian Suffering.

PERSONAL THOUGHT

There is no greater sin that man can commit than to reject the sacrifice which Christ made for sin. May God give us all a fuller appreciation of our redemption and enable us to show forth His salvation to men.

SEED THOUGHTS

My Lord and Master

"My Lord and Master, at Thy feet adoring,
I see Thee bowed beneath Thy load of woe:
For me a sinner, is Thy life-blood pouring;
For Thee my Savior, scarce my tears will flow.

"Thine own disciple to the Jews has sold Thee;
With friendship's kiss and loyal word he came:
How oft of faithful love my lips have told Thee,
While Thou hast seen my falsehood and my shame.

"With taunts and scoffs they mock what seems Thy weakness,
With blows and out-rage adding pain to pain:
Thou art unmoved and steadfast in Thy meekness;
When I am wronged how quickly I complain.

"My Lord, my Savior, when I see Thee wearing
Upon Thy bleeding brow the crown of thorn,
Shall I for pleasure live, or shrink from bearing
Whate'er my lot may be of pain or scorn?

"O Victim of Thy love! O pangs most healing!
O saving death! O wounds that I adore!
O shame most glorious! Christ, before Thee kneeling,
I pray Thee keep me Thine forevermore.
—Jaques Bridane.

SEX APPEAL

(Continued from page 77)

to the attorney general, and the matter was decided in her favor. After the gymnasium exercises all the girls were compelled to take a shower bath and of course to remove all clothing. This young lady refused to do so and her parents sustained her. The school board would not make any exceptions and that meant dismissal. Now do you realize that there is a danger even when all are of the same sex in removing clothing? A company of young people without clothing has never yet aided purity, goodness, or morality. The talk indulged in during this kind of thing would hardly look good in print. Add to this the aggravation of adolescence and you have a verbal sewer on hand. You may enjoy nasty talk but there are still some, thank God, that are pure in heart and mouth. You see we were intended to go clothed in public, and only get into trouble when we try to uncover.

In central Africa our modernly dressed friends would be supremely happy. There clothing is unknown and men and women run about in nature's garb. How dull the newspapers must be in Africa as they can not illustrate the prominent citizens owing to the fact that there is no kick or novelty in so doing, as nakedness is universal and so commonplace.

This unclothed condition and hair cutting in women has demonstrated one fact. Religious work of the past twenty-five years has been of no deep nature and to assume that all women that are connected with the church are really saved women is a great mistake. The fact is that most women that are adherents of the church are not saved women and when the test came they went down. They showed their true colors. But after all it seems that people have a morbid appetite for depravity and many are morally color blind. The grin that you see on the face to-day soon will turn to the ferocious visage of the lunatic. That's just where we are headed. 20,000 people were sacrificed last year for joy riding. Do you realize what this means? Canada lost 40,000 men in the battle of Arras and every Canadian sets his jaws and looks black when he thinks of it. What do we care for 20,000 lives in good old United States?

To enforce the testimony already given we quote the words of a man whose position and experience give him a right to speak on this question. From The King's Business we take the following.

"Dr. Perry M. Lichenstein is the physician of the nationally known Tombs Prison in New York City. During twelve years at this post he has seen 170,000 prisoners pass through that melancholy structure out over the 'Bridge of Sighs.' He has met all of them, and is certainly in a position to speak authoritatively on the causes of crime. In a recent statement in the Philadelphia Public Ledger he uttered this startling truth:

> "'The so-called crimes of passion are increasing alarmingly, and will continue to do so, in my opinion, until the principle cause is eliminated. This, it seems to me, is the present style of dress, which, to say the least, is immodest. Rolled stockings and similar styles have a direct bearing upon crime incitation, no matter how innocent the wearer may be.'
>
> "And even if immodest clothing does not always lead to serious crime, it certainly offers a very direct and suggestive appeal to sex, and stimulates those baser impulses which slumber in the human breast. It is certainly safe to say that there would be much less crime to-day, far fewer homes whose happiness have been blasted forever by unfaithfulness, fewer divorce trials, and especially less violation of maidenly honor, and far fewer transgressions of the sins against chastity, if every one of these underworld styles could be thrown down into the deepest hell, where they were conceived. Remember, the girl who dresses in an alluring way can not condemn any one but herself if the lure of her dress brings her the treatment which is usually accorded to women of questionable morals. One of the most pathetic pictures of which we can conceive is that of a young woman who thinks that in order to make herself eligible for marriage she must stoop to some of the extremes of fashion. The plain facts in the case are simply this, that such appeals will be answered only by young men who have no thought of marriage, or who are not qualified for the responsibility of a Christian husband and father. Honest, clean-thinking, Christian young men (and in spite of recent newspaper insinuations, there are many more of these than we realize) will be repelled by such tactics."

As stated at the beginning, this appeal is made specially to the women of our land who profess to love our Lord Jesus Christ and to believe His Holy Word. It is upon the plain statements of Scripture that we take our stand and call for all who really believe this Book to stand with us.

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Regarding the matter of women's clothing nothing could be plainer than the teachings of God as recorded in I Tim. 2:9, where we read: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array."

Our Heavenly Father has also revealed His will concerning the way His children, both men and women, should wear their hair, and surely we can not safely disregard His plain words. In I Cor. 11:14, 15, we read: "Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." Regarding the cutting off of this which is a "glory to her" we read in the sixth verse of the same chapter that if the woman is to cut her hair she should also be shorn, or shaven as the word means.

What can any soul say in the presence of a holy God if he wilfully turns aside from His commands so plainly set forth for His believing children? May He help many to hear and heed.—The Purity Crusader.

"The best revenge is love—
  Disarm anger with smiles;
Heal wounds with balm;
  Give water to the thirsty foe.
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  How sweet to conquer hate by love
Perfumes the axe that lays it low."

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"Not mighty deeds make up the sum
Of human happiness below,
But little acts of kindness
That anyone may show."

"The deeper my fellowship with the Father, the keener will be my sense of what is worldly."

I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.— Heb. 2:12.

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CHRISTIAN MONITOR
A monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

C. F. DERSTINE, Editor Kitchener, Ont.
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Department Editors
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Subscription Price
$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Expired subscriptions discontinued upon notification from subscribers to do so.

Address all matter intended for publication to
C. F. DERSTINE, KITCHENER, ONT.
Address all business communications to
CHRISTIAN MONITOR, SCOTTDALE, PA.

Entered at Post Office, Scottdale, Pa., as second-class matter.

CHRISTIAN MONITOR

APRIL, 1928

A MAN

MAY GO TO HEAVEN

Without Health
Without Wealth
Without Honor
Without Learning
Without Friends
Without Culture

WITHOUT TEN THOUSAND OTHER THINGS

BUT HE CAN

NEVER GO TO HEAVEN

WITHOUT CHRIST!

—Leon Tucker.

THE FOLKS WHO GET THEIR DEAD BACK

And will the angels be there, daddy?"

"Yes, boy, dear." The man's hands were clenched. The misery of the unshed tears seemed to burn through to the very center of his heart.

"But, daddy, maybe mudder won't know her boy."

"Oh, yes, she will, boy. I can 'most see her looking for you now."

"But I want you to go, daddy, and Ted and Grace and Dottie." The boy's voice seemed to grow fainter."

"Boy, dear, we'll go right to the gate with you, and mudder will be there and Jesus, and they'll show you all the pretty things, and the little rivers and flowers."

"And will mudder wash my face in the river water, so as to make it cooler, and rub the pain out of my head, like she used to do?"

"Yes, she will." The strong man's voice broke.

"It's getting dark, daddy. Funny I can't see you."

"It will be lighter as soon as you get through the gate, boy."

"Tell Gracie to take hold of one hand, and Dottie t'other, then maybe I won't be 'fraid. There, that's better. Don't cry, Dottie—makes me feel bad. My head don't hurt so. And oh, there's a little river, and over there it's all shiny. Daddy, would you mind if I went to see who 'twas over there?"

"No, boy; go on."

"Oh, daddy, it's mudder!" The four-year-old boy's voice was clear as a bell. "I want to go, daddy. I'll come back for you folks. I'll get mudder, an' we'll come back to get you all. I'm not 'fraid now. You'll get me back again some day, d-a-d-d-y, a-n' th-e-n—"

The man laid his child's head back upon the pillow, and folded the quiet hands; then, turning, he held out his arms and drew his remaining children into them—Grace, twelve years old; Ted, eight, and Dottie, six. They wept together for the second time in the past four months. The first time was when "mudder" had gone to find Jesus, "'cause she was so tired;" now, the second time, when "boy" had gone "to find mudder."

After a time the man raised his head. For fifteen years he had tried to do a man's work as a missionary to the land of the Hermit Kingdom. Here in Korea his children had been born, and the brave little wife and "mudder" had toiled and raised these same children, almost alone; for weeks and weeks of his time had been spent in traveling in the country districts. Like Paul, the care of the churches had pressed heavily upon him. Four months before, "mudder," after an illness of ten days, had said to him. "I'll get you all back some day," and had left them. He had bent before the blow, and sought to be both father and mother to the four little ones. And now "boy," the most loved and petted member of the family, had taken the dreaded fever, and he, too, had gone. His head lowered, he shut his eyes; they had no tears in them. The misery just burned into his heart, as he tried to quiet the sobbing children. Had it all been a mistake? What if he had followed the life his family had advised, and had stayed in the home land? No, that could not be the trouble. The words he had read in his student days must be true: "Other sheep I have which are not of this fold. Them also I must bring." The Master had said it, and he had only tried to help Him out. It must come right some time, and the man clutched his children closer, till their sobs grew less through very weariness.

* * * *

Dark forms glided into the room. Gently they touched the silent form of the little lad.

"What are you crying about?"

The first woman, still sobbing, gasped out: "Why, I'm crying for the foreigner, because he lost a boy."

"Don't cry for the foreigner! He doesn't need your tears."

How queer! Of all the nations on the face of the earth, the Koreans are the most sympathetic. The man moved a little, to get a better view of the unsympathetic Kim-si.

"IF we believe that Jesus died and ROSE AGAIN, even so them also which sleep in Jesus will God bring with Him.

"FOR this we say unto you by the Word of the Lord, that we which are alive and remain unto the Coming of the Lord shall not prevent them which are asleep.

"FOR the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"THEN we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:14-17).

"Why, you're crying yourself," said the shaken one. "Why shouldn't I cry when you can't help doing it either? I am sorry for the foreigner. It is too bad."

Kim-si choked, but answered: "Hush, woman. I am crying, but not for the foreigner. Let me tell you the rest of it. **Don't you know that all these foreigners have a way by which they get their dead back again after they have died?** That foreigner will get his wife and that boy back again some day. But how about us? I lost a boy. Nine rice cakes were his to eat. You lost a boy, didn't you? Five rice cakes he had eaten. You can cry till your eyes fall out in tears on the ground. I have cried for my boy till my eyes have failed in their sight. Cry for yourself, and for me; we are only Koreans. We don't know how to get our dead back. That's only for the foreigners; no Koreans get their dead back. I wish we had such a hope. But it's only for the foreigners, it's only for the foreigners."

"She's heard about half the truth," thought the man. "Oh"—but the chair was suddenly lifted on the shoulders of the men and hurried along. At the same moment the crowd swept the women away. The little white casket once more moved on toward its last resting-place. Inside the chair the man rocked and shook with the great sobs convulsively torn loose from his pent-up heart.

"My heavenly Father," came chokingly from his swollen throat, "forgive me. Oh, can you forgive me? Take 'boy.' He's yours. Take his mother. Keep them safely until the years allotted to me have passed. That's what 'boy' said, 'You'll get me back daddy.' I will, I will! Oh, thank God, I will! I'm a Foreigner. 'Foreigner's get their dead back.' So do the Koreans, **but they do not know it!** Help me, Father, to live a long, long time. Help me to raise these children for Thee. Don't take me yet, O my God, until I and the children have told all Korea that they, too, can get **their dead back."**

After the cemetery was reached, the little casket sank gently into the grave. The missionary mourners were amazed to see the man step to the side of the grave, pick up an Easter lily, then drop it into the grave.

His voice rang out strong and clear. "All hail, Easter Day. And this Easter lily, the symbol of the resurrection from the dead of my boy. As I give him back to Thee, Father, I claim at Thy hands the resurrection life for every Korean, from now, henceforth and evermore. I'll help Thee to bring it to pass, Lord, for so it will be good in Thy sight, for Thou art their resurrection and their life."

They wondered at the man's face, for it shone with a radiance. His vision was of a heart-hungry, Easterless land made radiant with the heart knowledge of the man Christ Jesus, the Korean's resurrection and their life.—Selected.

EASTER MORNING

Z. I. Dahvice

In the early flush of dawning,
When the first glad sunbeams bright,
Thread the forests and the mountains,
With the royal Easter Light,

Through the rosy vaults of azure,
Breaks a wondrous vision fair,
Filling earth and sky with splendor,
Winging on the perfumed air.

As the jasper gates swing open,
And their mysteries unfold,
O'er the battlements of Heaven,
Ring Hosannahs as of old.

Nature echoes back the anthem,
Let each heart thrill with the strain,
For The Son of God is risen,
Christ arose, He lives again.
Grand Rapids, Michigan.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XX SCOTTDALE, PA., APRIL, 1928. No. 4

HER EASTER VISION

By John T. Theodore

On the southern slope of one of the foothills of Sunset Range stands a group of small, attractive cottages, surrounded by fields and gardens. As one approaches them on a summer evening there may be heard the happy voices of young girls playing on the velvety grass.

But the gently sloping hill has not always echoed to the merry laughter and the singing of happy children. Only a few short years ago it was merely a prosperous-looking farm where Mr. Albertson, a professor at the State College, came with his wife and daughter, Theodora, to spend happy vacation days. "We **live** on the farm," they were accustomed to say, "and spend the winters in the city." Then came the plague known as influenza, beginning in a small section of the old world that had never been cleaned up, and its deadly germs spread rapidly over the earth, claiming more victims than did the great world war. When Mrs. Albertson came again to the farm she and Theodora were alone. The young widow's charm and tact and her many kindnesses endeared her to all the people of the community, while Theodora's winsome smile and dancing blue eyes radiated joy and happiness wherever she went. The children of the rural school looked eagerly for her coming and crowded one another for a place beside her. The simple-hearted country folk called her "Sunbeam" for her presence brought light and gladness into lives that were usually dull and toil-hardened.

Then one day at school Sunbeam suddenly left her playmates in the middle of the game and started slowly homeward. The next day she did not come, and the teacher said that the child was very ill. On their way home the children with solemn faces lingered long before the Albertson farm house. A famous physician came from the city but his skill was of no avail, and one day as the sun sank below the western hills the pure flame of Sunbeam's spirit went back to God from whom it came.

Weeks and months passed by and the bereaved, lonely mother languished and knew no consolation. Words of comfort from loving friends failed to lift the cloud of sorrow that had settled upon her soul. To good Dr. Heath, her pastor, at last came an idea and he hastened to make the suggestion to her. "Why not take a trip to the Holy Land?" he urged. "The ocean voyage, the change of scenes, a visit to the places made sacred because of their association with the life of our Lord will surely bring some peace to your troubled heart."

Consequently a few weeks later Mrs. Albertson stood waving farewell from the deck of an ocean steamer which was headed toward the ancient, mystical East. As the days passed by the calm of the sea seemed to soothe and the ocean breezes to bring healing to the lonely mother. New surroundings and kindly traveling companions diverted her mind; her sorrow mellowed and a halo was cast around her cross. The party landed in Beirut, Syria, and their first visit was to the American orphanages. At the sight of thousands of children working and playing her heart began to bleed afresh; and as they travelled through Sidon, Nazareth and Jerusalem and met the thousands of boys and girls, once abandoned, helpless orphans now well and strong and clean because there were those in America who cared, she repeated over and over again in endless refrain; "O God, why do these children live and I am bereft of my only one?" Had she remembered that these children are but the remnants of a nation, that they have witnessed scenes of massacres, and have suffered untold miseries, she might have rejoiced in the great philanthropic work of her own land. Had she remembered that men and women from her country had brought safety and health to these children and had poured into their famished hearts all the love and happiness that some of them had ever known, she might have found some consolation in her sorrow; but she saw only "children" and she sadly missed her own child. She turned away and bitterness flooded her soul.

After a few days of continuous travel and sight-seeing the already weary tourists reached Bethlehem where they gathered in the Church of the Nativity for a simple service to commemorate the advent of Jesus. "Unto us a child is born. . ." Mrs. Albertson's thoughts flew away to her own child and quietly she began to weep. The voice of the reader grew fainter and fainter. Soon she seemed to hear the happy laughter of the orphans which mingled with the strangely droning voice of the preacher. Then earthly sounds and sights vanished and a wonderful panorama opened before her. There were trees and shrubs such as she had never seen before. The blue waters of a lake shimmered in the distance and there were mountains and valleys mantled with glorious radiance. Soft music floated on the air.

"Where am I? What is this place?" she asked in wonderment.

"This is the Garden of God," replied a voice. "It is where the spirits of the blessed dwell after they leave their earthly habitation."

"Have I left my earthly habitation?"

"No, you have not; but you are granted the privilege of visiting this garden for a short time. Go wherever you desire."

A thought flashed through her mind and she almost shouted:-

"O tell me! Do the spirits of children come here, too?"

RESURRECTION CONVERSE

**It happen'd on a solemn eventide,
Soon after He that was our Surety died,
Two bosom friends, each pensively inclin'd,
The scene of all those sorrows left behind,
Sought their own village, busy as they went
In musings worthy of the great event:
They spake of Him they lov'd, of Him whose life,
Though blameless, had incurr'd perpetual strife,
Whose deeds had left, in spite of hostile arts,
A deep memorial graven on their hearts.
The recollection, like a vein of ore
The farther trac'd, enrich'd them still the more;
They thought Him, and they justly thought Him, one
Sent to do more than He appear'd to have done;
To exalt a people, and to place them high
Above all else, and wonder'd He should die.
Ere yet they brought their journey to an end,
A stranger join'd them, courteous as a friend,
And ask'd them with a kind engaging air
What their affliction was, and begg'd a share.
Inform'd, He gather'd up the broken thread,
And, truth and wisdom gracing all He said,
Explain'd, illustrated, and search'd so well,
The tender theme on which they chose to dwell,
That, reaching home, "The night," they said, "is near;
We must not now be parted, sojourn here."
The new acquaintance soon became a guest,
And, made so welcome at their simple feast,
He bless'd the bread, but vanish'd at the word,
And left them both exclaiming, "'Twas the Lord!
Did not our hearts feel all He deign'd to say?
Did they not burn within us by the way?"**

—Cowper.

"Yes, they do."

"Where are they? Can I see my child, my own little daughter? Tell me where I can find her," she pleaded with outstretched arms.

"Yes, she is here. Follow this lane between the jasmine trees until you come to a fountain; then turn to the left and you will see her with other children."

With joy in her heart and buoyancy in her steps she hastened down the lane. There were numberless children on the velvety green fields, some making garlands of the flowers they had gathered, others engaged in innocent frolic and merriment. There was laughter in each voice and radiance in each face.

"I never imagined that my child had come to such a happy and beautiful place," she murmured and hurried on. Passing by the fountain she turned left, and at a little distance beyond saw a sight that well nigh froze her blood. The whole vast field before her was barren and parched. No grass, no flowers, no beautiful trees grew in this desolated place, but there were children and more children, not in a happy and mirthful mood but solemn and sad. They moved about listlessly. Their voices were low and lifeless.

"O God," she groaned, "Surely my little girl is not among these."

But Sunbeam was there.

"My child, my child!" the mother cried; "Why are you sorrowful? Why are you not with the other children yonder?"

Sunbeam turned two big, sad eyes to her and said:

"I can not go there to play with them, Mother, because you put me here."

"I?" the mother gasped.

"Yes. Come, I will show you. See these cups!" The child pointed to rows and rows of cups that stood upon marble stands; "Each one of us has one. When mothers and fathers spend their days and nights weeping these cups fill to overflowing and the tears wither everything they touch. When fathers and mothers complain and harbor bitter thoughts their words and moods rise up here in black vapors and blight the trees and flowers and all the beautiful things. That is the reason this spot is a desert. There, that cup is mine. It is running over! Now dip the flower in your hand into it. See! Its petals shrivel up. Can I be happy while you weep and sorrow without finding any comfort? A girl over in the green fields told me that she finds in her cup trust and patience and loving deeds done in memory of her. Everything around her blossoms as the rose and she and her companions are not sadfaced like us but happy and joyous. Mother dear, won't you love me in that way?"

"O God, forgive me, I have allowed my grief to make me a selfish woman," sobbed Mrs. Albertson. She stretched out her arms to embrace her child; then her eyes opened wide with astonishment. Instead of Sunbeam's blue eyes two big brown eyes were timidly staring at her. She was kneeling in the Church of Nativity. Her friends and fellow pilgrims had left the place and before her stood a frightened little girl whose face was white and thin and who was clothed in a ragged garment.

(Continued on page 113)

MALAISE

By John F. Bressler

I went by the field of the slothful,
And by the vineyard of the man void of understanding;
And, lo, it was all grown over with thorns,
And the face thereof was covered with nettles,
And the stone wall thereof was broken down.
Then I beheld, and considered well;
I saw and received instruction:
Yet a little sleep, a little slumber,
A little folding of the hands to sleep;
So shall thy poverty come as a robber,
And thy want as an armed man.—Proverbs.

"An idle dog gets mangy."

While engaged in hospital work in my early manhood I had under my care for several days a man of perhaps thirty years. After being in the ward for three days, the interne pronounced him cured and ready for his discharge. Having filled out the card of discharge the doctor handed it to me as I was to escort the patient to the gate and give the card to the gatekeeper who would thereupon permit the patient to leave the institution. Looking over the card I saw in the space for naming the disease treated the word "Malaise." This was a new disease to me, at lease in name, and I turned to the interne and said, "Doc., what new disease is this?" "The French word for laziness," was the reply, and I discovered that instead of a new disease, I had learned a new name for one of the oldest diseases that has ever afflicted mankind.

Later, while resident at Ft. Wayne, Ind. I was told of a young matron of wealth of that city who had in the very prime of life become paralyzed by a creeping paralysis so that she could no longer walk. Medical aid was summoned, money no object, and yet no relief was to be found. At last they called in a Dr. Potter, who carefully examined her and found no physical deterioration of the anatomical structure. Her disease was "Malaise" which had so worked upon her mind as to make a mental inhibition of all physical effort. Telling her that there was nothing the matter with her physically, and angering her, he finally, after repeated commands forced her to leave her invalid chair, and apart from weakness resultant from long disuse, she could walk as well as anybody.

Some years ago a young man of ability married. Everybody said that he had married wisely. Before long the wife suffered so much from lassitude that she begged her husband to get some one to do the family washing. Later, she insisted that she was getting so tired that she just had to have a maid, and got one. Then she became dissatisfied, and afflicted with ennui. Her appetite failed. She became querulous. Finally her husband forsook her in disgust. The shock apparently awakened her from the lethargy of Malaise. She again took up all her household duties and supported herself by running a boarding-house.

A relative of mine was so afflicted with this pernicious disease that whenever there was any hard work to do like harvesting, etc., he would say to his wife, "Emma, I do not feel right this morning. Will you go and take my place to-day for we need the money. I'll take care of the children." He worked his wife to death but he has never found a cure.

If, as I have been informed, twenty-six different kinds of germs live between the toes I am sure that the lazy-bug is one of them. But they are not only located in the feet to make men and women go with snail pace to their duties. They enter the system as does the hook-worm of warmer climes. (That is the immediate cause of the inertia in the South.) They affect the mind. As a result the teacher in the school room has to urge, cajole, threaten, punish; and with all that the youngster will not do more than he must, nor of a better quality than just to pass.

Brain work is so tiresome. Because of it few people ever use their brains sufficiently to keep them from deteriorating and some of their functions from atrophying. Some one has said, "Thirty-one per cent. of the people think, seventeen per cent. of the people think they think, and the rest do not think at all." Where the germ of Malaise does his deadly work all mental work will be done indifferently and only under the stimulus of outside compulsion. Action will give way to wishes. If only I had a better education! If I could only have my school years over again! But if wishes were horses, beggars might ride. And the fact remains that as soon as the outside stimulus of the teacher's ferrule is removed, the generality of mankind are so afflicted with Malaise that mental progress stops and in a few years a pupil who had been lauded as a coming mental giant will have so far forgotten all he ever learned that he could not tell you whether the Niagara River flowed North or South unless he had seen it on his honeymoon trip.

Malaise affects the physical appearance. The patient will not have enough energy to keep the body clean. The skin, most important of excretory organs gets clogged. Skin eruptions, pimples, blackheads, etc., will appear. "An idle dog gets mangy." Then, too, an extra burden is laid upon the lungs, liver, and kidneys, and by middle life there is a general breakdown because there had not been enough ambition to take the exercise and ablutions necessary to maintain a healthy body.

It affects the home. At mid-afternoon when you accidently drop in on one afflicted with Malaise, you will find the hair, what may be left of woman's former glory, still uncombed, the children's faces still show signs that they had eggs for breakfast yesterday morning, the floor gives evidence that an attempt had been made to set things to rights at the fall housecleaning. (It is now March).

Let us go outside. Peter Tumbledown is afflicted as bad as his wife. The fences are broken down, and cattle and hogs range where they will. Chickens in the garden, chickens in the yard, and for want of a decent place to lay their few eggs that they lay in the spring, they come into the house and make a nest in the bureau drawer. That's fine. It removes the necessity of wading knee-deep through filth to the barn to hunt the eggs. But the cow stable! If city people could get one look at it, they would forsake dairy products and depend on the cocoanut for milk and butter. No wonder the health laws make provision for periodical inspection of barns that produce dairy products for sale.

And the tools and machinery, where can I find them? "Where they were last used, of course." "Where was that?" "Don't ask me. Do you think I want to tax my brain to remember everything!" And when found they are in such a state of disrepair through rust and neglect that they are useless. "Well, I guess we will have to borrow from our neighbors. This terrible disease has not affected them as it has us."

And the fields. No evidence that any stones have been hauled off in years. Fences are so covered with brush that a La Salle, or a Sven Hedin could gain renown as a discoverer in hunting for that fence. The corn is choked with weeds. No crop worth the toil of harvesting. "If we could only have had some rain we might have got something, but they all passed us by. Life is so discouraging. I might just as well stay in bed as try to make a living under these disadvantages. And I will. The world owes every man a living and if I can't make it by getting up at nine o'clock and working till two I'll just quit trying." Malaise! Malaise! that terrible disease, Malaise.

The cure, 2 Thes. 3:10. There is no other remedy but necessity.

Lancaster, Pa.

SWISS MENNONITES OF TWO HUNDRED YEARS AGO

A Historical Story

By John Horsch

IX

"Nine years have passed since the 17th day of April, 1693, when we departed from our home and native land," remarked Peter Wiszler when they had entered the warm building again. "Nine years is a long time and when one has passed through such a number of years, it is but natural that he has changed.

"Thanks be to God; He was always with us. We received a warm loving welcome by the Brethren in the Palatinate and the Netherlands. They all have helped and encouraged us in every way possible, and we in turn endeavored to give them such encouragement as we could. We labored with our hands and earned for ourselves the necessities of life. We were strangers and pilgrims in these lands and we have found that the persecuted nonresistant church of Christ will unitedly bear all the sufferings heaped upon it, and the bonds of love are strengthened by these common experiences.

"But we became homesick for our native mountains, and we believe there is a work for us to do here. So we finally decided to return to our home land. How beautiful it would be if here one could serve the Lord without persecution and oppression. But we are being persecuted by the authorities as if we were wild beasts. However we are finding everywhere good people who help us. We find many who secretly count themselves Taeufer but have not the courage and strength to take up the cross and confess themselves as such. We can do much to encourage them, and here and there we find opportunity to labor with our hands. We have never been in want."

"Speak frankly," said Uli, "has not your condition become more precarious in recent times? There are not a few of the earlier exiles who have returned, among them a number of preachers who hold meetings here and there. They are being helped in every way by their friends, and in winter they live in vacated cowherd's huts. Hence our gracious lords, the authorities of Bern, have again lost patience. I have heard an edict read from the pulpit stating that "Many Anabaptists have, with the approaching winter season returned and live in huts in the mountains whereever stoves are to be found." "The owners of such huts," the edict said further, "must not permit this." The edict goes on to state that whoever turns over to the authorities, or discovers, such a returned Taeufer, will receive a reward of thirty crowns and his name will be kept secret. This was read from the pulpits of the canton. But the gracious lords know why they must assure those who give aid in capturing a Taeufer that their names will not be divulged. Such a betrayer would lose his reputation among the population. Well, I have found out that you are here and I have come to offer you a secure place in my house. I have a hiding place in the house where no one will find you and you will be in safety."

"We are thankful to you, Uli," said Peter Wiszler. "But, you know our object is, principally, not to find a place of security but to work while it is day. There are many people coming to us here who are concerned about their spiritual condition and are seeking light and comfort. Generally the people esteem us highly. We are welcome in many houses where people are hungry for spiritual food. No one will betray us here. We need not tell you that this region is well-nigh inaccessible except by way of the mountain pass at Hauetershaus. If any suspected person is seen coming up through the pass by the people living in that vicinity, the horn is blown and it sounds clear and shrill through the winter air. Then we withdraw to the forest of Kurzenei and, if necessary, to the Arni alps. By the time the catch-polls arrive here, we are in secure hiding."

"As I said," replied Uli, "I offered you shelter and here in this basket is something for you which I have brought for your support. Perhaps you are surprised but it is only a small part of what I owe you. —What? You do not know that I am indebted to you? When you had left the country your real estate property was sold at auction. Since your home was near mine and our lands joined, I made a bid and was the only bidder. So I obtained it for a paltry sum and had the deed made out in my name. In my anger I did not feel compunction. I said to myself: 'They took away my wife and this is a damage to me which no one will repair.' But I heard how well and lovingly you Taeufer took care of my Anni. When I harvested the crops from your land, it seemed to me that with every stroke of the scythe I heard some one call out: 'You rascal,' and the oatmeal from your land seemed to have a bitter taste, and the cows in the stable looked at me as though they would say: 'You are not our master.' Then when I heard that you are here, I decided to do all I could for you, even if for your sake I may be persecuted by the authorities. I must do something for you, whatever it may be. And now tell me what you know of my wife."

(To be continued)

CHRISTIAN MONITOR PULPIT

The Colossus of Daniel

By Evangelist L. Farris Powell

The prophecy of Daniel is God's handbook of Gentile politics. It may be termed a primer of Bible prophecy. The study of prophecy is enlightening and is greatly needed to-day. Prophecy was given upon occasions of apostasy and disobedience by God's people. When things were going well, the prophetic Word was not needed but when sin abounded, then God's prophet appeared: to warn and to state the glorious consummation and result of the erring, restored to fellowship with God, if obedient.

The First Prophecy

Gen. 3:15 is the first Bible prophecy and was called forth by man's sin and fall in the Garden of Eden. It is a two-fold prophecy. The first part was fulfilled 1900 years ago and the last part is still unfulfilled. The death of Jesus Christ, the virgin born, fulfills the bruised heel of the Seed of the woman, from which He recovered. The Serpent's head will be crushed when the Saviour comes again, to destroy the great adversary for ever. Enoch, the seventh from Adam, was a prophet of God (Jude 1:14, 15). Noah, with a special ministry of 120 years, warned of a coming flood (Gen. 6). After the flood, and the dispersion and confusion of tongues at Babel's Tower, God called Abraham from his father's idolatrous house and led him into the promised land, which will later be inhabited by his descendants forever. He was called the Friend of God and prophesied of the eternal city. Moses rescued the chosen nation from Egyptian slavery and was a great law-giver and prophet (Deut. 18:15-18). Joshua led Israel after Moses' death and installed the people in the promised land. He encouraged them to keep God's statues, knowing the consequences of unbelief and rebellion against God's Word, warned them faithfully. After years of blessing, in the days of Samuel the prophet, Israel rebelled against the theocratic rule of God and demanded an earthly king, like the nations around them. God allowed Samuel to let them have their way but warned them clearly of the evil consequences; for they were not rejecting Samuel, but the God he represented.

Israel's Kings

Saul, the first king, reigned forty years. He wrought disaster and was set aside. David, the second king, through war and bloodshed, reigned forty years, and prepared for the erection of the great Temple of God. Solomon, the third king, reigned forty years and the people enjoyed peace and prosperity; and he was able to build the Temple. At his death, his son Rehoboam came to the throne. Listening to the advice of bad counsellors and gratifying his own evil desires, he provoked civil war and his kingdom was divided. Ten tribes revolted under Jeroboam, and were known as the Kingdom of Israel, with Samaria for its capital, and headquarters for worship at Mt. Gerazim. Two tribes remained true to God's form of worship, with headquarters at Jerusalem and were known as the Kingdom of Judah. The ten tribes reverted to idol worship, with golden calves set up at Dan and Bethel. For many years there followed strife between these kingdoms, resulting in seventeen kings reigning over Judah and nineteen over Israel. Finally, the Assyrians under Shalmaneser beseiged Samaria and reduced the ten tribes to captivity. These should be referred to as ten "scattered tribes" because God knows where they are and will some day bring them into the land of Palestine, and reunite them with the two tribes. Years later, Sennecharib tried to conquer the two tribes, but God defeated him, slaying 185,000 over night. During the time of the divided kingdom, amid great apostasy, idol worship and intermarriage with the nations around them, God repeatedly sent His prophets to both Israel and Judah beseeching obedience. The prophets were mistreated, the messages scorned. Therefore Jeremiah prophesied that all nations should serve Nebuchadnezzar, the king of Babylon (Jer. 27:4-11). Making three expeditions against Jerusalem, Nebuchadnezzar captured the city, destroyed the Temple, took the gold and silver vessels to Babylon, and carried many of the Jews captive, including royal princes.

Gentile Dominion

The opening chapter of Daniel reveals Nebuchadnezzar established as the first universal monarch, and Daniel with three companions in training with the magicians, star-gazers and wise men. In the second year of his reign, Nebuchadnezzar was thinking of the great Babylonian empire, and wondering what the future held. While musing, he fell asleep and dreamed a dream. He awakened and tried to recall the dream but it eluded him; so he called for the wise men, magicians and astrologers and requested that they tell him the dream, and give the interpretation; but they could not. They promised to give the meaning if he would tell the dream. He then discerned that they were imposters and not equal to the emergency. In his anger, he commanded the execution of all the wise men of Babylon, which would include the Hebrew apprentices, Daniel and his companions. When Daniel learned the reason of the command and that the Chaldeans were not able to reproduce the king's dream, he asked for time, in which he might pray to God and get the dream and the interpretation for the king. This was granted. Then Daniel and his three friends prayed to God concerning this secret, lest they perish with the others, and then, as now, God never failed His faithful ones. While Daniel slept in faith and assurance, God caused him to dream the forgotten dream. Arrangements were quickly made for an audience with the king and Daniel stated that God had given him the dream and interpretation, but because his God heard and answered prayer. The great God of heaven and earth wanted the king to know the course of future political events down to the end of Gentile dominion upon the earth. Read the second chapter of Daniel for this great prophecy in detail. An amazed king eagerly listening, this Hebrew boy related the following:

The Dream

"In your dream, O king, you beheld a great image, which stood before you, whose brightness was excellent and the form thereof terrible. Its head was of gold, the arms and chest of silver, the body of brass, the legs of iron, and the feet and toes of iron and clay mixed. While you watched, a stone fell through the air and struck the image upon the feet, that were of iron and clay, and broke them to pieces. You then saw the iron, clay, brass, silver, and gold, broken to pieces and, like the chaff of the summer threshing floor, carried away, that no place was found for them. The stone which struck the image and ground it to powder, became a great mountain and filled the whole earth. This is the dream." What a revelation to the king!

"We will now tell the king the interpretation thereof. O king, you are a king of kings for the God of heaven has established you as such. You are the head of gold. You desired to know what should come to pass after you, whether the succeeding kingdom would be superior or inferior. After you, another kingdom shall arise which shall be **Inferior**, represented by the arms and chest of silver. It shall be followed by one still **inferior, represented** by the body of brass. This will give place to a fourth, strong as iron, indicated by the legs of iron, whose final condition is symbolized by the toes of iron and clay, which will not mix.

"After these four empires have run their course, in the days of the ten kings (ten toes), the God of heaven shall set up a fifth kingdom, which shall never be destroyed. It shall break in pieces and consume the former kingdoms, and stand forever. This is the Stone you saw cut from the mountain without earthly hands, which destroyed this dazzling, imposing image. The dream is certain and the interpretation thereof sure."

Then the king praised Daniel's God and honored Daniel, gave him many gifts, and exalted him to be his prime minister and chief governor over all the wise men of Babylon. Now for the fulfillment of these things in history.

National Characteristics

God now gives Daniel a series of visions concerning the characteristics of the world empires. They are pictured as four great beasts, rising one after the other. The first, like a lion, with eagle's wings. The second, like a bear. The third, like a leopard, with four wings and four heads. The fourth, a nondescript dragon, with great iron teeth and devasting power. It was different from the preceeding ones, having ten horns. Watching, Daniel saw an eleventh horn arise from the ten. After this, Daniel had a vision of the Son of Man coming to the Ancient of Days and receiving an everlasting earthly kingdom. Dan. 7th chapter. Here he also gets the interpretation. In verse 17, "These great beasts which are four, are four kings (or kingdoms), which shall arise out of the earth. But the saints of the Most High shall take and possess the kingdom forever." The fourth beast is the fourth kingdom upon earth, and the ten horns are ten kings that shall arise (verse 24; and Rev. 17th chapter). This is the end of Gentile dominion on earth.

The second and seventh chapters of Daniel picture the same thing. God gave Nebuchadnezzar a prophecy of the external appearance of the world empires, their pomp and display; while to Daniel, the prophet, He revealed the internal characteristics. Man looks upon the outward glitter and material worth, while God reveals the beastly tendencies of the nations, represented by birds and beasts of prey. The symbols of the nations to-day show little improvement; since the lion, bear, eagle, double eagle, serpent, and dragon are used: none using the dove or lamb.

Better or Worse?

Answering Nebuchadnezzar's question, God gives three answers. First, He uses the figure of a man to represent man's day. Beginning with the head, He proceeds downward to the feet, showing that man's course would be DOWNWARD, instead of upward. Second, He likens the first universal empire to gold, then proceeds to cheaper metal, the silver, then to brass, from thence to iron, and winds up with clay. Surely a deterioration is clearly indicated in the transition from GOLD to MUD, and from the HEAD to the FEET. Third, He starts with the lion, the king of beasts, associated with eagle's wings, the king of birds; then the bear, and the leopard, and finally the horrible dragon, the likeness of whch is *not* to be found in nature.

The ordinary student of history knows that Babylon was the first of the four universal empires. Then, the Medes and Persians, who overthrew the Babylonian empire, formed the Medo-Persian, the second world empire. Alexander the great conquered Medo-Persia and founded the Grecian empire, which was the third. At his death, leaving no heir, the kingdom was divided among his four generals, predicted by the four heads of the leopard. Then came Rome with crushing force, to dominate the earth. The division of the body into two limbs revealed the division of the Roman empire, into Eastern and Western Rome, with headquarters at Constantinople and Rome. Thus far God's prophetic outlines have been fulfilled, and to-day we are living in the times of the Gentiles represented by the ankles, with a weakened form of Roman power, laws, and customs influencing the affairs of the world. A revival of the political Roman empire is outlined in the continuance from ankles to feet, ending in the toes. God's Word teaches that Rome will regain prestige in the federation of ten nations of Europe, occupying the territory of the old Roman empire. It is likely that these ten provinces will center around Rome in the west, and rebuilt Babylon in the east.

God says the first empire is Babylon, with Nebuchadnezzar as king, (Dan. 2), The ram and goat symbolize the second and third empires, (Dan. 8:20, 21), "The ram . . . . the kings of Media and Persia. The goat . . . . Grecia." The iron teeth of the dragon, and iron toes of the image, represent Rome, with its iron legions. Why was Charlemagne, and Napoleon, and the German Kaiser, each unable to establish another world empire? Simply because God's Word stated infallibly that there were to be only four Gentile world powers. The fourth one, the Roman, is to have a temporary revival, but will soon pass away.

The Stone

The "STONE" in Nebuchadnezzar's dream represents none other than the "Rock of offence," the "Smitten Rock," the "Chief Corner Stone," the "Foundation Stone" that is laid, and other foundation can no man lay than that which is laid, Christ Jesus the Lord (I Cor. 10:4; I Pet. 2:6-8; Exod. 17:6; Eph. 2:20; Rom. 9:32; Matt. 21:44; Zech. 4:7).

The word "Mountain" in symbolic language represents a kingdom, and the "Stone" portrays the Eternal Christ coming from the Kingdom of God to establish a fifth universal empire, which shall displace and succeed forever the four preceding ones.

But did Christ fulfill the prophetic outlines when upon earth 1900 years ago? No, for He did not lift His hand against the Roman Empire, which was then in power. Again, the Roman government through its representative, Pontius Pilate, smote the Christ, which would be the image smiting the stone, if we attempt to follow the imagery of Nebuchadnezzar's dream. This was NOT part of the program. Besides, Rome was undivided when Christ was crucified, and if by any stretch of imagination, we should try to force the interpretation, the best we could have would be the smiting the image upon the undivided trunk. God declares specifically that the Stone shall strike upon the toes, and not the body. Therefore, it is a future coming of Christ when the Roman empire will have revived and exist in the form of a ten-nation league, with one man at its head, which is the eleventh horn of Dan. 8:25.

The prophecy of Daniel covers the Times of the Gentiles, beginning with the rise of Babylon, under Nebuchadnezzar, about 600 B. C., and ends with the Coming of Christ to smite the League of Ten Nations, presided over and dominated by the Antichrist, the head of the Roman empire in its final, revived state. The end of the program, outlined in Nebuchadnezzar's image, may be much nearer than we think.

"And who is sufficient for these things?" "And who shall be able to stand?" "And how shall we escape if we neglect such great warnings?" "Watch and pray, that ye may be accounted worthy." Read: I Pet. 1:13-25; Dan. 9:3-19; Dan. 4:34, 35; Ps. 51:1-17; Ps. 62:1,2.—Wonderful Word.

APRIL

From o'er the hill
A whip-poor-will,
Blends in a note with a mountain rill;
And out at dawn in cheerful glee,
The bluebird greets the honey bee;
While hills and knolls, and space between,
Turn to a mottled mass of green;
And everything
With gentle ring,
In rapture shouts, "'Tis spring, 'tis spring!"

—Robert Sparks Walker.

The 22d Psalm is a Psalm of *Sobs* and a Psalm of *Shouts.* In the first half we hear the *sobbing of Messiah,* and in the last half the *shoutings of Messiah.* The sobs and cryings in the former part are exclamatory and ejaculatory. They come short and broken. Messiah is under the curse of man, the creature's sin. In the midst of His suffering we see

His Interrogation (vs. 1).
His Exclamation (vs. 2).
His Vindication (vs. 3).
His Recollection (vss. 4, 5).
His Humiliation (vss. 6, 7).
His Resignation (vss. 9, 10).
His Isolation (vs. 11).
His Crucifixion (vss. 12-18).
His Supplication (vss. 19, 21a).

Wanting to have a friend is altogether different from wanting to be a friend. The former is a mere natural craving, the other is the life of Christ in the soul.—Miller.

EDITORIALS

EASTER AND SIX FEET UNDER THE SOD

Life on top of the sod, and lying six feet under the sod are all vanity and hopeless if one event supposed to have occurred did not occur. We are thinking of the resurrection of the Lord Jesus Christ from the tomb. There are about five serious deductions that the Apostle Paul makes about the resurrection of Christ in that matchless chapter upon the Resurrection Theme in I Cor. 15:12-19. If the dead rise not, then, first, **Christ** is dead. Second, the **Gospel** is a delusion. Third, the **Saints** are all lost. Fourth, the **Apostles** are liars. Fifth, the **Christian** Life is wretched misery. Everything is at stake, everything is staked upon the resurrection of Jesus Christ.

Life in two worlds is the message of Easter—life here and immortality hereafter. Man oft mistakes a lively time for life, which is unfortunate. Life in this world is only made possible by the life of the resurrected Christ.

"He lives who lives to God alone,
  And all are dead besides.
For other source than God is none,
  Whence life can be supplied.
For life within a narrow ring,
  Of giddy joys composed,
Is falsely called, is no such thing,
  But rather death disguised."

The giving of the Holy Spirit was contingent upon the death, the resurrection of Jesus Christ. The death of Christ paid the ransom price which makes the life of God possible in the human soul—the resurrection of Christ guaranteed the gift.

The resurrection of Christ is not only the guarantee of life in this world, but it is the pledge of life in the next world. Many do not take any account of death, this is their folly. While our birthday is greater than our death-day, nevertheless the last is a more serious factor in human life with which we must reckon. Thus, to all thinking people, the triumphant resurrection of Jesus Christ, after dying for our sins, is the Gospel of Good News indeed.

If it were possible to strip the earth of the first six feet of soil, it would sicken us indeed. Carcasses, dry bones, worms, and corruption everywhere. My what a sight for human eyes. Our question—Will they rise? Even though we do not see this sight, it nevertheless remains an actuality. Into this domain of death the Lord Jesus Christ passed, out of this territory of Satan's triumph, He passed above the sod, and at last into the blue, to be seated at the right hand of the Majesty on High. Some of these days He will speak from the blue with a shout, the voice of the archangel, and the trumpet of God, and the dead in Christ shall be raised incorruptible, shall be changed in a moment, in the twinkling of an eye, into His **Own Glorious Image,** by His Own omnipotent power. Hallelujah. Dear reader, do you have an interest in this glorious event. Whether upon the sod, or sleeping six feet beneath the sod it matters not, the coming of the resurrected Christ will be the **"DAY OF OUR SATISFACTION."** Horatius Bonar writes thus:

When I shall wake on that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
  I shall be satisfied.

When I shall see Thy glory face to face,
When in Thy arms Thou wilt Thy child embrace,
When Thou shall open all Thy stores of grace,
  I shall be satisfied.

When I shall meet with those whom I have loved,
Clasp in my eager arms the long-removed,
And find how faithful Thou hast proved,
  I shall be satisfied.

When this weak body shall arise again,
Purged by Thy power from every taint and stain,
Delivered from all weakness and all pain,
  I shall be satisfied.

When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him in the everlasting hymn,
  I shall be satisfied.

When I shall call to mind the long, long past
With clouds, and storms, and shadows overcast,
And know that I am saved and blest at last,
  I shall be satisfied.

When every enemy shall disappear,
The unbelief, the darkness, and the fear;
When Thou shalt smooth the brow and wipe the tear,
  I shall be satisfied.

When every vanity shall pass away,
And all be real, all without decay,
In that sweet dawning of the cloudless day,
  I shall be satisfied.

THE EDUCATION OF HEART, HEAD AND HANDS

To have the privilege of getting an education in a Christian College is indeed a great opportunity is the testimony of thousands of students. This is also the reason why the Christian Church has for ages been interested in the **SCHOOL QUESTION.** In State supported schools the emphasis is placed upon the training of the intellect, the HEAD. In a Christian College the point of emphasis is the HEART. This is as it should be. Though it may cost the Church dollars and cents extra to support Church Schools which put the training of the Heart, or the life of the soul first, it is a good common sense investment, and a benefit to the Kingdom of God. On the other hand there is a solemn obligation at the door of the educational Board, and the Faculty of Church Schools to see that the HEART or life of the soul is put to the forefront in the teaching, activities, atmosphere, and interest of the school.

In the second place, it is the obligation of every living being to see that his HEAD or intellect is educated, "A wise man will increase learning." A man can get to hea without the education of his intellect, but it is a loss to man, a loss to society, a loss to the Church. To even read well and to understand what is being read, takes a fairly good education. Such an education is foundational to all good. Lately, a boy developed the disease, quite common to youth at a certain age, called, **"school quititis."** His mother was up against the problem as to what to do, his father could not be consulted, for he was dead, so she asked me to give my judgment about the matter, and to give her advice. I inquired as to the boy's motives for quitting school so early in life. He had no reasons whatever, just "school quititis" she supposed. Accordingly, I asked the boy to read. He could not read well. Then I inquired as to his understanding of ordinary words in the English language. He did not know the meaning of commonly used words. Thus I was convinced conclusively, that he could not read well his Bible, nor understand what the message meant to his own soul. I said, **"Mother, if** you can afford it, and all other questions connected with the matter being satisfactory, I would urge the boy to attend school at least until he can read the English language fluently, and understand the meaning of the average words used in speaking, reading and writing." The education of the HEAD is essential in more ways than in the illustration given; there are multitude of ways in which an ordinary education is essential to a man's well being.

In many quarters of the Church we find a shortage of available material for the ministry because the HEAD has not been sufficiently educated even to understand the clear meaning of the words used in an English Bible. This is a handicap to any man in the Christian Life, in the Ministry, and in the Teaching of the Word of God. God has been pleased to use many men in spite of these handicaps, but you never found a single man whom God used greatly, but that he burned mid-night oil to make up for some of his handicaps, the education of the head which he should have gotten in earlier life. I personally know of a minister of the Gospel who accomplished good work, and I revere his ministry, yet when he was ordained he could not read at all. By arduous toil he overcame this handicap, by the help of his wife he made up for what he should have gotten in earlier life. But all this time was lost at a period when his services were urgently needed.

With the development of the **HEART,** the education of the **HEAD,** should go the training of the **HAND.** Happy the youth who can farm, and is withal well educated. Happy the youth who can attend college, and has to make his way by working at a trade or otherwise. It would be a splendid method of education if every College could have work for the program in the forenoon, education for the afternoon, and the evening for spiritual development and Christian service. This way sounds rather ideal, but several schools in America have already made this sort of a program possible.

The ideal withal should be in every life, the education of the **Heart, Head, and Hands.** This makes for a balanced life.

OUR FIFTIETH WEDDING ANNIVERSARY

This poem composed by the Father, Brother J. S. Shoemaker, will find a response in the hearts of many others of our elderly Fathers and Mothers. Long may they continue with us, under the grace of God. Here are greetings from the Publishers, the House Staff, and Editors to Brother and Sister Shoemaker, and others who have reached their FIFTIETH MILESTONE.

Our Fiftieth Wedding Anniversary

Some of you undoubtedly remember,
That chilly sixth day of December,
In the year Eighteen Hundred Seventy-seven,
When to a wedding you were invited,
Where two young people were united,
In accordance to the laws of heaven.

Those fifty years have swiftly flown,
And we have somewhat older grown,
But our hearts are young with hope and cheer.
On this Golden Anniversary Day,
We can with great appreciation say,
The Lord hath kept us from year to year.

It gives joy each other to meet,
And enjoy a family fellowship sweet,
Which to us, means more than tongue can tell.
To meet our children and grandchildren dear,
And other relatives who are also here,
Is indeed a treat, that pleases us well.

To us, this is truly a record day,
And is greatly enjoyed in every way,
Because of these associations so sweet.
A foretaste to us, this day has given,
Of the joys awaiting us in heaven,
When in its glorious realms we meet.

Joseph S. and Elizabeth Shoemaker.

The theology of Cain, the first murderer, and that of many modernists seems to have had a common origin. There seems to be a striking similarity to the two. Cain acknowledged that Jehovah was good in providentially giving him the fruits of the ground, but that is where he stopped. He had no place for the theology of God and Abel, that required repentance, and the shedding of **Blood.** Beware of a religion, that does not require an acknowledgment of guilt, repentance, and faith in the ATONEMENT OF CHRIST.

All there is to healing in Christian Science is psychic or mental, but this discovery is not new; it had full grown whiskers centuries ago. The mind certainly has power over matter to some extent. A sense of fright in the mind has caused many a person on a dark night to take a good sized amount of matter (body) past a woods rather swiftly.

Eve lost her two sons, one through death, the other through sin. If one could choose, a parent would rather attend the funeral of a saved son, than to have a son, a murderer, whose soul died before the deed was committed.

The Cainites represent the World, the Sethites the Church. These should live together in the same world, but when the Sethites get on good terms with the Cainites, then spirituality and godliness takes wings.

Bishops, Pastors, and Deacons are not lords, but servants subject to the Lord Jesus Christ. They should rule but according to the letter and spirit of the Bible.

The germ of Adam's sin is best seen in the murder that his oldest son Cain, committed.

CHRISTIAN LIFE

IF A MAN DIE SHALL HE LIVE AGAIN

"If a man die"—

There is no "if" about that.

Mortality is written deeply and ineradicably into the constitution of man's physical being.

Death is in the world as the inescapable consequence of a broken law, as the inevitable outworking of the virus of sin which has tainted the blood of all humanity.

"Man that is born of woman is of few days and full of trouble. He cometh up like a flower and is cut down. He fleeth like a shadow and continueth not."

The sentence of death has been pronounced upon all human kind and soon or late the time of its execution comes to every man.

The grim reaper plays no favorites and accepts no bribes. He forgets no one, fears no one, misses no one.

Ruthlessly, silently, oftentimes stealthily he crosses the threshold of a man's home and in a moment joy has been turned into sorrow, and the house of feasting into a house of mourning; or he meets him upon the busy thoroughfares of life, or upon the sea, or upon the battlefield with its crash of bursting shell and roar of booming cannon, or wherever he may go in pursuit of the various objectives of life. There is no escaping this great enemy of the human race. "It is appointed unto man once to die."

And so the question that tugged at Job's heart tugs as well at the heart of us all.

Can the physical organism that falls before the onslaught of age, accident, disease and pestilence, and moulders away into the dust of the earth, be gathered together and made to live again? "Can these bones live" that have bleached for thousands of years in the valley and become the very symbol of death itself? Can the eye be restored to its brilliancy and the sunken cheek regain its fullness? Can the tongue be healed of its palsy and the ear of its deafness? Can this body with its marvelous adaptions and intricate organization ever be restored after it has once returned to the dust from which it came?

"If a man die shall he live again?"

* * * *

The resurrection of Jesus Christ from the dead is the sole basis of such a hope. It cannot be found in the achievement of science which has made no discovery of any process whereby a dead organism may be restored to life, and which has utterly failed to maintain life already existing, beyond a certain limit. It cannot be found in the processes of nature. No dead thing in nature ever comes back to life, or ever has come back to life. The resurrection of the spring time from which an analogy is often drawn is not a resurrection from the dead. For the things which grow and are manifested in many forms of life were never dead at all. If they were a thousand spring times would have no effect upon them.

The hope of humanity for a reuniting of soul and body rests absolutely and wholly upon whether Jesus Christ rose from the dead.

Charlemagne was buried at his own request, in sitting posture with the royal robes of purple and ermine upon him, his crown upon his head and his scepter in his hand. But when later the tomb was opened upon the command of Emperor Otha, what a sight! The crown had fallen from Charlemagne's shrunken and bleached brow, his scepter had slipped into the dust from his lifeless grasp, his royal robes lay in tatters about his decaying form. He had no kingly authority over death and the grave which did but mock him.

But into "a new tomb" there was laid one Jesus Christ, after His crucifixion and death, with a huge stone rolled against its door upon which had been placed the great Roman seal, and Roman soldiers paced back and forth before it through the watches of the night. Unlike Charlemagne this man had no outward symbols of regal authority and power upon Him. And yet when that stone was rolled away on the morning of the first day of the week by an angel sent from heaven, and men and women looked within, they found Him not, and His kingly might and power was proclaimed by a heavenly messenger who cried, "He is not here but he is risen." At last death had found its master and the grave its victor. All authority and power were in His hands and about that empty garve centers all the hopes of humanity for a resurrection from the dead.

It is said that when Madam de Gasparin went through the burial crypts of Palermo, her faith for the moment forsook her. Walking among the heaped-up bones of centuries treading upon the dust of multitudinous and forgotten dead, oppressed by the all-prevading mould and the chill, she was moved to cry like the prophet in the Valley of Vision, "Can these slain live?" But as she came from the Catacombs into the sunshine, turning backward, she saw above the archway, Jesu Nazeret, Rex Judaeorum—the words inscribed upon the cross—"Jesus of Nazareth, King of the whole Israel of God"—and her faith came back, flooding her soul with joy and peace.

* * * *

A gentleman tells of standing before the window of an art store looking at a picture of the crucifixion, when a little chap bearing the unmistakable signs of a street Arab came up and stood beside him. "Do you know who it is?" the man inquired. "Yes," came the quick response, "that's our Savior." Then with a desire to enlighten his questioner still further the boy said: "Thems' the soldiers, the Roman soldiers and" with a long-drawn sigh, "that woman crying there is his mother." Then, "They killed him, Mister. Yes, sir, they killed him." The gentleman thoughtfully turned and walked away, but he had gone hardly a block when he heard the boy's childish treble calling: "Mister! Say, Mister." As he turned he saw the boy running toward him and his little hand went up and his voice rang out with a triumphant note saying: "I wanted to tell you, He rose again! Yes, Mister, He rose again." And then he smiled, waved his hand and went his way.

That is the great Easter message bringing the world the blessed assurance that if a man die he shall live again.

—The Christian Conservator.

THE PREDICTED DEPARTURE FROM THE FAITH

Supplanting Faith With Reason

Part IX

By Oscar Burkholder

The question that will concern us the most in this chapter is a definition of Christianity in action. While the religion of Jesus Christ is manifested in many ways, after all there are many human activities that are not Christian, neither are they the result of a life that is committed to Christ, the founder of Christianity. For there are only two ways in which man may live in this world. The one is by reason, and the other is by reason subject to faith in God.

Some one may immediately ask, Do not the heathen have faith in their gods? They think and believe they have, but since there is no revelation, neither past nor present, neither natural nor supernatural, in heathen religions, there is no response to their trust from a higher power. For it is absolutely essential in matters of faith that revelation and manifestation that agrees with such revelation be positively evident.

The Christian believes that God has revealed His power and wisdom in creation. This revelation has been corroborated and manifested in Jesus Christ, His only Begotten Son, who took upon Himself the form of flesh, and while in the flesh, demonstrated His control over that which He created. This is only one of many instances which shows that Christianity is entirely different from all heathen religions, and the only belief that has consistently responded to the trust placed in it by its followers.

But how shall man decide that Christianity is right, and all other ideas of religion are wrong? How shall he know that God is the only true God and all others are false? How shall he believe that the many inexplainable happenings of the past are the result of the existence and power of an omnipotent God? Here, indeed, is food for thought. And while we are privileged to ponder on such great questions may we remember that God does not expect us to solve them by the exercise of reason alone. Indeed they are hidden from the wise and prudent and are revealed unto babes." Moreover "Through faith we understand that the worlds were framed by the Word of God," and if it is God's plan that such great mysteries shall be made known to the believer by faith is it any wonder that Paul carries faith into our daily life by declaring "we walk by faith and not by sight." Recognizing, then, that the religion of Jesus Christ is a religion of faith, and that neither its acceptance nor its manifestation is dependent upon man's reason, may we note the following truths in an effort to show that when faith is supplanted by reason then faith is destroyed, and Reason is made a god of men.

1. The Human Mind Is a Gift from God

Where did man get the ability to think? Was it a progressive development from the dim past? Have we learned to know God gradually, and does this generation have a truer and greater conception of the supreme Being than any preceding generation? If this last question were true then it would become necessary to say that there are men living to-day who have a better and higher conception of God's love than Paul had when he wrote I Cor. 13. But with all the boasts of men who think that by their reasoning powers they have risen to a position of superiority over preceding generations could there be found one rational man who would make such a claim?

Men, from reason's standpoint, claim great development in human conceptions of God. One erstwhile Mennonite lecturer went so far as to say, in a recent public address, that, "we need a new statement of God, of Jesus Christ and the Bible," or words to that effect. But such statements are far from the truth. Men have lived and died by our present statement of Biblical truth. And if it is necessary for a new or restatement now why was it not necessary one hundred years ago. We suppose that the answer would be that men did not know any better then but we know better now. Or, in other words, they who profess to teach the truths of God are subjecting these truths to the critical judgment of their supposed mental superiority and find the Bible wanting for this age.

Nevertheless, the mind is the especial gift of God to man, and His divine purposes are carried out for man and through man, only when man's mind is subject to the Giver. It is when men do not have the mind of Christ that all sorts of perverted opinions and assertions are broadcasted about Him and in His name. It must be a terrible disappointment to God, when, after giving man such a glorious gift, the use of which may be attended with almost unlimited achievements, to find men who will boldly and insolently use their minds for the thwarting of God's plans and the misinterpretation of the teachings of His Son.

2. The Training of the Mind Is Expected by God

God has endowed man with a mind for use and development. But such exercises must be according to the will of God. And He has not left us without specific instructions as to what this development should be. However, the mercy of God is such that He allows man to develop his mind, or, to be exactly specific, train his mind along various lines that are not in harmony with His will. Hence we find, in the eyes of the world, great philosophers, great chemists, great inventors, great educators, who think, and develop their thinking powers, without taking God into consideration. Such minds, from the result of such mind activity go so far as to say that there is no God.

EARTH'S RISING

Mary Alice Kauffman

'Tis Easter time and hear
How everything is gay.
The woods are fresh and green,
And Spring is here to stay.

Come, sister, let's away
Up to the kirk along.
We'll hear the parson preach
And hear the anthem sung.

And hear about the Lord
Who rose so long ago.
His spirit still is left
For us down here below.

How pink that orchard looks—
A real bouquet of flowers.
Oh, sister, let's come here
To spend some springtime hours.

"He's risen," hear the chimes!
"He's risen as he said."
All earth has heard the sound
And risen from the dead.

Hesston, Kansas.

But here we are reminded that the Scriptures say, "The fool hath said in his heart, There is no God." Now the great minds of this world are the last ones to consider themselves as God estimates them. However, all our reasoning will not change God's position, and we are wise when we humbly accept His attitude towards the boasted wisdom of men. Yet God, unlike man, does not condemn the activities of men's minds that are wrongly directed and let them struggle in their helplessness. He defines very clearly what He expects of man as far as his mind is concerned.

In the first place He instructs us to worship Him "with all your mind," which is a plain challenge to all other influences that distract the minds of men, and a strong bid for complete mind surrender to Him. And this is absolutely necessary to mind development according to His will. The human mind, having made the decision of absolute surrender to the mind of God, now finds himself in line to receive the instruction that God intends for him. He is now ready to take the second step which is "Grow in grace **and in the knowledge** of our Lord and Savior Jesus Christ." His mind develops because he is in touch with the only fountain of knowledge. No wonder that men are bold enough to misinterpret and misapply the principles of truth and righteousness when they do not worship God. How can it be otherwise. Not knowing God how can they intelligently declare Him? And not knowing that which God stands ready to impart unto them they are sadly incapacitated in their search for truth and consequently in their manner of life.

3. Christianity Is Not Subject to the Minds of Men

Having seen how unfit the worldly mind is to grasp spiritual truth, and as a result is not in any logical position to show how men ought to live in harmony with God we must admit that only God's men are able, and this not perfectly, to instruct men in the godly life. It is rank inconsistency for a man who does not know God to express an opinion of God. When he is asked about a business investment, if he does not know, he frankly states that he is not in a position to offer an opinion. But on matters religious this same man, knowing nothing but earthly ideals and relationships, at once becomes a judge, and makes positive statements, which he may believe yet has no way of proving.

For the religion of Jesus Christ is established. It is stated. It is proclaimed. It is the product of the mind of God. It is presented to man apart from his reason. It was planned before man had any reason, or to be more explicit before man appeared in the creation of God. It is presented to man to-day in the person of Jesus Christ who said "I am the way, the **Truth** and the Life. No man cometh unto the Father but by me." By reason alone we cannot find Truth nor God or else the heathen would have found Him long ago. By reason alone we cannot understand the principles nor the manifestations of truth, for this is not God's way of revealing Himself to man. If reason were the power or the medium of entrance unto God's will, we would need no redemption, no cross, no Christ. Then men could erect a mental tower of Babel and ascend to the throne of God. But this is impossible, and the very opposite results, for the more we depend on human reason the less we know of God and the farther we become removed from the way of truth.

4. Christianity is a Religion of Faith

Recognizing the impossibility of knowing God by reason alone may we consider the only way by which we may know Him, namely, the way of Faith. For it is by faith that we become willing to be delivered from the power of sin and be made partakers of the divine love. It is by faith that we understand the truths so essential to right living, but which are hidden from the worldly mind. It is by faith that we are enabled to endure in times of temptation, and not yield as we did in our former life of sin. It is by faith that we are able to suffer the loss of loved ones with a fortitude that is unknown to the world, and a hope that reaches beyond the vail. It is by faith that we believe in a Power that is supreme over all and that this supreme Power is the only true and living God. It is by faith that we become increasingly obedient to the commands of God, whether we know the outcome of such obedience or not. It is by faith that we become willing to trust our God for our daily needs, learning day by day, as His ministrations are continued that "every good and every perfect gift is from above and cometh down from the Father of lights in whom is no variableness neither shadow of turning." It is by faith that our joys are increased in this world and our contentment in Christian service is sweet and abiding. It is by faith that the believer looks forward to his release from this earthly environment, with all its unpleasantnesses and limitations, to a higher, nobler and freer life in the realms of God, and while we "now see through a glass darkly" by faith we believe we shall see Him as He is.

In conclusion, it is very evident, then, that reason without faith is a helpless, inanimate, mechanical, and cold method of understanding anything. Indeed, they who depend solely upon their reason are to be pitied for their short sightedness and their boastfulness in an inferior life. Yet we are face to face with such a determined effort on the part of popular and influential men, who are in positions of power over the youth of to-day, that there is little danger of overstressing the greatness of faith and the comparative inferiority of the findings of the human mind apart from God. Yet it is the human mind that is rejecting the scriptures, discarding blood atonement, the new birth experience, and even the existence of God. As long as such manifestations are evident it becomes the believer in the supernatural to not only continue to believe, but to boldly state his belief, so that the Word of our God shall be proclaimed, and deluded men and women may be rescued from their blindness.

(To be continued)

Breslau, Ont.

THE PRESENT SPIRITUAL AWAKENING

By Andrew Glick

This message by Brother Andrew Glick was first given as a Commencement Address at Hesston College, its printing has been requested in the Hesston Journal, but through the timidity of Brother Glick, who held the office of Editor it never found its way into print. So here it comes for the hearing of a larger audience. The message gives evidence of close study and observation. May it be a blessing to the reader, as it has been to hearers.—Editor.

Christianity has not come down to us through the ages in a steady stream, but as it were upon the waves of a great ocean. Sometimes the waves rolled high, sometimes not so high. Sometimes the ebbing of the waves even seemed to retard all religious progress. When religion is carried high upon the waves we say that a revival is on. It may not seem like an ideal way for religion to be propagated; men may think it should come by a steady process of enlightenment, call it Education if you please, but the revival method is God's method. Look at Elijah on Mount Carmel. Look at Nehemiah and Ezra at the time of the return from captivity. Or look at the reforms of Joash and Hezekiah. For a revival in New Testament times look at Pentecost. The Church was launched by a revival, and almost all the religion in the world has been produced by revivals. We may well expect that this age-long method will continue to be used in the propagation of the Christian religion. A revival or religious awakening presupposes a declension. If a community never has a revival it must be either very dead or very formal, which amounts to the same thing.

A spiritual awakening is evidenced by three definite results: Conversions, Consecrations, and Spiritual Activity. I have undertaken to point out to you some of the evidences of the present Spiritual Awakening. It may seem presumptuous to pretend to be able to interpret the age in which we live, an age more complex than any previous age and one that is very difficult to analyze, but let us notice some of the evidences.

If we were to continue our investigations to the religious situation in America we could hardly claim to find a general awakening in spiritual things, but I want to call attention first to the situation at home and then see what we can find abroad. Men who are interested in the progress of Evangelical Christianity and who study conditions and know them well, agree that at present we are not experiencing an Awakening in America. In reply to my inquiry on this point Dr. James M. Gray of Chicago made this statement: "I do not observe signs of any definite spiritual awakening at present, I regret to say." To the same inquiry Dr. W. B. Riley, Pastor of the First Baptist Church, Minneapolis, Minnesota, made this reply: "I do not see at the present moment signs of a definite spiritual awakening. On the contrary it seems to me that we are having a spiritual decline, due to the temporary triumph of Liberalism."

These and similar statements indicate that we are in a state of declension spiritually. Men feel it everywhere. Some regard it with fear and trepidation. All are wondering what the outcome will be. "Is humanity condemned to a hopeless dullness, or may there be even now a fresh start?" The world to-day is looking for something new. One of the characteristics of our time is a fickle, unsatisfied spirit similar to that of a child which always grasps for a new toy and is never contented with what it has. With the flood of inventions a century ago came a general revolution of industrial affairs, but newer and better inventions continually replace the former ones. We have found that new discoveries, new situations do not make new men. A man is not made over by riding in an airplane. Novelty has been sought in every sphere, but novelty is like mushrooms—it does not last. Sensationalism has proved to be rather dull.

If there is not a revival of the Finney or Moody or Torrey type, and if we are now in state of spiritual declension, may we expect a great revival such as has swept the country before? Some men think that with the great advances that are made in other fields, Education, Industry, Politics, etc., there must be a corresponding advance in religion. That is just where the problem becomes complex. Not all that is called religious advance is really spiritual progress. Some would point to the work of Mrs. McPherson and similar characters and make us believe that we are now experiencing a revival. But it remains to be seen what will become of the work of such evangelists. It may yet prove to be only the ebbing of previous movements, and if that be true Mrs. McPherson's work is only one more striking evidence of the present spiritual lassitude. Others point to the youth movements, call them signs of spiritual awakening and expect great things from them. It is needless to say that these movements can be only superficial, and, because of their decided immaturity, only temporary. There may be some good results from them, but a real spiritual awakening that is to have lasting results must be characterized by more mature motives.

Probably the most evident change along religious lines in our country at present is the apparent break-up of Protestantism. Men like Dr. Riley predict that the future will show new alignments in religion. They expect the present struggle between Fundamentalism and Liberalism to result in the division of Protestantism into the two camps, Fundamentalists and Modernists. We may rest assured that whatever divisions men may make the Lord will always have a people peculiarly His own who will be ready for Him at His coming.

When we look at Continental Europe we see many liberal camps and much counterfeit Christianity, it is true, but we are glad to see that a Spiritual awakening is manifest in every country on that continent. The movement in Germany has two outstanding characteristics. First, there is a strong movement of separation of Church and State. The Lutheran Church has never been a missionary church, and every live Christian church must be missionary. Except for such organizations as the Pietists within the Lutheran church this organization has done practically no missionary work. If the movement is successful in bringing a separation of church and state and in making Christianity evangelical, great things may be expected. These steps in Germany may certainly be regarded as forward steps in Christian activity.

The second characteristic of the German awakening is the return to the Old Theology. Germany has been regarded in the past as the hotbed of liberal theology, but powerful expression of revolt against the liberal spirit has been given by the Swiss pastor, K. Barth. Pastor Barth has published a new commentary on the Book of Romans. In his opinion the Bible is a revelation for our times, mighty in its vitality and concreteness, a word for present situations to which everyone must listen and tremble.

The Rega Bible and Missionary Training School is only one of scores of Evangelical schools that are springing up all over the world. In this school there are 130 men and women in the evening department. Another school, the Reichsverband, of the Young Men's Evangelical Association of Germany, carried through in Bible instruction 65 students, last year. These students are not getting the superficial training of American Y. M. C. A. organizations, but real evangelical Christianity.

Switzerland gives evidence of an awakening. A Salvation Army worker has been preaching in Geneva and we are told that never during the sittings of the League of Nations was the Hall of Reformation so crowded as during these meetings. Jews, Catholics, students, merchants, socialists and aristocrats have been converted. The doctrine of the Second Coming was practically unknown in Geneva and on the night when the Second Coming was preached 176 persons responded to the call. In Neuchatel this worker was imprisoned 43 years ago for preaching. Now crowds are thronging to hear the Word, and it is being preached openly.

Word comes from Portugal that interest for religious things is manifest everywhere. Meetings are crowded with people seeking for Truth. One man spoke to a crowd of 2000 for two hours. In many towns the theaters are the only buildings large enough to accomodate the crowds.

There is even in Paris a return of some theological prodigals. During a revival there the message of pardon by the sacrifice of Christ, His pre-existence, and His resurrection were preached. A former liberalist says, "We have accepted the Word of God in its entirety." At a meeting in Bordeaux after Dr. Salliens had preached on the Second Coming the people refused to go home but remained seated while he read to them with great power from Isaiah eleven.

Among the churches of the Reform in southern France a great revival broke out recently. Pastor Waelti reports that a breath from the Spirit of God passed over a region from which spiritual life seemed to have completely disappeared. The places of worship which had been closed up for years were again opened, re-dedicated and inspiring meetings are being held in the former sanctuaries. "The revival has come," says Pastor Waelti, "and the dance hall has left." A conference has been organized to help the converted ones and the attendance is rapidly increasing. In the last conference that was held, sin, the Cross, and the Atonement were emphasized.

In Spain the work is growing. The church was started in Tarrasa in 1923 with 16 members. To-day it numbers 101. Meetings are held almost daily, and the number of converts increase constantly.

In Finland, too, a great religious awakening is reported. The revival movement there has produced a valuable literature. Many affecting spiritual hymns have come from this movement, Thousands attend the summer assemblies, and mission interest is active. Many schools and academies are being founded, and these are flourishing even in the capital city, Helsingfors. Confession is a marked feature of Finnish Christian life, and their services are very spiritual. It is particularly interesting to note that the Finnish "Awakened" have adopted a simple uniform, men wearing gray and women black or blue. They are called the "Cape People" from the type of garment.

In Czechoslovakia last May was held the third convention of the Sunday School Association of Czechoslovakia. At the meeting 94 delegates met from all over the republic, and such large crowds gathered that the large halls of the Presbyterian church in Olomonc would not accomodate all. The speakers emphasized the importance of working with the children to bring them to Christ, not merely Religious Education. A Moravian missionary to South Africa urged the claims of foreign missions. Evangelical Christianity was the sentiment expressed by the speakers.

When we come to study Russia we are overwhelmed with evidence of a spiritual awakening. That vast territory, the Great Bear, which has always been regarded as a backward, illiterate, unprogressive country is now waking up to its spiritual needs. Bound as it was by the Greek Catholic faith, it is now breaking loose, and a real revival is in progress. It is headed by I. S. Prokhanoff, President of the All-Russian Union of Evangelical Christians. This good brother was in America a year ago and is a personal friend of Professor Enss. Prokhanoff went as a student to St. Petersburg to study engineering. While there he began secretly to preach to the students. Three times he has been imprisoned for his faith. The evangelical movement of which he is the head now numbers two millions. The organization is officially registered under the present religious laws and is allowed to send missionaries all over Russia, to hold meetings, to publish a magazine, and to maintain a Bible school. Last year so many applied as students to this Bible school that for every one that was accepted there were seven turned away. In the last year 50,000 Bibles were imported and distributed. They have 4,000 churches. In each church group there are two ministers, one is the pastor and the other one travels. In addition there are 250 traveling evangelists. The whole of Russia is divided into seventy missionary districts, each having its own council and yearly conferences. The churches are free from all hierarchy, and a form of local church government prevails. The leaders of this evangelical movement in Russia are hopeful and enthusiastic, but on account of post-war conditions they are seriously handicapped. Russia may yet surprize us; students of history have great hopes for her.

Not only is the spiritual awakening evident in the countries of Europe. The missionaries on the foreign fields announce a religious awakening there. One missionary has given testimony to the fact that there is a tide in the affairs of God. When God sends the tide there will be a manifest hungering for the truth, and such a tide is now in. For three centuries Latin America has been bound by the fetters of Catholicism. Both in Mexico and South America there are to-day many enlightened people who will not sanction the corruptions of their mother church. (Because of this situation it is possible for the Mexican government to combat the established church. Last year all foreign priests were forbiden to officiate in any churches. These laws were applied to Catholics and Protestants alike, and the Protestant missionaries have found it necessary to do their preaching on the street and in personal contact, leaving the church services to the native preachers.) The present conflict has caused Mexico much suffering, but in her suffering she is thinking and asking questions. She is beginning to doubt the infallibility of the Catholic church and wants to know the truth. Evangelical pastors report that many strangers are attending their services, and that a deepening interest in spiritual matters is evident on every hand. The American Bible Society report a larger sale of Bibles, Testaments and Scripture

(Continued on page 125)

MISSIONS

MY PLACE IN GOD'S VINEYARD

By Viola Wenger

The PROBLEM OF FINDING OUR PLACE IN LIFE is a universal problem of youth, and betimes to such who are older but seem never to be able to find their niche in life. To these we would say, "whatsoever thy hand findeth to do, do with thy might." Don't waste your life hunting a place, get busy in the Lord's Vineyard where you are.—Editor.

When God brings individuals into the world He places within each the possibility of growth and development until the child knows good from evil or has reached the years of accountability when he must answer to God for his conduct.

From the earliest existence there is an environment placed around that child which tends to mold its character and shape its life by curbing some of the natural inclinations and developing others. As the child grows older he is accountable for the effects of that environment upon him. God permits those circumstances to surround each that will bring out the very best that is in that life. We often hear individuals bemoaning their lot and wishing for better circumstances, when they should cry for wisdom to use them aright by God's grace. God in His all wise Fatherhood knew that better circumstances or different ones would not develop the qualities of greatest worth. Abraham Lincoln could never have been the man at the head of the nation that he was if it had not been for the perseverance he learned while he sat night after night by a candle light or open fire studying until he had acquired an education. Even Christ learned obedience by the things He suffered. The circumstances and the teaching of a child play a large part in developing the qualities of true worth which are within the individual.

God calls us to Himself through the person of the Holy Ghost by the Word of God or those about us. It is often through the prayers of a faithful father or mother who live the Christ life before the child. As those exemplary parents continue to teach and instruct the child in the way that he should go, God will reveal to him the more perfect way, the life of full obedience to the whole will of God. Then as a natural result the child submits himself to God for direction and guidance wherever He may see best to lead.

The life laid on God's altar for service wherever He may lead, no matter where it be, whether in a lowly place or a more responsible one: will find a place to serve the Master in an effective way. God never fails to keep His promise when He says, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye."

To be most effective in the work of God an individual must be taught the commandments of God; for without a knowledge of them he cannot be obedient to them. He can only learn those commandments from the Word itself through study and prayer or by the help of those about him, in the various activities of the work of God as carried on by His children here. Then, too, he must know his fellow beings about him to serve them best; he must understand their needs and the needs of people in general. The Mission Board would not think of sending a missionary to a foreign field who has not studied that field to which he is going. He must know the people and their needs and the condition of that country, its form of government, climate and religious standing in order to serve them properly. Without these he cannot feel the need or hear their call as they cry, "Come over and help us."

In order to find our place in the field we must acquaint ourselves with its needs and most of all with God Himself until we feel the deep passion for souls, then God will direct us to our field of labor by opening the doors to the proper place.

As soon as the doors begin to open the time is at hand for us to make the open field a thorough study, waiting upon God to work out His plans. God through His wondrous grace will use such an individual in a very large way. Moses is an example of this—when he was chosen to lead the children of Israel out of Egypt, God took him out to, "Brush College" for a course of training. There to teach him the way of God and acquaint him with Himself. After this training God was able to use him as a great leader to carry out His plans in leading the Children of Israel out of bondage.

When the training is sufficient and God says enter, then the time for serving in our place begins. Then is the time when study of God's will and Word, prayer and communion and meditation is of prime importance; for there we meet the problems as they are, face to face. The enemy of souls, too, is there to wage the conflict. But the promises of God are sure and as we have learned to trust them in the past the truth of them now will become more precious to us as we see them verified by our experience.

This life of service on the field is not without bitter struggles and some losses which at times seem almost too heavy to bear; but the promise of God, "I will never fail thee nor forsake thee," comes as a soothing balm for every pain. Then too the promise that "all things work together for good to them that love God, to them who are the called according to his purpose," is another refuge when apparently things seem to go wrong and no results can be seen from our labors, or when things arise which we in our short sightedness cannot understand.

The blessedness of a life hid with Christ in God and in His place of work for us, with Him as our constant guide, can only be experienced and not told. Let us as soldiers of King Emmanuel rise up and in His strength enter the open doors of service as He directs for He has a place for each of us whether it be at home, in a rural field, at work in a near by city, or one farther away, in the foreign field; whether in a silent life of living the Christ-like life or in a more public way in teaching or in direct work in a mission station. We may all serve and God expects all to serve as He directs, for none can say that he is too unworthy or too untalented or weak; for God knew each as He called us to His service. Then, let us labor together and the work which is so plentiful will be accomplished through His name. Souls will be blessed and God's name honored and glorified.

Portland, Oregon.

We are told that Frances Ridley Havergal kept a book listing the mercies of God toward her. She was ever alert for some evidences of God's grace toward her and usually when we are purposefully looking for something, we find it. Mrs. Havergal's testimony is that she found the bounties of her Lord everywhere. She enjoyed fellowship with Him, it was her privilege to receive deep lessons from His Word, she found peace and calm in her life. It is the result to be expected from the one who resorts to praise to God for mercies that follow closely, "new every morning and fresh every evening." Some way dissatisfaction and complaints kill all possibility of a real vital touch with God. To such people the difficulties and hardships of their Red Sea experiences stand out vividly while the marvelous deliverances of their Lord are pushed to the background.—Echoes.

QUESTIONS AND ANSWERS ON INDIA

(Continued)

By Geo. J. Lapp

Q. 25—What are the different kinds of fruit in India?

A. In the mountain regions grapes, apples, pears, peaches, cherries, strawberries, tree tomatoes, and plums are grown. Apples are grown more largely in the western Himalayas but the other kinds of fruit are found in most every part. When we go to the High Hills to escape the heat of the plains we enjoy the fresh fruit very much. It also makes us feel as if we were in the homeland for a while. Our good wives generally can a lot of fruit and take it along home for use there. One missionary couple preserved a lot of cherries and strawberries and put them in two gallon gasoline tins which have screw tops and can be made air tight. Bananas, oranges, lemons, dates and cocoanuts are kinds of fruit familiar to us all. They grow on the plains. Besides, there are such kinds as mangoes, guavas, custard apples, jack-fruit, pomaloes, papayas, and several varieties of melons, all of which are cultivated by the people for market.

The mango is perhaps the most popular fruit. There are many varieties of them. The wild mangoes are smaller and more tart. Some are large, some very small, some yellow, others green when ripe, still others have red spots on them. The grafted mangoes are much larger, ranging from four ounces to a pound. They are much sweeter, the seeds are much smaller, and the pulp is less stringy. The grafted ones can be eaten with a spoon but the ungrafted ones better be eaten with the sleeves rolled up.

Guavas remind one of pears as far as their shape is concerned but they are full of seeds. The pulp is sweet and may be canned; jelly made from the guava is considered one of the best kinds. Guava-butter—called guava-cheese—is also made from the guava.

Custard apples are called Sita Phal because it seems to have been the favorite fruit of Sita, one of the goddesses, or perhaps her only means of subsistence when she roamed the jungles according to Hindu legends. The pulp is white, the seeds are black and the skin remains green in color after the fruit is ripe. The pulp is very sweet. The fruit is about the size of a large orange but much rougher in appearance.

The Jack-fruit is very large and dozens of them grow in the large trees. They grow right out of the trunk and sometimes very close to the ground. The outer cover reminds one of the Osage orange but the pulp is yellow and is sweet and the odor of the fruit is very offensive to some people.

The pomalo is a very large citrus fruit and grows about the size of a musk-melon but the shape of a grape fruit. The skin is very thick. The fruit is cut open and the pulp is taken out intact and easily divided into the several parts. Each division of pulp is inclosed in a separate skin. The pulp is sweet but the rind is very bitter.

The papaya is a favorite fruit with many and of value because of the Papin, a digestive, which it contains. It grows to be as large as a musk-melon and is also called the tree melon by some. It is cut open as a melon and the hollow in the center is partly filled with soft black seeds. The pulp is sweet, yellow in color and is generally liked by both Indians and foreigners.

Other melons are more or less insipid because of the climate. Water melons do not have either the rich color or good taste they have in the States. The musk-melons are drier and have to be sweetened with sugar to make them palatable. The Indians like to make what they call **Atan** (broad A) out of mangoes. They will split open the green mangoes and fill them with spices and then put them away by emersing them in oil, preferably mustard oil. In this way they will keep indefinitely and are eaten with rice and curry. We also eat them but rather sparingly. There are also a few kinds of jungle fruit which are eaten but none which would be familiar to the reader. They have no marketable value. Aside from drying fruit the Indians have very few ways of preserving it.

Q. 26—Is there any interest taken in improving agriculture, stock, etc.?

A. We regret to say that in our Mission area practically no interest is taken in improvement of any kind. The Government has experimental farms and gives many inducements to farmers to improve their methods of farming, their fruit, their stock, their gardens, etc. Circulars may be had printed in the Indian languages but very few avail themselves of them. The climate is such that the people have comparatively few needs and as long as the village owners can make enough to supply their wants by farming the good old way they are satisfied. Their cattle are scrubs, their horses are not even worthy the name pony, their goats and sheep are of a very inferior sort. The Government has to virtually force many farmers to avail themselves of irrigation canals. They would rather suffer famine than exert themselves enough to distribute water through their fields from canals. Once they have learned the value of them they are ready to take water in case of need, but if they were not given every kind of encouragement they would soon lapse into their old time indifference. Very few transplant rice. They follow the old methods of farming pursued for centuries. It will remain for the Christian communities to take definite steps for improvement, or other enterprising classes of people who come in and buy up the villages now in the hands of indifferent owners. In both the northern and southern parts of India greater improvement is seen both in the stock and the methods of farming. We have not had the success we should have in introducing improvements in our own Mission village because of not being able to arouse sufficient public interest among the farmers of the village.

Q. 27—Can silos be used in India and how are they constructed?

A. You will notice that the question is not "How many are used" but "Can they be used?" Silos suffer the same fate in India as other improvements. Several of us missionaries are rather enthusiastic about them and ordered pamphlets from Government explaining their construction but however good our intentions are, each year goes by without having one. They advise digging down in the ground about six feet and erecting a wall of mud or bricks about eight or ten feet high and from six to ten feet in diameter according to the amount of ensilage needed. They say we can put anything in from green grass or grains to sun-flowers. We believe and hope it may be a reality sometime but there are several hindrances yet. One is the labor and machinery to enable us to fill the silo as quickly as it should be. The material would have to be cut by hand with hand choppers run by a dozen or so men or women. There would have to be a number of people cutting the material in the fields with the hand sickle, and nearly as many carrying in by hand. There are no blowers to blow it into the silos so they would have to carry it in by hand. Trampling it would be simpler but would have to be done with hired help. We ought to have silos and they can be used as has been clearly demonstrated on the experimental farms but we have not solved all the problems yet.

Q. 28—Do missionaries have gardens, fruit orchards, etc.?

A. Yes. We all take great interest in our vegetable gardens which produce nearly every kind of vegetable you enjoy in the homeland. New seed is bought every year because the seeds gathered from the garden do not germinate as freely as they should. Pineapples may be grown. Corn does very well in the rainy season. Onions, radishes, lettuce, beets, celery, beans, peas, turnips, cauliflower, Kholrabis, tomatoes, etc., etc. are raised during the rainy and cool seasons. We also have fruit orchards but the kinds of fruit we are able to raise depends upon the kind of soil. In several stations oranges and lemons grow very well. In others, other kinds of fruit may be successfully cultivated. As far as we have time we interest ourselves in the cultivation of fruit trees.

(Continued on page 126)

BIBLE STUDY

BIBLE STUDY COURSE

JOB

The Book

The opinions concerning the book of Job and the author of it have been many. It is not depreciative of the book, nor is it denying its authenticity and its divine inspiration and purpose to say that uncertainty surrounds its origin.

There are many mysteries surrounding the Word of God and His work and revelation to man. Nevertheless there is truth and character to all of God's revelations which place them in a realm beyond doubt as to their divine source and spiritual purpose.

Because Job of the land of Uz comes to us in the Word of God and brought no other credentials with him save his experience and that of his almost equally unknown friends, need we place him in the realm of imagination or fiction? Because it has become a literary habit with men to present their thoughts to men in the experience of imaginary characters, must it be said that all such statements of experience must be the product of literary effort and not a real experience?

Because one cannot find a definite record of a person concerning whom somewhat is known, must one always conclude that such an one is the product of imagination or the creature of fancy?

There are various plausible opinions concerning Job as an actual character. His being a friend of Eliphaz the Temanite, of Bildad the Shuhite, of Zophar the Naamathite and of Ehihu the Buzite, would give him a probable identity as well as location of times.

This tradition makes him a descendant of Aram son of Shem, Gen. 10:23, and finds his location in the land of Uz bordering on the lands of Edom, and Moab to the west and lying in the northern districts of Arabia. This location answers to the circumstances of Job's experience. He lived in the grazing lands of this district. He lived in the region of commerce with the wealthy nations of the East and West. The region was susceptible to the attacks of the roving tribes of Sabea and Chaldea.

The relationship of Job to his friends also has some basis, since the Temanites descended from Esau, hence from Abraham, Gen. 36:11, and Bildad the Shuhite traced back to Keturah and Abraham, Gen. 25:2, while Elihu the son of a Buzite would have descended from the family Nahor, brother of Abraham, Gen. 22:21. Zophar's family is not recorded elsewhere. Abraham with his brother Nahor and father Terah came into the land of Haran. From that point Abraham became separated from the former families. His sons from Keturah were sent eastward. Esau lived in the south country. Their kindred ties would make them all friends, as would also their common descent from Ham bring affiliations with Job.

Purpose of the Book

One should not neglect the thought of the religious principle set forth in this book which relates particularly the experience and faith of Job.

While Job's faith is undoubtedly set forth in his final experience as the true relation of man to God; the errors developed in the religious life of his friends are also revealed. Job is not the only character revealed in the old Testament outside of the Jewish family whose faith in God was approved. Melchizedek, King of Salem, was a priest of the Most High God, to whom Abraham paid tithes. Midian in the desert of Arabia had fellowship with Moses and Aaron, Balaam was a prophet of God in the land of Moah, but he died because he sought honor rather than to be content with the message of God. But in each case the word of the Lord came to an end in these individuals and the truth of God was continued only in the family of Abraham whom God had chosen out of all the families of the earth.

In the arguments of the friends of Job may be seen the direction in which the religious life and faith of various families of men had taken although it had a common source, first in Shem, and later in Abraham. Hence, the story of Job has a particular place and message in the Bible as a testimony to the fact that the Word of God and religions of the Jewish and Christian people are revealed and preserved under the special providence of God, while all other religions in their separation from this particular source of revelation and preservation have gone astray from the truth. Developed religions are not the true religion. There may be in all of them some similar characteristic, but the wide divergencies and multitudinous variations from the common features make impossible their recognition as a true faith and as affording the promise and hope of Salvation from God. His is one faith.

Author and the Date

Some scholars have attributed the writing of the book to Moses, particularly the account concerning Job and the closing chapters telling of his restoration. Such suggest the date of the book as late as the time of Moses. Other authorities suggest that the nature of the events recorded would indicate the incidents of the book as occurring about the time of Abraham. Some have thought to locate the time of Job as late as the captivity in Babylon, but this could scarcely be credible since the prophet Ezekiel mentions Job with ancient Noah and modern Daniel as righteous men of God. Ezek. 14. One ancient and one man of Ezekiel's day would suggest the use of a representative of a middle age as a witness for the purpose of the prophet, hence a date in the vicinity of that of Abraham or Moses, for the man Job, who was one of God's righteous men. These evidences of authorship and date must be conjectural.

Contents of the Book

I. Introduction. An account of Job's life and his prosperity and his reverence for the righteousness of God—1:1-5.

II God's estimate of Job's righteousness challenged by Satan—1:6-12.

III. Job tested according to Satan's claims but with his life kept by the providence of God—1:15-22—2:1-13.

1. The loss of cattle and servants.
2. The loss of his flocks.
3. The loss of his camels.
4. The loss of his sons and daughters.
5. The affliction of boils.
6. The failure of his wife's sympathy.
7. His friends bring no comfort.

IV. The discussion of Job's afflictions by Job and his friends.—Job 3-37.

1. What God declared concerning Job.—1, 2.
    - a. Man is righteous before God by faith—1:8; 2:3.
    - b. Prosperity is a providence of God, not a reward of righteousness—1:12; 2:6.
2. Job's conscience did not condemn him; but it could not understand God—3.
3. Eliphaz declared through human philosophy, that righteousness is rewarded by blessings and sin is punished by afflictions,—therefore Job's sin—Job 4, 5.
4. The disapointment of the heart that trusts in God, but does not understand the purpose of God—Job 6, 7.
5. Bildad argues that proper attitudes toward God will result in blessing, and following the example of the righteous will restore divine favor—Job 8.
6. The righteous man may not understand God, but hopes for justification, even through a Redeemer—Job 9, 10.
7. Zophar, in a spirit of agnosticism, declares that God cannot be fully understood, and that conscience only is punished by the sins of men—Job 11.

8. Job declares that all men are equally ignorant of the ways of God, and may know of Him only as seen in nature; He justifies himself in His ways, even beyond this life; but man's experience prevents understanding of Him—Job 12-14.
9. Eliphaz philosophizes that fear of judgment is an evidence of sin and that Job's sin is revealed by his judgment—Job 15.
10. Job's claims that judgments do not destroy the consciousness of faith in God and spiritual integrity, and that judgments and misfortunes may come from sources outside of conscious sin. Therefore the need of a Mediator to maintain integrity before God, for man cannot help and will not help in time of death—Job 16, 17.
11. Bildad accuses Job of being the creator of his own misfortunes, caused by his sin—Job 18.
12. Job states that judgments come from causes known to God; and man cannot presume the wisdom of God to know but may hope to see and know even after death—Job 19.
13. Zophar's final declaration insists on the revelation of the wicked man's sin through the destruction of his life possessions and posterity, at the hand of God—Job 20.
14. Job sees that the wicked flourish as well as the righteous, and their end is not the same—Job 21.
15. The last charge of Eliphaz, that God will not honor Job's claims of righteousness and that Job shall confess his sins to God—Job 22.
16. Job's last reply to Eliphaz, emphasizes his own freedom from transgressions; and God is known to be lenient even with great transgressors —Job 23, 24.
17. Bildad's last argument is that nothing is clean in the eyes of God; therefore Job cannot claim purity—Job 25.
18. Job's reply to Bildad is that no man can know the greatness and power and ways of God—Job 26.
    He maintains that God afflicts, and that the righteous will continue to delight in God, though afflicted. Job 27; that wisdom and understanding of God is not from man, but from the power of God—Job 28. He deplores the loss of blessing and honor and finds no cause, for his life had been righteous and full of deeds of purity and mercy—Job 29-31.
19. Elihu the Buzite—(descendent of Nahor), believed in the wise dealings of God with men, in the wisdom of God revealed by inspiration, and failure of all human wisdom and knowledge. Job 32, in the varied method's of God's dealings with men which drives them to seek a ransom from God—Job 33: that man's claims of righteousness will not justify because it is not as the wisdom of God—Job 34. 35; that God's greatness and wisdom is seen in His power which overawes man—Job 36, 37. But Elihu fails in finding God, and his counsels, too, are dark—See Job 37: 23, 24; 38:12.

V. **What God taught Job.**

1. The Lord revealed Himself and His power in the tempest in the mysteries of creation and in nature. He shows the vanity of human exaltations and boastings, and makes men to see their weakness and folly in the presence of the Almighty—Job 38-41.
2. Job's confession of his ignorance and presumption and his repentance—Job 42:1-6.

VI. **Justification of Job and his friends.** The atonement by blood, required of Job and his friends a justification brought about which showed a reconciliation with God on the grounds of acknowledgment of sin, repentance for sin, and forgiveness by the mercy of God. Job had previously offered sacrifices, but had done so in the spirit of appeasing God through gifts of sacrifices, and not in the spirit of a propitiation for his sins—Job 42:7-9.

VII. **The restoration** of Job to his health and to increased blessings,—**Salvation is the gift of God through faith.**

HER EASTER VISION

(Continued from page 100)

Mrs. Albertson's mind was confused. She closed her eyes to compose herself. What had Sunbeam said? How could she make the child she loved happy? Oh yes, 'trust and patience and loving deeds done in memory of her.'

"Oh what a dream!" exclaimed the American woman rousing herself. "But it shows me what a foolish mother I have been," she added. "God has given me this vision to open my eyes to my unchristian behavior. Henceforth I will trust God. I can be patient and wait, and fill my days with good deeds for my child's sake." She looked up and still the thin and poorly-clad girl was furtively staring at her. With a sudden impulse she went to her and said kindly:—

"Who are you, and what is your name, little girl?"

The child said something in a foreign tongue which she could not understand. Mrs. Albertson smiled. The little girl returned a wistful smile. The mother's heart leaped with joy; perhaps Sunbeam was smiling, too. She took the girl's hand and leading her gently said:

"Come with me and we will find some one who can understand both of us," not remembering that the little girl did not know her language, so overflowing was her heart with kindly and generous impulses toward this forlorn bit of humanity. To a near-by "Orphans Home" which had been pointed out to her she took the poor girl and asked the interpreter there to find out who this child was and why she was so destitute. Patiently and with many discreet questionings the interpreter drew out her sad story. It was a long and tragic recital of cruelty and of long wanderings. Finally a small group had drifted through Syria to Palestine and to the little town of Bethlehem. Her mother had died—there had not been enough food for both—and the child was left alone, fatherless and motherless.

"Can you not take this child into your orphanage?" she asked the Director. No, he could not. He was very sorry, but he would soon be obliged to discharge twenty of the older orphans who should really be kept longer as they were not yet able to be fully self-supporting. Without funds, however, no child could be fed and his resources were less this year than the year before, he explained with a catch in his throat.

"If that is the case," Mrs. Albertson hastened to reply, "I will pay for the support of the twenty and this little girl besides."

She left the astonished and grateful director and went out into the street. It was not a narrow muddy lane in which she was walking, but in the clouds, yea, it seemed to her in the very streets of Paradise, and she fancied she could see Sunbeam, not sad and lonely but joyous and glad, skipping among the flowers and shrubs in company with other happy children.

On the following Sunday the Easter service was held on the Mount of Olives.

"If ye be risen with Christ seek those things which are above," the minister read for the Scripture lesson. "Put on a heart of compassion, kindness...and above all these things put on love.

"Like as Christ was raised from the dead through the Glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death we shall be also in the likeness of his resurrection."

"Like Him—in newness of life"—the words reverberated in Mrs. Albertson's mind as she returned from the service. "I will walk in 'newness of life,' for my child's sake and for Christ's sake." And great peace filled her heart.

* * * *

It was a changed woman who sailed homeward from Palestine. To the surprise and relief of her travelling companions her sad hard look had gone. Instead of seeking sympathy she was now desirous of being helpful to others.

A month later Mrs. Albertson's friends went to the pier to meet the returning steamer. What was their joy to see coming down the gangplank not a drooping, sad-faced woman, but one buoyant and cheerful with springing step and smiling face.

"No need to ask if you have had a wonderful trip!" remarked Dr. Heath.

"It has been wonderful, and do you know, I've adopted twenty-one children out in the Near East," she exclaimed. "I loved them so I really could not have come home and left them except that I am planning to have as many American children share my farm with me when I find that number who need its sunshine and its gardens."—Near East Relief.

The Easter salutation of the early Christians when they met was, "Christ is risen," to which the response was, "Christ is risen indeed, and hath appeared unto Simon." Thus they kept the glorious truth fresh in their memories. "Christ is risen, and we shall arise," is the meaning of Easter day.—Selected.

EDUCATIONAL

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter V

Man. Whence? Whither?

By Chester K. Lehman

IV. The Origin of Human Personality.

In the opening paragraphs of this chapter I drew attention to the supreme worth and superior dignity of man. Allusion was also made to four distinguishing characteristics of human personality. I come now to ask evolutionists for a scientific account of their origin. How did personal existence evolve from brute existence? How did self consciousness, self determination, conscience, and capacity for religion develop? I must say that I have looked in vain for an answer to these questions from evolutionary scientists. In chapters on the origin of man much is said (guessed) as to the mental capacity and the life of Pithecanthropus, Heidelberg man, Neanderthal man, Piltdown man, Cro-Magnon man, and others. But in answer to the more important problem of the origin of personality there is almost absolute silence. I marvel at this vacuum in their discussion. Can it be that men of science are unable to perceive that the human and the brute constitute two totally diverse orders of existence—a fact which should cause one to look with suspicion upon the evidence presented for man's physical evolution even before examining their validity? The absence of a solution of this most vital problem is the basis of another serious indictment against the theory of evolution.

If man had a genetic relationship with the lower animals there would be a capacity for communication between the two. Real communication can never be established with the brute realm, not even with our supposed nearest relatives, the apes. If an American is brought into association with a Hottentot of Africa, a medium of communication will be established. In some mode the American will learn to speak with the Hottentot, and in some way the latter will learn to answer. On the other hand, between man and the most intelligent brute no communication whatever will be possible. Man can talk to his pet dog but the dog cannot answer. You can never get from a dog an answer to the question: "How do you feel today?" This simple point has a profound significance. It most decisively indicates that there is no genetic relationship between man and the brute. They constitute two different orders of existence.

Is a dog **aware** that he is a dog? Did a dog ever **decide** that one piece of meat was better than another? Does a dog ever feel conscience stricken? Does he ever confess sin? Is he ever found praying or worshipping? Do not exclaim, "Foolish questions!" I contend that this is a genuinely scientific approach to the problem of the genetic relationship of man and brute. For if these questions must all be answered in the negative, as all will agree, it is simply to affirm that two different orders of existence are being dealt with, and consequently no genetic relationship exists between them. But how did man's ethical and religious nature originate? Could it have sprung from the brute? This inquiry demands special study.

V. The Origin and History of Ethics and Religion.

Prof. E. W. Hopkins in his work, "The History of Religions," upholds the typical evolutionary view of this subject. Let us examine his fundamental position as stated in the Preface to his work. After allegorizing religion according to the Polynesian notion of it as being the sacred tree, he lays down the central propositions held forth.

"In the course of this volume we shall study the roots and the higher growth of this tree, which through its age-long development, as any tree changes its earth-drawn sustenance into something more ethereal, has transmuted terror into reverent awe, hunger into hope, lust into love. We shall trace the slow progress of such roots of religion as bear today the names taboo, fetishism, totenism; see how taboo invested with spiritual power the moral command, insured the home, and made for civilization; how fetishism confirmed the thought that man depends on a spiritual something, gave forth in a power that helped, and made that power the judge of right and wrong; how totenism linked man in communion with the divine and in conjunction with seasonal nature worship founded ritual in the recurrent form necessary to religious stability. We shall see in short that the higher not only is above the lower but that it has ascended out of the lower. Savagery did not give place to civilization but developed into it, was already civilization in the germ."

In this statement there are at least two assumptions and a third is clearly implied. In the first place it is implied that the genus homo at some remote time was devoid of ethics and religion and that through the evolutionary advance of the race the capacity for these has developed and is now common to the race. The crucial point in this inquiry concerns the question whether the capacity for ethics and religion is a necessary element to man, or whether it is an external appendage or recent accretion. The logic of evolutionary thinking leads to the latter. And, in fact, most evolutionists hold to it. Abundant evidence is available to prove that the ethical and religious nature of mankind is fundamental to man. Without these the being in question does not belong to the genus homo. Anticipating this point of my discussion I sent out several questionnaires to Christian missionaries in several of the great mission fields of the world for first hand information on this vital matter. In answer to the question, "Are there any heathen totally devoid of a moral and religious nature," the following were given:

Rev. William Moyser for more than thirty years a missionary to India answers, "Emphatically, No." Rev. Charles E. Hurlburt, General Director of the Africa Inland Mission, writes: "I do not know of any tribe that has not some sense of sin, with some penalties and discipline for sin that effects their fellows. And in all there is something of a fear of the spirits of their fathers." From the Belgian Congo comes the statement of Rev. Thomas Moody, "I have travelled from the mouth of the Congo to the Equator and literally tramped thousands of miles.... I have not found anywhere any people amongst the various tribes that did not exhibit and manifest a moral and religious nature." "I have never found or known, of any tribes devoid of moral or religious nature," says Dr. Hyman L. Weber of Cameroun, West Africa. "In 1904 two of us passed through perhaps a dozen tribes that had never heard of God or Christ, and we asked them: 'Are stealing, adultery, bearing false witness, killing, jealousy, etc., right or wrong?' And invariably and without exception their answer was: 'No. They are wrong.' We asked these questions not once but hundreds of times and always received the same answer." The testimony of Rev. H. E. Bower of the African Inland Mission is: "All the natives we know have a moral nature, a sense of the oughtness of things—woefully distorted as it is. We know of no heathen devoid of a religious nature. Primitive man's animism is a definite form of worship." It is a matter of common knowledge that mankind has a moral and religious nature. What is the conclusion that can be drawn from these facts? Is it not that man's morality and religion are essential constituents of his being? Lacking these he would be no man.

In the second place it is assumed that historically, man's ethics and religion passed through the stages of animism, polytheism to monotheism. Soper in his "The Religions of Mankind" maintains: "All the more fully developed religions of the world have emerged out of these more primitive forms. They have all passed through the animistic stage and cannot be understood without a knowledge of this very period of their development." The stock argument in proof of this assumption is based on a study of modern savage life, it being held that all advanced life has ascended from this savage state. Inasmuch as all evolutionist students of sociology, anthropology, and the history of religion take this position special attention needs to be given to this point.

There are at least two ways of approach to this problem: 1. The historical and 2. by a study of savage life. As we press backward through the centuries of history, do we find savagery among the primitive races? Did the great nations develop from savagery? Is primitive religion animistic? Let us examine a few facts.

As to primitive civilization, Dr. James Orr[17] holds that "many erroneous inferences may be drawn from stone implements and the like as to the intellectual and moral calibre of the people using them." He continues: "The greatest civilizations of antiquity do not show traces of an earlier period of barbarism. These civilizations certainly did not spring into existence ready-formed, but there is nothing to indicate any such slow rise from an antecedent state of savagery as the modern hypothesis supposes. This is peculiarly the case with the oldest civilization—that of Egypt. 'In Egypt,' says Canon Rawlinson, 'it is notorious that there is no indication of an early period of savagery or barbarism. All authorities agree that, however far we go back, we find in Egypt no rude or uncivilized time out of which civilization is developed.' Origin of Nations, p. 13. The same writer says of Babylon: "In Babylon there is more indication of early rudeness. But, on the other hand, there are not wanting signs of an advanced state of certain arts, even in the earliest times, which denote a high degree of civilization, and contrast most curiously with the indications of rudeness here spoken of.' (ibid. p. 14). This progress of discovery in ancient Babylonia has carried back civilization, and a high development of the arts (as of writing), to a quite unthought-of antiquity (e. g. at Nipur)." On these statements no comments are necessary.

History furnishes much valuable data proving that primitive religion was not animistic. I am again indebted to Dr. Orr for information on this point. He says:[18] "The theory of a gradual ascent in religion from a primitive Fetishism through Polytheism to Monotheism, made familiar by Auguste Comte, and repeated with unquestioning faith by writers like Mr. Clodd and Mr. S. Laing, receives scant countenance from the best recent authorities. Certainly, no case has been found in which it is possible to trace historically such an evolution." Orr quotes from M. Renouf in his Hibbert Lectures p. 127: "If from prehistoric we pass to historic times, we at once meet on Egyptian ground with an entire system of notions wonderfully (indeed almost incredibly) similar to those entertained by our Indo-European ancestors. There is, however, no confirmation of Mr. Herbert Spencer's theory, that the rudimentary form of all religion is the propitiation of dead ancestors. If the Egyptians passed through such a rudimentary form of religion, they have already got beyond it in the age of the Pyramids, for their most ancient propitiation of ancestors is made through prayer to Anubis, Osiris, or some other gods." Orr[20] holds that man's earliest ideas "were in some respects his highest—that the consciousness of the one God was with him in the dawn of his history, and has never been wholly extinguished since."

"Ebraid, after an exhaustive examination of ancient religions, thus sums up: 'We have nowhere been able to discover the least trace of any forward and upward movement from Fetishism to Polytheism, and from that again to a gradually advancing knowlege of the one God; but on the contrary, we have found among all people of the heathen world a most decided tendency to sink from an earlier and relatively purer knowledge of God.—Chris. Apol. iii. p. 317 (Eng. trans.)"

[17] "The Christian View of God and the World" p. 441.
[18] Ibid., p. 409.
[19] Ibid., p. 411.
[20] Ibid., p. 442.

(To be continued)

THE DECALOGUE OF HEALTH or THE TEN COMMANDMENTS TO BETTER HEALTH

By J. E. Miller, N. D., D. O.

This article of Health is written simply, but it carries a great weight of meaning for those in search of health, or those who want to keep good health, so that they do not need to go in search of that "blessed boon." If you care to ask any question of a general nature, Dr. Miller will be glad to answer your question freely, privately or in this magazine.—Editor.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. 2:7.

Ever since the creation of man it has been necessary for him to breathe air in order to live. A man may go for years and enjoy a moderate degree of health without exercise; he may go for months and not get a bit of sunshine; he may live for weeks without food, or for days without water, but he cannot live for more than a few minutes without air. Thus we see the importance of air in keeping our bodies healthy and alive. It is for this reason that we desire to speak of air and its importance to health as the first commandment to better health.

Fish could not live in polluted water because water is the medium in which they live. It is just as impossible for man to live in polluted air and be healthy as it is for fish to live in polluted water and not die. I believe it to be a fact that many people smother to death because they do not get enough air. Of course I do not mean, that smothering is known as the immediate cause of their demise, but it is the underlying cause, and is responsible for an early death.

In the warm climates of the Orient, where man had his beginning it was unnecessary for him to live in houses. God gave man certain duties and expected that he do them. This required his being in the great outdoors all of the time and as a consequence it would be unnecessary for them to know much about breathing fresh air. He would instinctively or unconsciously do so. He was not shut up in stuffy houses as we are to-day. That is one reason why people seem to be in a better state of health where they can live in the open. The air is fresh and pure. The air in a room soon becomes contaminated if it is not renewed and is soon stale. Therefore it becomes unfit for human use and is actually poisonous.

The organs of breathing are: nose, pharynx, larynx, trachea, bronchi and lungs. Of course if we were trying to teach students in the anatomy of these parts we would be more detailed, but for the purpose of our discussion I believe we can be more brief and to the point. The diaphragm, a large muscle beneath the lungs is also known as an organ of respiration. This muscle assists the lungs to contract and expand. But just what do we need to breathe for?

The blood carries food to all the tiny cells in the body and as it carries food to them it carries waste away from them. The blood acts as the groceryman who carries food to your door, and as the garbage man who takes waste away from the door. There is constant waste being manufactured in the body by the process we know as metabolism. This merely means that a process of building up and tearing down is constantly going on. This process is greater when we exert ourselves more, or less when we are not so active. Most people know that they become more hungry when they work hard than when they loaf. Working or moving the muscles of the body, demands that more food be carried to the parts of the body being used and more waste be carried away. But this waste would soon accumulate to such an extent that it would destroy our bodies if it could not be eliminated. For this purpose God so created man that this blood must flow through the lungs where it comes in contact with air and this pure air is then taken on a journey through the body to be used as food, in part, for the cells of the body. That is what happens when we inhale or draw air into the lungs. When we exhale, or force air out of the lungs the poison that has accumulated in the lungs by having the air come in contact with it, is forced out with the breath. This is known as carbon-dioxide, or carbonic acid gas. It is a poison and is made up of the poisons that accumulate in the body. A good test, to show you how poisonous this expelled or used air is, is to take an open lamp and hold your hands around the bottom in such a manner as to keep all fresh air out, and then gently blow your breath into the bottom of the burner. If no fresh air can get into the bottom of the burner the light will go out, because it must have air or oxygen in order to keep burning just as the human life must have oxygen or go out. (I refer of course to a kerosene lamp with a chimney for making this test.) I use it in lectures and it will show any one how poisonous the air we breathe out really is.

We may say then, we breathe to replenish the blood with oxygen to be carried to the cells within the body. They must have this oxygen if they are to do their work efficiently. They must also be relieved of their waste and this is another function of breathing.

You can readily see by now that it is necessary to breath fresh air to enjoy the greatest degree of health. Foul air in a room makes a person feel drowsy because the good portion has been taken out of it and the poison remains. That is one reason why we should keep our homes well ventilated. People who work and live in the great outdoors are as a rule healthier than those of us who are always indoors. Fresh air is always around us in the open, while it may not be indoors. So many people are afraid of fresh air that they keep away from it as much as possible. This is a mistake and this class of persons usually complain more than the more venturesome souls who are not afraid of fresh air.

If you stop using your muscles, they may shrink and become diseased; the same is true of your lungs. Singers and speakers who use their lungs much have stronger lungs than the ordinary worker. They may not get as much other exercise, but they exercise their lungs. I know of a certain woman who started singing to strengthen her lungs and as a result is strong and healthy to-day and at one time she was threatened with tuberculosis. I know a man who had weak lungs and he also started singing. He became more healthy than ever, but later he stopped this and has developed the dreaded white plague.

Many people who are not afraid of the outdoors in day time become frightened when the night air is mentioned. Have you ever stopped to think that night air is the only air there can be at night? It would certainly be a bad practice to try to keep day air in your home all through the night. There is no other than night air, at night. To say that night air is harmful is about as reasonable as to say that you get a cold by eating soup out of a damp bowl. More night air as well as day air would be better for us.

God in His wise way has given us wind, which is air in motion, to keep the bad air moving and the good air coming to us. If there were no air stirring or winds blowing, the cities would be more stuffy than they are this way, with all their smoke and gas emitted into the air. Breezes blow this smoke away and bring new air for the people to breathe. You may have noticed that you feel most uncomfortable on a real warm day when there is little air stirring. It has been determined that not all the oxygen has been taken out of the air by just breathing it if it is not in motion. When it is put in motion by a fan or something of the kind it will sustain life much longer than otherwise. A test was conducted with a condemned criminal in a chamber one time. The prisoner was placed inside the sealed chamber and as he breathed the air he became more and more drowsy. Fans had been placed inside the chamber that could be controlled from the outside. When the man became quite drowsy a fan was started and immediately he revived and the fan was again shut off. He soon was as drowsy as ever but the fan soon revived him again. This seems to prove that air in motion is better than air not in motion. If you should ever be shut up in a place where you could get no fresh air this may be of value to you. Of course stagnant air in motion is not as good as fresh air, but if none other can be had, even stagnant air might keep us alive.

Most people do not breathe fresh air. Just the upper part of the lungs are used by most of us, as a rule. This may lead to serious harm. We should try to feel the air going way down deep into the lungs when we inhale and should accustom ourselves to it so that it becomes a habit, after which it is no longer necessary to think about it. There would be very few diseases of the lungs if this were always done. We seldom appreciate the blessing we enjoy in good lungs, until we see some one else fighting for breath, or have to do so ourselves.

A scientist tells us that we should not breathe as we do anyway. I have heard him lecture on the subject and he says that what we would eat would not harm us if we breathed properly. That is we could eat things that would otherwise harm us if we breathed properly. In walking he suggests that we inhale by jerks, that is with each step we should inhale a bit and hold the breath for a next step and then inhale another part of a breath until three such had been taken. Then the next step should be used to exhale. Rest for three steps and repeat. In this way the air is appreciated more because it is sniffed much as we sniff at the scent of a flower. I have known of cases of lung trouble that have yielded to this form of breathing known as Vitalic Breathing. Sniffing the air in short sniffs and keeping time with the step is an excellent way of expanding the lungs. This kind of breathing need not be used all the time but it can be used well when walking and can do no harm. If you have weak lungs it would be well to use this mode of breathing and if you wish to retain strong ones it would also be well. "Sniff the air as you would a flower and you will enjoy a greater degree of health," say many who have tried it.

But whether you are asleep or awake, working or resting, out or indoors, sick or well, old or young, you should take more advantage of God's great blessing, **fresh air.**

Salisbury, Penna.

CIVIL WAR REMINISCENCES

By P. S. Hartman

The Christian Monitor is glad to print the celebrated address of P. S. Hartman, favorably known among his many friends, as "Uncle Pete." This message has been given yearly at the Special Bible Term of the Eastern Mennonite School. Each year he has a packed house, and an interested audience. You will know why after reading the message. THANK YOU "UNCLE PETE."—Editor.

I stand before you this evening to give you some unwritten history about the Mennonite Church in Virginia and West Virginia, mainly some of the Civil War experiences that the Church went through and some that I experienced personally.

Away back in the '50's, I can remember well yet, there were political disturbances in the country. From '54 on it grew worse and worse, but the Mennonite Church stood foursquare against war and against slavery. I think that all wars would cease if it were not for three sins: pride, love of money, and ambition for power. If these sins were wiped away, there would be no more wars. These were the primary causes of the Civil

War. The immediate cause of the War was slavery. The Mennonite Church away back, almost one hundred years ago, at least, was opposed to slavery and would not allow any of the members to hold slaves, neither would it allow them to hire any unless the slaves themselves would get the money. We were allowed to work back and forth for just trade work. The farm on which this building, (the E. M. S.) stands and 640 acres around it here belonged to a slave holder, and I worked a good many days here on this farm, threshing, butchering, and the like. The Mennonites could exchange work with slave work, but did not hire or own slaves. Slavery was a great evil, and I believe I shall take time to give you a couple instances.

We had a farm across this hill of 200 acres and just off each corner of our farm lived slave holders. One of these, a Mr. Harrison, was a road master, and he took his slaves out on the road. One time he sent one of his slave boys off with a sledge. On the way another slave stopped him to talk, and he did not stay more than a few minutes. Mr. Harrison came up and hit him with all his might aside the head, and knocked him over against the fence.

On the other corner farm I saw a slave mistreated. A very big slave was hired to this man who was ploughing. I happened to be close by, when for some reason, unknown to me, he got mad at this slave, ran to a horse and unbuckled a leather line, folded it up, walked up to this slave and thrashed him like a horse. I didn't hear him even grunt; he just took it all and did not say a word.

On another farm that adjoined ours the mistress of the house fell out with her hired slave woman, struck her on the head with a cake paddle edgewise and knocked her down on the floor. The wound bled so profusely that the lady of the house became frightened and called in the man, and when he saw the slave woman lying on the floor, he said, "My God, Lizzie, she'll die and we will have to pay for her."

On the farm where Mr. Wampler lives now, was another slave holder family. They never bought or sold slaves. They kept them from one generation to another. They treated their slaves well. They would teach them religion and take them to church. When the war was over and they told them they were free, they said: "We'se not agoin', we'se goin' to stay where we is."

Just about the time the war began the Mennonite Church decided that if any one of the members would voluntarily go to war they would voluntarily go out of the Church, without a church trial or anything of the kind. It was a dangerous thing to have a church trial. The Church was very loyal and stuck together well. Only two brothers, Shenk by name, voluntarily went into the war. I knew them both. One of them was wounded and taken prisoner and died in prison. The other one came home but never came back into the Church.

In 1859 the political world had gotten into fever heat and in October of that year John Brown made a very ugly raid at Harpers Ferry. The people were more excited over that than when the war really began. John Brown was a fanatic and it looked as though he did not care for anything but his own notions. His idea was to commence at Harpers Ferry, start up the Valley, kill the white people and have the black people, as he called them, swarm right into his army. As you know, they did not get very far. After a desperate fight at Harpers Ferry John Brown was wounded, and two or three of his sons were killed. He with two other men were soon captured and after a short trial in the civil courts they were hanged.

A week or ten days before the execution all the volunteer troops from Virginia and some from Maryland were called to Charles Town to forestall any attempt to rescue him.

The election of 1860 was a very excitable time. John Brown's raids, one in Kansas and one in Harpers Ferry, so disturbed the political parties in the United States that they could not agree on their candidates for President. But everybody said if Lincoln was elected there would be war. At that time we had only one paper a week published in Harrisonburg, and my father sent me in for the paper in the evening. One evening I brought the paper home and the first thing we read was "Lincoln is elected." That made us all weak. We all trembled. In '61 then when he took his seat, Virginia held an election to decide whether Virginia should secede or not. They had this election about January or February and Virginia was very strong to stay with the Union. But when Lincoln soon called for 75,000 men to whip the Southern States back into the Union and looked for Virginia to furnish her quota, Virginia rose up in rebellion and called another election. They were fired up awful and threatened that they would kill all Southern men who would vote for the Union. My father was a Union man and most of the Mennonite people were for the Union. My father was sick in bed when the election was held so he wasn't bothered. The State voted for secession and that meant war. Long before the war commenced they set to drilling. Everybody between the ages of 18 and 45 had to drill. Drilling stations were all over the country; right at New Erection there was one. The Mennonites would not drill; they would pay their fines which were not very heavy. But when the draft came off, on a Sunday at Weaver's Church while there was preaching a captain came and there notified every man between the ages of 18 and 45 to report for war. I never want to see another day like that—a whole congregation in tears.

Before the War commenced there was a great deal of war talk, and I remember of hearing an old man say to my father, "There is a tremendous storm brewing in the South and when that storm breaks with all its fury, it will shake the South to its very center." That storm did come and I saw it come. It drenched the South all over with blood and tears. Our brethren were ordered out to war. Most of them reported at Harrisonburg but there was one brother who would not go. So they sent for him, took him out of his house, carried him out on to a wagon and hauled him down below Winchester. That was Brother Michael Shank. They forced some of our brethren into war.

The 4th of July, 1861, was one of the most remarkable days I ever witnessed. The armies were in the field on both sides, but those at the head of the Government concluded that they would make another effort to prevent the war. So on the 4th of July they appointed a time for a delegation, from the South and one from the North to get together to see if they could not come to an agreement. When that day came we saw something we never saw before. The sky was overcast but was not cloudy. It was so dark the sun scarcely shone through. There was, however, a straight line from east to west north of which it was clear as crystal. The southern sky was gloomy. At that time there was a comet north from us, the largest I ever saw, and we noticed all day long the peculiar atmosphere and dim shining of the sun and how the sky was overcast but did not seem to be cloudy. We were thinning corn and we seeded until about dusk. As my father, three sisters and myself, in the evening were coming out of the corn field, we looked up to see the comet. That comet was just on the hazy side of the line. We could barely see the comet but while we were looking up a fiery ball started as though from the tail of the comet and looked as big as a bushel basket. When it appeared to be halfway to the earth it exploded and re-exploded and re-exploded. Little pieces would explode and re-explode. It was one of the most awful sights I ever witnessed at the time of the war. When that roaring stopped I could hear my heart beat. When my father turned around he said, "That means war." We did not need to wait to hear from Washington.

On July 21st was the first great battle. About the next day we heard that one of our neighbor boys was killed in that first battle. I knew him from a child up. Captain Rawlinson one of our neighbors, was wounded and half dead on the battlefield. The Northern men took him prisoner and his folks did not know but that he was dead. So they appointed a day to preach his funeral sermon, but that Sunday morning he came home very unexpectedly and told them they did not need to preach it. The war went on and forced some of our men into battle, Mark Shenk, Christ Good and Michael Showalter. Christ Good told me over and over he was forced into battle but he would not shoot anybody. At the first battle the captain came up and asked if he shot. He said, "No, I did not shoot." Sometime after he got into another battle. After it was over, the captain came to him and asked him whether he shot. He said, "No, I didn't see anything to shoot at." "Why, didn't you see all those Yankees over there?" "No, they're people, we don't shoot people.

While in the army at Fort Colliers near Winchester, Va., Michael Shank composed the following poem:

TO MY FAMILY

Dear wife and children, one and all;
To you I speak, both great and small:
Though in your midst I can't appear
My heart and mind are ever near.

For you I often weep and sigh,
For you my prayers ascend on high,
And often I fondly call to mind
Those dear, dear ones I left behind.

I know you have many cares
In tending to your own affairs,
And oft you know not what to do
Because so much devolves on you.

For oft before your work is done
Your children all come one by one,
A thousand things they wish to know
And follow on where'er you go.

And if by chance, from toil and grief
You seat yourself to find relief,
Then comes a little pit-a-pat
Oh! mother, this, Oh! mother that.

And thus your sorrow, grief and trouble
Goes on, and ever seems to double;
Almost you sink beneath despair
Because I can't your troubles share.

And while your troubles are not few
I often have some troubles too,
For often at midnight, I roam,
When you are all asleep at home.

And when at night I'm called upon
To leave my bed, I'm sad and lone.
'Tis then my mind does fondly dwell
On those I bade the sad farewell.

And when I'm called upon to go
Where cannons roar and bullets flew
Oh! then my mnid runs back to you
And seems to say, "What will you do?"

Oh! may the rulers of our land
Obey Jehovah's great command,
And love their foes as well as friends
Then wars will cease and strife will end.

And men then seek the Lord to know
Who peace and pardon will bestow.
Then I'll return and with you dwell
And no more bid thee sad farewell.

In the fall they concluded they would let these drafted men, mostly Mennonite men, come home and put out the seeding, then they were to go back to war. But there were more than one who did not go back. Then came a period of hiding. Pretty nearly all of our brethren subject to draft went into hiding. Through this winter our brethren were hunted down with guns like wild animals, but they did not succeed in getting any of them. My cousin, Simon Burkholder, had a place fixed under the barn into which he could get and shut himself up so that they could not find him. He was in hiding for eighteen months. One evening as he came in about dark, he discovered there were some men around the barn after him, and it seems one of the scouts saw him about the time he saw the scout. He ran and just as he jumped over the fence, they shot at him and he dropped his hat. The scout got his hat but the next day when cousin Simon Burkholder went to go into the barn he found the scout had dropped a fine silk handkerchief, so he got the handkerchief in place of the hat. That handkerchief I carried in my pocket all through the War.

John Heatwole was a potter and they called him "Potter John." There were so many Johns. He was hiding away back in the mountains and the scouts worked a long time to try to get him. Finally, they found out where he was but his folks at home learned that the scouts had found out his hiding place. They sent word out by a nearer cut than the scouts could take and told Brother Heatwole to get out for the scouts would be after him. It was in winter time and there was snow on the ground, and he concluded he would better cross into West Virginia. So he went out of his hiding place and walked backwards up the mountain a long way to throw the scouts off the tracks. Then he went on to West Virginia. He had a Mennonite Confession of Faith and introduced it to the people he got acquainted with. Quite a number of people took to what he taught. After the war was over and he came home, he insisted that a mission be started and that is how the mission work was started in West Virginia.

Brother Abram Good had in the meantime learned that if we could get across the Ohio River or across the Potomac they could not take us on either side. So Abram Good got to piloting some of our folks to Ohio. The authorities found out that he was taking some men out that way and they gave the scouts orders to go out and shoot him on sight. When Brother Good came back from a trip he never let himself be known. One time when he came back, he went out to see where his son was ploughing. But when he tapped the slow horse with a stick it jumped forward suddenly, and broke a trace, and the single-tree flew back and broke his leg. A physician had to be called and through him it was found out that he was at home. Brother Good was one of the most peculiar men I ever saw. Great things did not excite him but he would get excited about little things. They called him out of bed one night and told him what they had come for. "Well, you'll give me time to write my will? I will have to call one of my neighbors to write it out." He got to talking to the captain, who was very friendly to him, and they found out they had known each other when they were children. By the time he got somebody to write the will, the captain told him he would not need him.

In the early spring of '62 seventy-two men started in one company to go across the line through West Virginia. I don't know who their pilot was. When they got out to Petersburg, W. Va., they met four or five men that had been parolled. They had been captured by the Northern army and were under oath not to do anything against the United States until they would be properly exchanged. These five men stopped them in the road and told them to give up their arms. Joe Heatwole said, "O, Brethren, pray mightily to God; He will deliver us!" Then the men said. "Give up your arms!" They pulled out their Testaments and Bibles but they did not take them. That was the right kind of arms for non-resistant people to carry. Carry the right kind of weapons and you are all right. That was an awful calamity; two of them slipped away and went home and told them that the others were all prisoners. We will leave them now for the present.

After the war was over the people out in West Virginia were just about equally divided in sentiment. They were fighting men there. These five men that captured our seventy-two men had no right to do what they did. The other side rose up when the war was over and reported them to the government of the United States that they had violated their oath and that they were subject to be punished. They got up writings, came in here to the Valley to have our brethren sign up. We are going to have revenge, just you sign up here, we will get them all right. Not one signed the paper. They were non-resistant to the core. They were non-resistant in times of peace as well as in times of war. These officers had to go back and drop their suit. That was the end of that.

Now we will go back to the prisoners at Richmond. They were in a horrible prison for six long weeks. We are going to prove to you that they thought of their duty and of God and their folks at home. We believe that they were a sincere set of men; they were not all Mennonites, some few were Brethren and some did not belong to the church. Brother Manasses Heatwole did not belong to church and all those who did not belong to church could not get out without entering the army. Here is what they wrote in prison many years ago:

WE'LL ALL GO HOME

Prisoners we are closely confined,
But this not one of us should mind,
For Christ hath told us, in His Word,
That we should ever obey our Lord.

Chorus
We'll sure go home as soon as freed,
A holy life with God to lead;
Go home, go home, and that indeed,
As soon as God the way will speed.

We know it is God's holy will,
Our fellow men we should not kill.
But we should lead a Christlike life,
And not spend all our days in strife.

The Lord hath said we all can see,
Persecution we should flee,
And this we surely had in view,
A safer place we did pursue.

But we were captured on our way,
And here as prisoners now we stay,
Absent from home and from our friends,
With no one near who pity lends.

Dear Brethren all, both far and near;
Be with us all engaged in prayer,
That we from prison may be free,
And serve our God where'er we be.

Although the world may at us look,
As though we too much undertook,
To leave our dearest friends behind,
And seek a safer place to find.

But this we did for conscience sake,
We did not wish God's laws to break.
For those, who will the Savior grieve,
Damnation surely will receive.

But there is One who reigns on high,
That always will to us be nigh,
And if we put our trust in Him,
He will from prison us redeem.

Then let us all the Lord obey,
That from the truth we never stray,
So that we may all stand the test,
And when we die go home to rest.

(The above poem may be sung to the tune of "Sweet Hour of Prayer.")

They were in prison six weeks but there was no law in the Confederate Government to exempt any one from war. They got this question up in the Confederate Congress as to what should be done with these people. It didn't do any good to keep them in that dungeon. By some means or other they got a Mennonite Confession of Faith in that Congress and had the article on non-resistance read. Our Congressman was John Hopkins. When it was read a Congressman from South Carolina got up and asked "Is there any one in these halls that knows anybody like that? Do they live it out?" "Yes," said our Congressman, "they are my next door neighbors and they live it to the letter." The South Carolina Congressman said, "Any people who live that ought not be asked to fight." Five men taking seventy-two was evidence enough that there was no fight in them. The law was passed without much trouble that all Mennonites, Dunkards and Quakers who would pay their fines would be free for $500.00. Then there was another trouble. A good many of them had not the money. So it came home to the Church what was to be done. The Church decided that they would make up the money. My father solicited funds, and he said he never had money flow in like it did at that time. Everybody had money for that purpose. Soon the money was made up. When they got the money they paid the fines for all those who belonged to the Church. Only those who belonged to Church when the war began could pay their fines. Our brethren came home and with great rejoicing.

How we had to shift during the war! The scarcity of manufactured articles was a great inconvenience to everybody. A great many things we could not get at all, such as coffee and sugar. As far as wearing apparel was concerned, we could make out tolerably well. Everything that I wore was home-made. The want of salt was the worst thing that we had to do with. I remember one time some salt came to Harrisonburg, and word was sent out through the country that they would apportion salt to the families just as they did to the soldiers. My father sent me to Harrisonburg to get our portion and they asked me how many there were in our family. I told them but that did not do. I had to sign an affidavit that there were no more and no less than what I said. They gave me our portion of salt. But it was scarcely enough. The stock did not get any salt at all. Other materials were scarce. The bells from the churches in Harrisonburg were all taken down to make cannon. But when they had the cannon they lacked the powder. They had men appointed all over the country to go out and hunt houses that did not have cellars. They would take the ground out underneath, put it into a hopper, boil it down and get saltpeter to make powder. That job was an advantage to some people because it kept them out of the war.

In the spring of 1862, General Banks, a Northern general, came to Harrisonburg with a large army and camped at Harrisonburg for two weeks. They must have been about the most orderly army in the war. They did not molest any one. They would come out to our house, sit down and talk, and get us to sing. We got our families together to sing for them. One time my father sent me up to Landis' mill. While I was going through town, some of them jumped on to my wagon and said they wanted to ride along to go fishing.

In the early spring of '63, General Hunter made a raid through here. He did not have any opposition. There were no Southern armies in the Valley at that time. Before he arrived a soldier came to our house and said that I would have to hitch up a team and take a load of shoes for the soldiers to Staunton. I was only a boy, and my father could not go, so the soldier said he would have to take the team. When the team was ready I said I believed I would go along and take care of the team. It was on a Saturday afternoon. When I got up to Mt. Crawford it became dark and I was alone. I felt rather lonesome that night. The next Sunday morning I drove to Staunton. When I got up there, there were two or three other neighbors' teams just unloaded. The Quartermaster told us where to drive to feed our horses and then told us to come back. Brother John Good was one of the drivers of the other teams and he came to me and asked me if I was going back there to report. I said, "Just you wait, and I'll show you what I'm going to do." So I hitched up and drove a good ways around and got on to the Valley Pike and I came down the Valley Pike ten miles in a sweeping trot. Night came on and we had to stop. The next morning, Monday, I hitched up and came down the Pike. When we got to the Pike Church the road was just full from fence to fence of cattle, horses, wagons, soldiers, etc. I just turned off the Pike and came home around by Dayton.

General Jackson was ordered across from Eastern Virginia to intercept Hunter at Lexington. They had a dreadful battle there. Those men acted the worst of any men I ever heard of in my life. They were utterly defeated, and struck for the mountains.

In June of the same year General Freemont came here with 45,000 men. About twelve of the men came and went into our smokehouse, each hung a piece of bacon on his bayonet and marched across our meadow. I never saw a more jubilant group of fellows than they were. A good many came out to our house. They were in high spirits. "We have got Jackson now. We have him in the jug and all we have to do is to put the stopper in." They had a battle just above Harrisonburg on Saturday night. It was in the evening at sundown, I saw the Northern army traveling up over the hill. After they got up the hill it was not long until "pop, pop, pop," and they kept that up for about a half hour. I could hear the wounded men scream. I heard cannon roar over on the side towards Harrisonburg. The Northern army was defeated at that time. As they were driven back and Colonel Ashby followed them over a hill, he was shot and killed. On Sunday morning some of the Northern men came to our home for something to eat. They said: "We killed Colonel Ashby last night."

Sunday morning they opened a battle at Cross Keys. We did not go to church that day. I don't know whether there was any church or not, but over and over again we came up on the hill. We could not hear but could see the smoke flying from the cannon. Jackson kept Fremont's army at bay all day long. In the meantime when this battle was going on Shields with 15,000 men came up Page Valley on the other bridge. He came up the river and was going to head off Jackson and Fremont behind him and Shields in front of him. They had some very heavy rains at that time. Jackson put on a Northern officer's uniform and swam his horse across the river and went down to where Shields had planted his cannon right in front of the bridge. With great authority he asked, "Whoever ordered cannon put in this low ground? For goodness sake, take them out and put them on the hill!" They pulled them up and he rode back across the bridge and stopped Fremont. Jackson and Shields had a dreadful battle but Jackson finally drove Shields back. This battle was at Port Republic. When the battle was at New Market, it was a hard battle there. Two of my friends who were in that battle told me about it. One of them was a schoolmate of mine, and I did not know until about two weeks ago that he was in the battle. It was on Sunday, raining all day, and they fought all day. This schoolmate of mine said that the Southern army drove the Northern army back in the afternoon about two o'clock so that the Southern army was on the ground where the Northern army stood on the first part of the day. In the evening it was still raining, and the Southern army raised white flags, signifying that the Northern people could come over and get their wounded men and take care of them. But the Northern army did not stop fighting. They thought their enemies were getting weak. They did not come after their wounded men and there they lay all night in the rain. The Southern people took their wounded into buildings and barns as far as they could. One of my friends who saw it, said he went into one barn and there were three rows of men side by side on the barn floor. Doctors were there taking off arms and limbs and they had quite a stack of them. On Monday morning it was clear. A soldier came to our place and said I was to hitch up a team and take a load of straw to Harrisonburg to put some wounded men on. I could not do it by myself. When father came we loaded a load of straw and I took it to Harrisonburg. They told me where to unload it. I unloaded it back of the High School building on South Main street. They had that for a hospital. I never want to see another sight like that; men coming in, and torn to pieces like those men were. Men came running for straw to lay wounded men on.

Now we come to General Sheridan's never-to-be-forgotten raid. We just began to realize what war was when Sheridan made his raid. They came here Sunday noon. We did not sleep any the night before because of the great commotion due to the coming of the Northern army. All the dogs in the neighborhood barked all that night. There was no preaching anywhere that Sunday, so I went over to visit one of our neighbors right at Weaver's Church. We could see from there Sheridan's army coming up the Pike and spreading all over the country, and I concluded I would better go home. When I got home the whole farm was overrun with soldiers shooting the stock. We had thirty white hogs, and they were all killed, we thought, by the time I got home. They shot the chickens and about thirty or forty sheep. They killed all that in one evening. Two weeks later when the army was gone, my father was at the hog-pen and he heard something under the pen. He looked under it and there was a hog living yet. He got it out from there and went into the corn field and gathered up enough corn to fatten that hog. That was all the meat we had that winter. Everything was taken, horses, hogs, sheep, except some chickens and four milk cows.

One day during this time I was up on an apple tree picking apples, and while soldiers were all over this farm, shooting stock, a gun was fired on top of this second hill from here. A bullet came whizzing down by me close to my head. It came close enough to make it interesting.

General Sheridan sent word out all over the country that if any one wanted to leave the country and go north he would send teams out after them. Well, I had dodged the draft for almost a year. I could not pay my fine, for I had not been a member of the Church before the War began. I told father I thought I had better go because if the Southern soldiers came again they would force me into the army. I saw some of the other boys, there were six I knew very well, and we concluded we would go together. It was about the 25th of September '64 that we started from home. That trip to Staunton was the farthest I had been from home. Now, I was going, not knowing whether I would ever get home again or not, and the country was overrun with fire and sword. We went to Harrisonburg and they put us under arrest. They sent a guard with us to General Sheridan. When we got to his camp, he was sitting in there and he said to the guards, "Who do you have there?" He was the most savage looking man I think I ever saw. "Six men who came into the line to go north." He did get on a little smile. "Bring them in here." He gave us seats and we sat down right around Sheridan. He asked us some questions. While he was questioning us another guard came with two more men. Sheridan said, "Who've you got there?" "Two men that we took out in the woods bushwacking our soldiers." He said, "Take them down and put chains on them from head to foot and show them no favors whatever." While Sheridan and his colonels were writing our passes, he said, "If any of our men have taken any of your horses and you can find them, you go and get them and take them along north." "Well," I said, "I know where there are two of ours." We started. He had already given us passes. "If you get your horse, you must come back here and get a pass for the horse." I came out home for a saddle, but at this time they had drawn a line of battle on these hills as far as I could see. They were looking for an attack from the west. As I came out from town to go home, this army was up here in battle line as far as I could see both ways right out over these hills, and just as I was down here at the village, they concluded that battle was not coming on that soon and they stacked their arms up here and they were allowed to go down to their tents to get supper and blankets to stay up there all night. But when they disbanded they all broke into a run to get to their tents, and if it had not been war it would have been a most glorious sight, those men thousands of them, all dressed alike, running down these hills. When I came back to the camp I heard a terrible commotion, and I got across to the refugees going north and we stayed there all night. We six boys lay under wagons in one of which was a wounded man. That wounded man made such awful groans all night that we did not sleep any. Towards day they got an ambulance and they wanted me to take hold of him to help him on the ambulance. Just about the time I was going to take hold of him I felt that I was giving way. John S. Coffman took my place.

The next morning, Monday, we started at Harrisonburg to go north. We had a long train, 1600 wagons in our train, sixteen miles long. We started down the pike and we traveled until about ten o'clock at night. When we stopped we were very thirsty. It was raining a little and we did not know where to get any water. Some others found water in a pond about a quarter of a mile away and so I went there to get water and we got water and made out with it. The next morning when we started, we saw two dead mules in that pond. We went down the pike. At other times when it was raining quite a number of our people who were in the crowd would get together in the evening and sing. We did not do like the Jews when they were in a strange land. They "hung their harps on the willows," but we sang. It certainly would attract the attention of the soldiers and one afternoon the guns began cracking on the west of us not far away, some bullets going through our covered wagons. I remember they brought in one man shot through the head, the bullet going in back of the ear and coming out his mouth. They made me help administer first aid.

We had to watch our horses. About four or five of us had horses. We had a time to get something for our horses to eat and something for ourselves. One time I remember when Sam Showalter and I went to a barn and took some hay for our horses. That worried me for a long time, but then I thought of the time when Christ went through the fields and plucked the ears of corn.

We went on to Martinsburg, arrived there about midnight on Saturday. We had to make arrangements there to go on farther. The United States Government teams that had hauled our people that far unloaded them and then they could go wherever they wanted to go. That is where I first saw a railroad engine and cars. I was the only one going to Hagerstown with a horse. Some of the other people hired a hack to go. Then the hack driver said to me, "You had better keep with me; when you get down the Potomac you don't know the ford." When we got halfway between Martinsburg and the river, it is about thirteen miles to the river, all at once two Northern officers came around and happened to notice my horse and shouted to me to stop and the man said, "Get off that horse." I said "I have a right to this horse." In the meantime I wanted to show them my pass. One was awful cross and mean but the other seemed to have a little better disposition. I got my pass and showed it to them. They kept me there a long time but the hack had gone on. I never was under such suspense. Finally they let me go. I took my pass and rode as hard as my horse could go for six miles. Just as the hack was going down into the river I overtook them. We went on to Hagerstown. It was about dark Saturday night when we arrived there. We could not find anybody so we went to the tavern.

General Grant sent Sheridan up the Shenandoah Valley with his forces to lay it waste. He burnt most of the barns in the Valley; only three or four Mennonite barns escaped. He reported that he had burned 3,000 barns and 70 mills, and that he had 400 wagon loads of refugees.

The next morning we hunted up some of our Mennonites. There was one man living there who had been working for us for a year or two. I went to his house and he took my horse and hunted a place for me to work. I hired with that man and worked for him for one month. He was no Mennonite. As far as working for the man was concerned, I could please him well and I liked him, but he was a persecutor of the Mennonite Church because they would not go into the War. One day he said: "The Mennonites will strain at a gnat and swallow a camel." And I said, "If you call going to war and killing your fellow men a gnat, I certainly would hate to see your camel." I hired to Pete Eshleman and stayed with him for a couple months.

I went by train to Cumberland County, Pa., in February, 1865. It was very snowy. I don't know how often all of us that were able-bodied were called out to shovel snow. Finally we got to Shiremanstown and they took us to Bishop George Rupp's. Snow was falling at the time. The next day was so snowy all were glad to stay at home. Nobody was stirring. There were five or six people there and on Monday morning we were in the sitting room by the stove and I said to the boys, "We must get out of here. We can't all stay her." Brother Rupp heard what I said. He came over there and said, "I want to tell you something boys. Just make yourselves at home here as long as necessary. I have two granaries full of wheat and two cribs of corn, and as long as I have anything you shall have." That touched me.

We have a book in our home that describes a Southern captain of artillery. He was a Christian so-called. He loved artillery. He said every time that his cannon were ready to fire, he would pray to God that He would save the souls of the men that would go into eternity. That was the way he did. Here was Brother Rupp; he offered food and shelter.

Towards evening Preacher Sam Zimmerman heard that we were there and came and took John S. Coffman up to his house. The next day Henry Rupp came and took C. H. Brunk to his house. Bishop Rupp's son lived across the road and he wanted me to stay and so I stayed there. He had a great deal of feeding to do. Brother Rupp came over there often. I had not heard from home except indirectly. This was in February and I had left home about the 25th of September. Brother Rupp said, "If you get any letters from home, let me know." "All right, I will." I got a letter by merest chance. There was a man by the name of Gray from Harrisonburg who knew I was down there and he got through to Baltimore and mailed a letter there for me. It was a letter from my sister. I took it over and read it to Brother Rupp. I think he was as much affected as I was. They told how hard they had it that winter. Three successive days he came over there and wanted me to read that letter over to him.

One Saturday evening I went to a country store and heard that next week there was to be a draft of Northern men. One of the farmers offered me $1,000 if I would take his place whether I should be drafted or not. I replied that I wouldn't do that for all he was worth, for I left my home to escape that very thing.

In that month of February 72 beggars came to Brother Rupp's door and not one of them was turned away. I often think of Brother Rupp and his wife just like a father and a mother.

I later hired to Zimmerman who lived near Harrisburg, in full view of the State House. One day he says, "Don't harness my horses, I'm not going to the field, I'm going to town to see what is the matter. The flag on the State House is half-mast and heavily draped." He came home at ten or eleven o'clock and said, "President Lincoln is killed." The next day they brought the body of Lincoln to Harrisburg on their way to Springfield, Ill., for view. The next day when Zimmerman came out, he said "we are all going to town." We went to town and they had placed the corpse in the State House right in the middle, and had built steps up there. We marched through the State House that day, 45,000 of us, to view Lincoln's body. I never will forget that time. Every five minutes they fired a cannon. In the evening when they were going to take him to the train, J. S. Coffman and I stood and watched the procession marching down Main Street. They had six horses in the hearse. I did not know you could make horses walk so slowly. They had five bands playing "O come and let us worship." When the hearse got down to the depot, they took a picture of our crowd.

The War closed as far as Virginia was concerned, April 9, '65. When the way was opened for us to come home, I said to my boss, "I hired to you for the summer, but I would like to go home." He started crying right away, and said, "I hate to give you up but I cannot hold you." We set a day when we were going to start. I was sorry to leave them but coming home was coming home. The first day as we left Hagerstown, the stage was crowded and some of us had to sit on top. It was raining and we got wet. Within a mile or two of Harrisonburg I got off the stage and walked home. When I got home my mother saw me coming across the meadow and she came to meet me. That was the first time I ever saw anybody cry for joy.

There were 600,000 people killed, the South was drenched with blood and tears, buildings were burned, railroads were destroyed, roads were ruined; but the people rose in the night and we are now where we are through the blessings of God. All this time the Church stood for non-resistance.

Harrisonburg, Va.

DON'TS FOR SUNDAY STAY-AT-HOMES

Don't stay away because company came; bring them.

Don't let the Sunday paper keep you; we have something better.

Don't stay away because it rains. That would not keep you from your business.

Don't stay away because you won't be missed in the crowd. God misses you.

Don't stay away because it isn't your denomination; the same excuse would keep you out of Heaven.

Don't stay away because you have no influence; the churchgoer preaches a sermon as long as the way thither.

Don't stay away because you know more than the preacher; God may have something to say to you worth hearing.

Don't stay away because the church does not need you; never did the church need more and better men and women.

Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.

Don't stay away because you do not need the church; it isn't so. If you must look at the dirt six days, take one to examine the clouds.—Christian Age.

WHEN I GET TO THE END OF THE WAY

Sel. by Moses M. Brubaker

The sands have been washed in the footprints
Of the Stranger on Galilee's shore,
And the voice that subdued the rough billows
Will be heard in Judea no more;
But the path of the lone Galilean
With joy I will follow to-day,
And the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest;
But He who appoints me my pathway
Knows just what is needful and best.
I know in His Word He has promised
That my strength it shall be as my day,
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken
And the gates of the City appear,
And the beautiful songs of the angels
Float out on my listening ear:
When all that now seems so mysterious
Will be bright and as clear as the day,
Then the toils of the road will seem nothing
When I get to the end of the way.

(Author Unknown.)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

At this writing, Feb. 15, the writer of these notes is engaged in a series of meetings in one of the communities on the Osage River. The preciousness of souls that must spend eternity somewhere is impressed on our hearts as we meet from day to day to bring the message of life to sinsick souls. Take our work all in all we should never lose sight of the vital interests that are at stake in every meeting and the great difference which a right or a wrong move may make in eternity. The subjects treated in this month are no exception to this statement. I would that our young people everywhere would become conscious of their privileges and opportunities as they engage in the meetings and study the topics, and have meetings in which these precious truths are expressed before never-dying souls bound for the judgment.

Take a careful survey of the Junior topic, the Christian Life topic, the Doctrinal topics, of this month. They are laden with vital truth. May they bring blessings and equip your youthful minds to meet the issues of life.

THE VICTORY OVER DEATH.—I Cor. 15:1-28.

Topic for April 8

MOTTO

"Death is swallowed up in victory."

MEDITATIONS ON THE TOPIC

I. **Conquering Death.**—Many battles have been fought and victories won. It is always a great joy to know that a foe who is making inroads on the people has been effectually subdued and that the peril can no longer hold sway. Death is an enemy who has held sway over fallen humanity for thousands of years. The dust of the earth is full of the particles of decayed bodies of men and women who have fallen victims. There is no hope that any one shall escape the ravages of this all-conquerer. It is appointed unto men once to die, but after this the judgment."

But although Christ surrendered Himself to death in the body, it was only that He might subdue its power by triumphing over the death which seemingly for a time held sway. After three days He arose in power and took again His body and in incorruptible glory ascended to heaven. It is in this power over death that we have our hope. The power by which He rose is our inherited power also. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. 8:11).

If we would be conquerors over death, we must get our victory through Jesus Christ (I Cor. 15:57). There will be a resurrection of the unjust, but it will be a resurrection unto everlasting shame and condemnation. The second death is more terrible than the first (Rev. 20:14). But this second death has no power over those who have so found victory in Christ that they are made partakers of the resurrection of glory (Rev. 20:6).

II. **The Text.—I Cor. 15:1-28.**—This passage sets forth the fact of Christ's resurrection as the main hope of the Christian life. The havoc wrought by sin will forever be put down when this enemy, death, shall be put under His feet.

PERSONAL THOUGHT

Are we in a position of victory to-day? This is an all-important question that every one should settle.

OUTLINE STUDY

I. The Reign of Death.
1. From Adam to Moses.—Rom. 5:14.
2. Upon all men.—Rom. 5:12.
3. Because of sin.—Rom. 5:21; Rom. 6:23.
4. In the power of the devil.—Heb. 2:14.

II. The Victory over Death.
1. Foretold.—Isa. 25:8.
2. Christ is the Victor.—I Cor. 15:57.
3. Abolished by Christ through the Gospel.—II Tim. 1:10.
4. Will reign no more forever.—Rev. 22:5.

III. The Nature and Extent of Victory.
1. Christ dies no more.—Rev. 1:18; Acts 13:34.
2. Believers shall also be quickened.—Rom. 8:11.
3. Corruption shall put on incorruption.—I Cor. 15:51-57.
4. The bodies of believers changed to glory.—Phil. 3:21.
5. Bodies of believers and unbelievers raised.—Jno. 5:28, 29; Acts 24:15; Dan. 12:2.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Passage from the Outline.
2. When the Dead Shall Live.

For Young People.
1. Death as an Enemy.
2. How the Victory was Gained.
3. How We Attain to the Victory.

For Older People.
1. What the Victory Brings with It.

SEED THOUGHTS

"How shocking must thy summons be, O death!
To him that is at ease in his possessions!
Who, counting on long years of pleasure here,
Is quite unfurnished for the world to come.
In that dread moment, how the frantic soul
Raves round the walls of her clay tenement;
Runs to each avenue, and shrieks for help;
But shrieks in vain."—Blair.

"Reflect on death as in Jesus Christ, not without Jesus Christ. Without Jesus Christ it is dreadful, it is alarming, it is the terror of nature. In Jesus Christ it is fair and lovely, it is good and holy, it is the joy of saints.—Pascal.

I shall see Him with these eyes,
  Him whom I shall surely know;
Not another shall I rise,
  With His love this heart shall glow;
Only there shall disappear
  Weakness in and round me here.
—Louisa Henrietta.

THE TEN COMMANDMENTS—HOW TO TREAT OTHERS.—Ex. 20:13; I Jno. 2:9-11.

Topic for April 15

MOTTO

"Thou shalt love thy neighbor as thyself."

MEDITATIONS ON THE TOPIC

I. **How to Treat Others.**—The spirit in us that causes mistreatment of others is selfishness. Selfishness causes one to seek self pleasure and to neglect the pleasure of others. When we are unselfish, we treat others as we would have others treat us. Love to others is the key to every right treatment of those around us. If we truly love others we can never willingly do them an injury. It need never be said to one who loves his neighbor, "Thou shalt not kill," for love would prevent such a deed. But we need to have the command to show us how sinful our hearts are and what God requires of us. Then when we see the sinfulness of sin, we can come to Him who is able to give us a new heart and a right spirit. Love would prevent us from committing the sin of coveting a neighbor's wife and committing acts of uncleanness. If we love God as we ought, we will love our fellowmen also. If a man says that he loves God and hates his brother, the Bible teaches that such a man is lying. It is impossible to love God while we hate our neighbor. The very love that has been kindled by the Holy Spirit and prompts us to love God above all else, at the same time prompts us to love our fellowmen.

The love of God prompts us to keep all His commandments. That same love will prompt us to do what we believe is a help to others to draw them near to the God we love and serve. We will not do everything that others want us to do because they might want us to do some things contrary to God's will, but it will prompt us to do all the good we can for them to the welfare of their souls.

II. **The Text.—Ex. 20:13.**—This text speaks of the law against murder. What a different world this would be if there were no murder in the heart or by the hand.

I Jno. 2:9-11.—This passage goes to the heart of the matter as to the cause of all mistreatment of others. Love is a sign of light in the soul. Hatred is a sign of darkness.

PERSONAL THOUGHT

May God grant us a loving heart that we may treat our fellowmen as we should.

OUTLINE STUDY

I. **The Golden Rule.**
  1. As the Lord taught it to Moses.—Lev. 19:18.
  2. As Christ taught the disciples.—Matt. 7:12; Luke 10:25-37.
  3. As Paul taught by the Spirit.—Rom. 13:8-10.
  4. As James taught by the Spirit.—Jas. 2:1-10.
  5. As Peter taught by the Spirit.—I Pet. 4:8-11.
  6. As John taught by the Spirit.—I Jno. 3:14-18.
  7. As the Holy Spirit bears fruit in us.—Gal. 5:22, 23.

II. **"Thou Shalt not Kill."**
  1. Not even to be angry.—Matt. 5:21-26.
  2. To hate is to have murder in the heart.—I Jno. 3:14.
  3. To let die when we could save is hate.—I Jno. 3:17.

III. **"Thou Shalt Not Commit Adultery."**
  1. By actual commission.—Deut. 5:18.
  2. By looking in lust.—Matt. 5:27, 28.
  3. By marrying a divorced person.—Matt. 5:32.
  4. By having fellowship with the world.—Jas. 4:4.

SUGGESTIVE ASSIGNMENTS

For Children.
  1. Memorize a Passage from the Outline.
  2. What is the Golden Rule?
  3. How Fit the Golden Rule to Myself and My Associates.

For Others.
  1. The Law of Love Covering all Conduct.
  2. Meeting all Obligation to Others.

SEED THOUGHTS

"Angry words, O let them never,
From the tongue unbridled slip;
May the heart's best impulse ever
Check them e'er they soil the lip.

"Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.

"Angry words are lightly spoken;
Bitterest thoughts are rashly stirred;
Brightest links of life are broken
By a single angry word."—Selected.

"Be loving and you will never want for love."—D. M. Clark.

CHRISTIAN STANDARDS IN LIFE—HOME LIFE.—Eph. 5:22-6:9.

Topic for April 22

MOTTO

"As for me and my house, we will serve the Lord."

MEDITATIONS ON THE TOPIC

I. **A Christian Home.**—The home is God's first institution among mankind. When God had created Adam, He also created Eve to be with him. Thus the first home was started. God also in due time gave them children. It was God's plan that the home should be a place where He was given first place and where children would be brought up in the right way. It soon became evident that God's first plan was broken by man's sin, so that sorrows and troubles came into the family. Sons became disobedient and brother hated brother. As time went on husbands and wives were untrue. Some men had more then one wife. Some wives left their husbands or were married to another. Instead of happiness and purity and piety came sorrow and impurity and ungodliness.

But all the evil that has come to mar God's plans in the home have not changed the plan. The standard which Christ brought is according to the plan in the beginning. Christ set aside the half-way plans which hardness of men's hearts had caused and set the home upon the original foundation. He also brought into the lives of men and women the grace and power to live upon this foundation and to make their homes what they were intended to be. Each one of us, whether young or old, married or single, has a place in the home to fill. It is our duty to fill our place now and to learn what God's standards are so that when we may occupy a different place in the future we may know how to fill it in a way that will ever bring glory to God and happiness to all about us.

II. **The Text.—Eph. 5:22-6:9.**—In this passage we have all the classes that may be found in a home named and their duties set forth in a way that shows what they should and should not do. Wives, husbands, parents, children, servants, masters,—all are given wholesome counsel and directed in the way pleasing to God.

PERSONAL THOUGHT

Lord help us to fill our place in the home and to honor Thee through the home as Thou hast planned.

OUTLINE STUDY

I. **Serving the Lord in Home Life.**
  1. In the marriage.—Prov. 18:22; Heb. 13:4; I Cor. 7:39.
  2. In the conduct of husband and wife together.—Prov. 5:18; I Pet. 3:7; Col. 3:18; Eph. 5:25.
  3. In the conduct of a father.—Eph. 6:4.
  4. In the conduct of mother.—Tit. 2:4.
  5. In providing necessities.—II Cor. 12:14.
  6. In training children.—Prov. 22:6.
  7. In discipline.—I Tim. 3:4; Prov. 23:13.
  8. In religious instruction.—Deut. 6:6-9.
  9. Religious example.—II Tim. 1:5.
  10. In the conduct of children.—Prov. 15:20; Eccl. 12:1; Eph. 6:1.
  11. In hospitality.—I Pet. 4:9; I Tim. 5:10; Rom. 12:20.
  12. In helping the poor.—Matt. 25:35.
  13. In visiting the sick.—Matt. 25:36.
  14. In industry.—Rom. 12:11; Prov. 10:5.
  15. Payment of debts.—Rom. 13:8.
  16. Honesty in business.—Prov. 11:1; 21:6.
  17. In the conduct of servants.—Col. 3:22.
  18. In the conduct of masters.—Col. 4:1.
  19. In frugality.—Prov. 21:20; Jno. 6:12.
  20. In liberality.—II Cor. 8:1-5.

SUGGESTIVE ASSIGNMENTS

For Children.
  1. Memorize a Passage from the Outline.

For Others.
  1. Enlarge on some Appropriate Topic in the Outline.

SEED THOUGHTS

"It was Jesus Christ who, ever pointing to joys which do not perish in the using, wedded duty to delight, and re-opening to the Christian family a better paradise—the Father's House—placed the earthly home in the vestibule of heaven".—Jas. Hamilton.

"Home and Jesus! The two are inseparable. Husband and wife need the clasp of that infinite love to keep their hearts true to each other. Parents need the guidance of that infinite wisdom and the power of that infinite strength, to keep them patient and long suffering and gentle and wise in the training of immortal souls."—A. E. Kittridge.

"The home came from heaven. Modeled on the Father's house and the many mansions, and meant to be a training place for the other, the home is one of the special gifts of the Lord Jesus—a special creation of Christianity."—Jas. Hamilton.

"The spirit and tone of your home will have great influence on your children. If it is what it ought to be, it will fasten conviction on their minds, however wicked they may become."—Cecil.

THE DOCTRINE OF PEACE AND GOOD WILL.—Matt. 5:38-48

Topic for April 29

MOTTO

"On earth, peace, good-will toward men."

MEDITATIONS ON THE TOPIC

I. **The Gospel of Peace.**—"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" This doctrine is the gist of the Gospel message. It is the fundamental of fundamentals. Around this message all the fundamentals are built. Our God was in Christ reconciling the world unto himself and has committed the message of reconciliation to human ambassadors (II Cor. 5:18-21). An ambassador who bears tidings of peace to sinful men could not be a man who personally would bear ill-will toward those who have as yet not received the message. The work of resistance and retaliation is fundamentally opposed to the program of Gospel reconciliation as Peter remarks.—Not rendering evil for evil or railing for railing; but contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing (I Pet. 3:9).

Those who have become so absorbed in the things of the world as to lose the Spirit and method of the Gospel have practically lost their ambassadorship. With the loss of ambassadorship goes the loss of "pure religion." How can a man who has obtained mercy be unmerciful to his fellow servants without forfeiting the mercy which God has granted to him (Matt. 6:14, 15; 18:35)? A tongue fight, a law suit, going to war, practicing deeds of revenge, bringing men to justice, can in no manner be reconciled with the spirit of an ambassador of the doctrine of peace and good-will. It is not a doctrine fundamental to a dispensation of justice but it is fundamental to a dispensation of grace and mercy by Christ Jesus.

II. **The Text.—Matt. 5:38-48.**—In this passage Jesus points out the way of applying the doctrine of peace in our daily life and holds out the Heavenly Father's goodness toward sinners as the reason why we should as His children be like Him.

PERSONAL THOUGHT

Are we worthy representatives of the doctrine of peace and good will?

OUTLINE STUDY

I. **God's Work of Reconcilation.**
  1. The way of peace prepared through Christ.—II Cor. 5:18-21.
  2. The winning of men made possible by the Spirit.—Jno. 6:44; 12:32.

(Continued on page 126)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL BOY AND HIS TEACHER

III. That Teacher

By Charles Fricke

Read this article, the second in the series, and it will send you upon your task with an added enthusiasm and a definite conviction. May each one of us enter upon our task, and stay upon the job, with the sort of inspiration that is felt when you read this article. The Lord's work will be done, but let it not be done "negligently." "That slothful and wicked servant" will never be rewarded. May it not be any one of us.—Editor.

"Say, boy, we got some teacher! He shows us how to do things, and takes us to the woods, and we have parties in his home, and he tells us good stories and does a lot of things like that. He is a real 'guy'! Come on with me next Sunday, and I'll show you him."

And thus *that boy* brings another boy to get acquainted with *that teacher.* Let us also get acquainted with some of the characteristics of that teacher.

The teacher's character must be above reproach. His character must be above suspicion, as was said of Caesar's wife. The life must be an example of the precepts taught. Your pupils will despise you if you live in contradiction to your own teaching. If you tell them not to swear and at the unexpected moment are heard swearing, or if you tell them to love one another and they know that you are not on speaking terms with your neighbor. A teacher is a looking glass by which the child often dresses himself. Be sure that your glass is kept clean and not spotted by unChristian conduct. The thought is almost trite but very true, in that your scholar cannot hear what you are saying because what you *are* keeps ringing in his ears. Holiness in life impresses youth and counts with him as well as with God. Bishop McCabe said, "If any one should ask me what most impressed me in my boyhood days, I would answer, 'The sight of my father coming out from the secret place of prayer each day at noon.'" Another young man said that at one time in his life he was nearly an infidel. "But," said he, "there was one argument in favor of Christianity which I could never refute—the consistent conduct of my father."

The teacher should be willing to sacrifice. I am convinced that nothing worth while is accomplished in this world without the sacrifice on the part of some individual. To be a success with boys and girls will call for the sacrifice of time, effort, and means. But the joy and happiness connected with a life of service for others outweighs the cost of all sacrifices. Just think of it, teachers! Would not all your sacrifices for your Sunday school boys repay if in later years you found them in fields of service throughout the world, laboring for God and their fellowmen? What greater joy would be yours?

The teacher should win the confidence and companionship of the boy. Only then will he be able to help the boy and give him the needed encouragement to win the early battles in life. Encouragement is a great factor in every boy's life. Many a boy has been helped over the rough places of life by the kindly interest of a teacher or parent in giving him a word of cheer, a friendly smile, or a listening ear to his seemingly mountainous troubles. Victory in the race of life has often been made possible by the cheering of faithful friends on the side lines. Several little boys joined in a running contest, all feeling sure that Tommy, the boy in the lead, would win. Tommy was known to be the fastest runner of them all. Those looking on began to cheer the other boys, and as they cheered Tommy gradually fell behind until he was the last one to reach the goal. His friends gathered around him and inquired the cause of this strange failure. Wiping the tears from his soiled face, the little fellow explained the reason why he failed, saying, "You yelled *'Go it, Johnny,'* and *'Go it, Jimmy,'* but there was no one that yelled *'Go it, Tommy,'* and somehow I just couldn't run at all."

"He is my *pal,*" says the boy concerning his playmate, and that word *pal* speaks volumes. So ought the boy to be able to say this concerning his father or teacher. A pal or chum, if you please! Old in years, but young in spirit. Keenly alive to his friend's interests! Mutual understanding and glorious fellowship! Such is a true pal! Often the teacher must fill the place of a pal that rightly belongs to the father. This companionship is beautifully expressed by Edgar Guest in the following poem:

"A boy and his dad on a fishing-trip—
There is a glorious fellowship!
Father and son and the open sky
And the white clouds lazily drifting by.
And the laughing stream as it runs along
With the clicking reel like a martial song,
And the father teaching the younger gay
How to land a fish in the sportman's way,

"I fancy I hear them talking there
In an open boat, and the speech is fair;
And the boy is learning the ways of men
From the finest man in his youthful ken.
Kings, to the youngster, cannot compare
With the gentle father who's with him there.
And the greatest mind of the human race
Not for one minute could take his place.

"Which is happier, man or boy?
The soul of the father is steeped in joy,
For he's finding out to his heart's delight,
That his son is fit for the future fight.
He is learning the glorious depths of him,
And the thoughts he thinks and his every whim,
And he shall discover, when night comes on,
How close he has grown to his little son.

"A boy and his dad on a fishing-trip—
Oh, I envy them, as I see them there
Under the sky in the open air,
For out of the old, old long-ago
Come the summer days that I used to know,
When I learned life's truths from my father's lips
As I shared the joy of his fishing-trips—
Builders of life's companionship!"

How often the sad contrast is found in life! A young man stood at the bar of a court of justice ready to be sentenced for forgery. The judge had known him from a child; his father had been a famous legal light and he had written an exhaustive work on the *Laws of Trusts.* "Do you remember your father?" asked the judge sternly. "That father whom you have disgraced." The prisoner answered: "I remember him perfectly. When I went to him for advice and companionship, he would look up from his book on the *Laws of Trusts* and say, 'Run away, boy, I am busy.' My father finished his book and here I am." The great lawyer indeed wrote a wonderful book on Trusts, but he had neglected his own *great trust that God had given him,* and witness the sad results! When we are tremendously busy gathering the harvest, and the boy wants to help us but really hinders, or he wants some personal help, let us not be heard saying, "Run along, son. We must get this harvest in, and don't have time to bother with you.", For a reckoning will some day be made when God's great harvest is gathered in.

A child, whose parents had no time for him, came to his teacher for advice on some small plan of his. The teacher asked why he did not go to his father for advice, and heard this reply, "Oh, I ain't much acquainted with the old gentleman."

My heart goes out for the boy who has no pal—no chum. My sympathies extend to the boy who has had no chance; no Christian home, the worst of environment, and no chance to know the right—a sad case indeed! I just heard the other day of a young man behind the prison bar, who heard for the first time the story of the Gospel, and for the first time received a little bit of love from the hands of the prison-workers. "Why didn't some one talk to me like this when I was a boy. I never knew that there was anybody who really loved me. If I only had a chance—" "If I only had a chance!" How sad are these words! Yet there are many such boys in every large city that are waiting for a chance.

Our next discussion will continue to center around the boy and his teacher.

(To be continued)

Chicago, Ill.

THE PRESENT SPIRITUAL AWAKENING

(Continued from page 109)

portions than ever before. The people of Mexico want the truth. They have been bound long enough in ignorance. Are we surprised to see a spiritual awakening here?

A great awakening is reported in the Dutch Reformed church of South Africa. Dr. Frazer terms it "the most notable missionary awakening in modern times." All over South Africa the people meet for a week of prayer and meditation. These meetings seem to be the cause of the high tide.

Farther north in Africa in the interior of Sierra Leone a remarkable Christward movement is recorded. At one village the chief and all his sub-chiefs with over 150 men have entered the catechumen classes for instruction. The chief has been baptized with the name Çonstantine. At Gheka a church has been built upon the very site of a former Mohammedan mosque. In one town there were 600 converts last year. In another district 66 self-supporting churches have been built up in the last eight years. 18,000 souls were added to the church in Uganda last year. If these are not evidences of a spiritual awakening in Africa what would we expect to see in order that we might call it a revival?

That China is awakening cannot be denied. The present political struggle stands as an evidence of the fact that China wants freedom. She has been bound by custom for milleniums. Though she has been backward she is now waking up and in asserting herself she is only trying to live. We cannot expect that in a land which has been so far removed from Christian thought and life that with a few seeds of Christianity a Christian nation should evolve over night. I do not mean to say that the present political upheaval is a religious movement. But if China once wakes up politically and educationally why may we not expect her to wake up spiritually as well? Maybe China does not know what she wants, but she wants something. China has suffered severely from the teachings of liberalistic missionaries and, while no one can predict what will result from the present struggle, it is to be expected that Christianity will be purged to some extent there, and those who have really learned to know the Savior will be given an opportunity to organize themselves. The break-up of Protestantism which I referred to in America is also in evidence in China. In a large gathering of Chinese Christians recently a decided voice was raised against the sharp distinctions of sectarianism. "We want Christianity," says China, "but we don't want a Christianity of fighting sects."

India stands in a class by itself as a foreign mission field. In no other field has the work assumed such great proportions. The mass movement brought into the Protestant church during the years of the war on an average ten thousand people each month. Whole villages applied for baptism. During the very short space of four years five Protestant missionary societies baptized 315,000 people. In reading of Pentecost the missionaries do not emphasize the 3 000 that were added to the church in one day. They now speak of the "greater works" of which Christ told them. Some may object to accepting the mass movement as an indication of a spiritual awakening. They may say that these illiterate masses do not know the meaning of the step which they are taking. In answer to this we may ask, "Did the people at Pentecost understand the meaning of the step which they were taking?" Evidently not for the transition from Moses to Christ was a problem for many years. Any one who seeks to become a Christian must be instructed in Christian doctrine and these masses are no exception. If the mass movement does not mean that so many people have become Christians it does at least mean that so many people are seeking something which they now lack. It does mean that they are dissatisfied with their present lot and that they hope to find in Christianity that which will satisfy them. In short, it means that they are waking up. Their motives may be impure and their conduct misguided, but they show evidences of an awakening—may we call it a struggle for spiritual life?

There never was a time when religious tolerance was so universal as it is to-day. The religious freedom that the founders of America so eagerly sought in this country is now almost general the world over. Lands that were once closed to missionaries are now open. After a long resistance China is welcoming the Gospel, Japan has received it, India is calling for it, and that last stronghold against Christianity, Tibet, is even being opened up by Christian missionaries. (South America is shaking loose from the clutches of Catholicism and is asking for something to take its place.) Neither has there ever been a time when missionary work could be so easily carried on on a large scale. The present peaceful international relations, facilities of transportation, general education, wide distribution of wealth, easy methods of language study and many other advantages are making the advance of Christianity possible at a rapid rate. But these are not the largest factors in successful evangelization. We know that where these factors are most prominent it is sometimes hardest to win souls to Christ, but when the Spirit of God moves upon people either in society or as individuals then it is possible for great things to be done. I have shown to you that it is very evident that a revival spirit is high and that God is calling for men to come to Him. This is a challenge to us, friends. History shows us that these periods when Christianity is carried high upon the waves are always followed by a corresponding lapse when it seems very difficult to accomplish something. Now while the tide is high let us go to the work. We have the commission and the promise of His presence even to the end of the world. We have received the charge. Let us accept it.

Thus far I have been talking in general terms of religious situations. I am speaking to a group of people mostly Mennonites and I want to close with a few words to my fellow students of the Mennonite church. Sometimes our young people get the idea that to be a Mennonite is to be slow with regard to mission endeavor. It is true that in the past we have been slow in doing aggressive mission work among those outside of our church. That is not true any more. Mission work is quite young in our church, but it is expanding at a rate that is quite in keeping with our ability to cope with the problems. If any young man or young woman thinks our church is not worthy of his loyal support because it is not aggressive it is because he does not know what is being done. Our Mission Board at present is practically a million dollar corporation and it has grown up in one generation. During the last year the work increased by $125,000. New missions are being opened every year. New missionaries are being sent out and at present plans are being laid for new work. A new hospital is now under construction, new missionaries have recently been appointed to India, a revival has broken out in North Kansas City and the missionaries are trying to cope with it, there is considerable agitation to start work in the Southern Highlands of our own country among a large class of neglected people, and funds have been started for opening work in Africa and Mexico, but where are the workers? Money alone will not do mission work. Young people, if you and I and the rest of our generation do not stand back of the mission board and put our shoulders to the work, who is to make possible the expansion of the work? Who is to answer the calls for these needy fields now while the revival is on, if you and I don't?

Minot, N. Dakota.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

Y. P. M. TOPICS

(Continued from page 123)

2. **Blessed with a new life.—Rom. 8:1, 2.**
3. **The message of peace sent forth.—Luke 24:46, 47; Matt. 28:19, 20.**

II. Man Reconciled to God.
1. By response to God's gift.—Jno. 3:16; Jno. 1:12-14.
3. In fellowship with God—Father, Son, Holy Spirit.—I Jno. 1:3; Phil. 2:1.
4. In fellowship with fellow believers. —Eph. 2:6, 18, 19-22.

III. Peace toward All Men.
1. As Christ's representatives in the day of grace.—II Cor. 5:20; Phil. 2:14-16; Eph. 6:15.
2. Clothed with the spirit of Christ's peace.—Col. 3:10-15; Eph. 4:3; I Pet. 2:20-25.
3. Serving blessings instead of cursings. —Rom. 12:14, 17-21; I Pet. 3:9; Matt. 5:44, 45; Luke 6:35, 36.
4. Manifest in nonresistance.—Matt. 5:39; Rom. 12:19; Matt. 5:40; I Pet. 3:10.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Peace."**
2. Words and Deeds of Peace.

For Young People.
1. The Foundations of a Peaceable Life.
2. The Manifestations of Christian Peace.

For Older People.
1. The Way of Reconciliation.
2. Christian Representatives of God's Grace and Peace.

SEED THOUGHTS

"Instead of going to God for wisdom, love, grace, and power to overcome we too often make our appeal to carnal force and attempt to overcome by that means. Results: quarreling, lawsuits, contentions, strife, war."—Doctrines of the Bible.

The Gospel breathes the spirit of love. Love is the fulfilling of its precepts, the pledge of its joys, and the evidence of its power. "—H. Johnson.

"To do evil for evil is human corruption; to do good for good is civil retribution; but to do good for evil is Christian perfection. Though this be not the grace of nature, it is the nature of grace."—Secker.

"In what delightful communion with God does that man live who habitually seeketh love! With the same mantle thrown over him from the cross—with the same act of amnesty, by which we hope to be saved—injuries the most provoked, and transgressions the most aggravated, are covered in eternal forgetfulness."—E. L. Magoon.

"A more glorious victory cannot be gained over another man than this, that when injury begins on his part, the kindness should begin on ours."—Tillotson.

THE DOCTRINE OF SIN.—Rom. 3:9-26; 5:12-21.

Topic for May 6

MOTTO

"Turn ye; turn ye from your evil ways; why will ye die."

MEDITATIONS ON THE TOPIC

I. **Sin.**—Without a knowledge of sin there could be no appreciation of the Savior from sin. Sin is the direct opposite from righteousness. It puts man in a condition by which he is separated from God who is holy. If man had never come into condemnation and felt the punishment that follows a sinful course, he might have never looked at the exceeding sinfulness of sin. God gave a law and set a penalty for its transgression that man might feel the strong power that sin had over his being and might be able to see the grace by which salvation was brought.

Sin is unrighteousness. But unrighteousness is manifested in various ways. A man may be ignorantly in the wrong and hence sinful and defiled in his blindness, not knowing why he is in misery and sorrow. Again a man may be instructed in the law and find himself consciously sinful and made wretched because he feels the guilt and weakness by which he is in bondage. His guilt is made still more abominable in that knowing the judgments of God against sin, he deliberately takes pleasure in it and despises the goodness of God in His delay of punishment. There is no sin so sinful as the sin which in the face of better light and a knowledge of the way of escape still goes on loving darkness rather than light and refusing the way of salvation.

If there are stronger pangs among the lost in torment than others it must be in those who knew of the love of God and deliberately spurned the day of grace until it had passed on into judgment. Such sin has taken upon the individual the form of devilishness in which there is no reform.

II. **The Text.—Rom. 3:9-26; 5:12-21.**—These passages set forth the corruptions of the natural man and the grace by which he is justified in the sight of God. Sin is shown to be universal among men. There is but one Redeemer who has sufficiently made atonement that the sin of a ruined race may be fully met.

PERSONAL THOUGHT

Lord, grant us a consciousness of sin that we may flee to the perfect and sinless Savior for deliverance and may keep away from its blighting effects forever.

OUTLINE STUDY

I. What is Sin?
1. All unrighteousness is sin.—I Jno. 5:17.
    a. In transgression of God's law.—I Jno. 3:4.
    b. In neglect of doing good.—Jas. 4:17.
    c. In thoughts that are evil.—Prov. 24:9.
    d. In idle words.—Prov. 10:19.
    e. In contemptible disposition.—Prov. 14:21.
    f. In doubtful conduct.—Rom. 14:22, 23.

II. All Men are Sinners.
1. Because of inherited nature.—Psa. 51:5; Jer. 17:9; Jno. 6:6.
2. Because of deeds against God's law. —Psa. 53:3.
3. Because of straying from His way.—Isa. 53:6.

III. Sin is Abominable to God and Must Be Punished.
1. Unrighteous deeds. — Deut. 25:16; Prov. 6:16.
2. Inward parts must be right.—Psa. 51:6.
3. The penalties of sin:
    a. **Natural death.—Gen. 3:9.**
    b. **Trouble and sorrow.—Gen. 3:16, 17.**
    c. **Corruption.—Gal. 6:7, 8.**
    d. **Separation from God.—Isa. 59:2.**
    e. **Eternal banishment and sorrow.—Psa. 9:17; Rev. 21:8.**

IV. There is But One Remedy.—Isa. 53:6; Acts 17:30, 31.

SUGGESTIVE ASSIGNMENTS

For Children.
1. **Memorize a Passage from the Outline.**
2. **The Dangers of Sin.**

For Young People.
1. What is Sin?
2. The Sinfulness of Sin.

For Older People.
1. The Deceitfulness of Sin.
2. The Consequences of Sin.
3. The Remedy for Sin.

SEED THOUGHTS

"The essence of all wickedness is a forsaking of God."—Selected.

"Every sin deserveth God's wrath and curse, both in this life and that which is to come."—Selected.

"Nature has no promise for society, least of all, any remedy for sin."—Bushnell.

"My sins, my sins my Savior!
  They take such hold on me,
I am not able to look up,
  Save only Christ to Thee;
In Thee is all forgiveness,
  In Thee abundant grace;
My shadow and my sunshine
  The brightness of Thy face."
—Jno. S. B. Monsell.

Questions and Answers on India Cont'd.

(Continued from page 111)

Q. 29 — What of the general scenery of India?

A. It is as varied as that of any other country of the world, perhaps more so. But turning to the frontispiece and also to pages 53, 156, 187, and 198 of Building on the Rock the readers will see illustrations of the different kind of scenery. One veteran missionary who had lived in Switzerland called Darjeeling and its environs The Second Switzerland. The high mountain peaks to the north are much higher than any in Switzerland and the valleys are much larger. While the other High Hill stations vary as to scenery yet they are equally beautiful in appearance. The beauty of the forests during the rainy season cannot be excelled. The fields of waving grain, the green meadows, the rivers, streams and rivulets all add to the attractiveness of the natural scenery in India. One does not tire of the natural beauty found everywhere. Why hearts can stray so far from God in this beautiful land is more than one can conceive.

Q. 30 — How does the Physical Geography of India affects the customs, manners, temperament, etc. of the people?

A. The tribes of people living in the cold mountainous regions wear warm clothing. But they are filthy in their habits, seldom bathe, and consider it a high compliment to be able to serve tea which has been flavored with fifty year old butter. They say they are bathed three times in a life time, when they are born, married, and when they die. One can almost believe it and their clothing look as if they are worn night and day and never changed until new ones have to be substituted. The people of the plains bathe often and are more cleanly in their habits. They dress more scantily and in cotton clothing mostly white in color. The general style of clothing has not changed more than have their farm tools and cooking utensils. A few are beginning to follow western customs of dress but let us hope that modern undress does not become popular in this land among the Christian people. The aboriginal classes of people are found near or in the jungles. The farming classes have descended from the Aryans who came into India centuries ago. Caste distinction has left its mark upon the people which is hardly due to the difference in the Physical features of the country except as they influenced the employment of the people. The hill tribes are fiercer and more aggressive. The plains people are quieter, of passive temperament and more indifferent to improvement or independence.

Ghatula, via Dhamtari C. P. India.

SPRING

By Edna McGee

The buds are coming out on the bushes round about: the blossoms of the fruit trees begin to show, the birds are flying and singing everywhere and the whole earth is turning green. The windows and doors are open to the soft warm air and the busy housewife is turning things upside down, cleaning, renovating and renewing, to the dismay of the other members of the family.

It is the time of planting of gardens and to own a bit of ground, to plant seeds and watch their springing to life is one of the most pleasurable and satisfactory things one can do.

But the Spring soon ripens into the golden glory of Summer and too quickly the sun is hid, the air grows chill, the joyousness is past, Nature's laughing voices are still, the snowflakes fall from the leaden sky and the glad green earth is covered with a fleecy blanket. We listen sorrowfully to the Autumn winds but we know that their breath will again be soft and warm and the dead flowers and withered foliage will blossom and bloom again.

Though we are not always conscious of the fact, the great pleasure of Spring is to watch the seemingly dead earth revive and put forth a new life. The seed pushes aside the clod and comes forth a beautiful perfumed flower. From tiny eggs come the many brilliant hued insects and the sweet voiced songbirds. It is in this marvelous transformation of clods and cold matter that the joy and hope of Spring lives. Every blade of grass, each leaf, each separate flower speaks of hope. They are all a sign and token showing before our eyes, earth made into life. There is so much for us yet to come, so much to be gathered and enjoyed.

And if a man die shall he too not live again?

To those who have known the chill of winter, the pangs of want, the rough gales, the cold dread; to those who have seen the pitiful ending of those they have loved and buried, the blessed Easter will come again. The perpetually renewed Springtime is a symbol of the resurrection. Hope provides an eternal Spring that will blossom into the golden glory of a perfect summer where the chilly winds of winter will never blow, and where the mortal shall put on immortality and all bright and passing beauty will be held forever, free from tears.

The Spring is here and with the Spring has come again the age old story of suffering and death, that assures to us the promise of endless glory and that joyous Spring, when the day will break and the shadows flee away and we will hear the voice of Christ, the bridegroom, calling to His bride the Church:

"Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.

Arise, my love, my fair one, and come away."

La Junta, Colo.

THE STONE ROLLED AWAY

Fair is the morn, and on Judea's lofty hills
A golden glint proclaims another day;
From distant fields and gentle swaying trees
The lark and thrush unite in joyous roundelay.

Swift, at the dawn of light, three women ran,
Bearing spices sweet, and rich perfume.
Their eyes suffused with tears, and hearts bowed down,
They hasten eager toward the Savior's tomb.

"Who shall roll away for us the stone?" they cried;
They knew the grave was sealed wherein He lay.
But wist not that, ere the morn had come,
An unseen Hand had rolled the stone away.

They stood in awe before the open sepulchre,
When an angel said, "Jesus the Christ is risen. Do not fear.
Come see the place they laid Him. Behold the empty tomb."
Legions of angels, nor even death, could hold Him here.

Salome and the Marys turned, and went straightway
And said to His disciples, "Jesus is risen! He lives again!"
And listening angels tuned a thousand harps
To echo, till the end of time, the glad refrain.

Risen, no more to walk the earth in seamless robe
O'er desert sands, with weary feet, and sore.
Ascended to His throne, and crowned King of kings,
Jesus of Nazareth, the sinner's friend, to reign forevermore.

—Christian Observer.

TEN COMMANDMENTS OF DRIVING

The following timely suggestions taken from "Protection" was sent in by Ontario Safety League.

1. Drive on the right side of the road; it's just as good as the left.
2. Slow down when approaching a crossroad; it is nearly as dangerous as a railroad crossing.
3. Look out for children. You can never tell what they will do, and you are always in the wrong if you hit one.
4. Try to help instead of hinder the traffic officer; he is there for your good, and he's got a tough job.
5. Be sure that your "dimmers" really dim; it's no joke driving into a blinding glare, as you probably know.
6. Read and obey the warning signs; they are not put up as ornaments.
7. If you feel you've got to speed—do it where it won't kill anybody.
8. When making minor repairs, stop where your car may be seen from both directions; otherwise you may stop longer than you anticipate.
9. Speeding around corners is a straight route to the hospital. Don't race past a stopped street car. Some day the jury may call it manslaughter.
10. Use discretion. The fact that you had the right of way won't bring anybody back to life, least of all yourself.—Selected.

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A monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

C. F. DERSTINE, Editor Kitchener, Ont.
ANNA LOUCKS, Office Editor

Department Editors
J. R. SHANK, Y. P. M. Carver, Mo.
S. F. COFFMAN, Bible Study Vineland, Ont.

Subscription Price
$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Expired subscriptions discontinued upon notification from subscribers to do so.

Address all matter intended for publication to
C. F. DERSTINE, KITCHENER, ONT.
Address all business communications to
CHRISTIAN MONITOR, SCOTTDALE, PA.

Entered at Post Office, Scottdale, Pa., as second class matter.

CHRISTIAN MONITOR

MAY, 1928

A LITTLE FENCE OF TRUST

Build a little fence of trust
Around to-day,
Fill the space with loving work
And therein stay;
Look not through the sheltering bars
Upon to-morrow
God will help thee bear what comes
Of joy or sorrow

—Mary Frances Butts.

THE SERMON THAT WAS NEVER PREACHED

The writer of this story, the Editor of "Our Hope" vouches for the truthfulness of this graphic story. It is worth missing a meal, and more, rather than miss this. This story contains a GOLD-MINE OF TRUTH.—Editor.

The well-known and greatly admired professor of a certain institution of learning sat in his study. On his table were numerous books of reference, but the one Book, the Bible, was missing. He was preparing a sermon for the coming Lord's day. He had been asked to preach in the University church. He knew there would be a great audience. The president and the faculty of the University and the hundreds of students would be there. The leading professional and business men of the city would listen to him. The society folks always attended the morning service of the magnificent church famous for its well chosen musical program. He would have to do his very best. He knew his reputation was at stake. Some of his colleagues had preached before and had been severely criticized. He must avoid their mistakes. He must produce something unique, something up to date. He was evidently looking for the praise of man and not for the praise which comes from God.

He sat with his head in his hands, murmuring occasionally to himself. Finally he burst out "yes, that is the thing." Then he took a piece of paper and wrote on it, **"The New Conception."** "That will be my theme," he said, "the new conception." Two Sundays before a preacher had occupied the pulpit who had the reputation of leaning towards fundamentalism, so-called, and some of his statements had been ridiculed, while the young men and women had called him an "old fogey." Preaching on the new conception he saw an opportunity to answer some of the arguments the preacher had made. He knew this would be very gratifying to his audience.

Then he began to make his outline. But he needed a text. It was customary to use at least a Bible verse as the foundation of a Sunday morning service. What text should he take? He finally selected Acts 17 :19, "And they took him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?" "This is a fortunate choice," he said to himself, "for it gives me a chance to display something of my knowledge of Greek history and literature. The professor wrote rapidly. After jotting down something about Areopagus and Mars' hill, and the Greek philosophy, he put down as the first part of his sermon, "The old conception." "There is an old conception of things religious," he wrote. "This old conception cannot be maintained any longer in the light of modern scientific research. All our fathers believed is out of date. If the great theologians of the past came back to life they would discard their beliefs and fall in line with our modern conception." But what is this old conception? Here he had a chance to answer the former preacher's statements. He would mention the ridiculous belief in an infallible Book. There was nothing infallible in this world. Infallibility meant the complete arrest of progress, and that is impossible. There can never be an infallible book, nor was there ever infallible truth, or an infallible person. Christ was not infallible; he made his mistakes.

Then he would speak of the unscientific belief of a Virgin birth, which in the final analysis was nothing but legend without any historical evidence. Next he made remarks about the resurrection of a man who had died. The greatest scholars had contradicted this belief. Science knew nothing of it. Yet no sane man doubts that Jesus who died lives today, not as a risen man, but by his teachings, his character, his manhood, his leadership and his example. The old conception as to existence after death, of a heaven and a hell (he struck out the word "hell" and substituted "a place of punishment") came next. Such a belief was likewise branded unreasonable. "We know nothing of the future. There is probably survival after death but certainly not in the form as taught in the Bible. We know nothing definite about it."

Then came the second part of his sermon, "the new conception." "Like the Athenians of old we are still searching and are now on the right track." He wrote still more rapidly as he advanced the different phases of the evolutionary theology of Modernism.

Suddenly two little arms were clasped around his neck. His only child, little Caroline, just eleven, had entered the study unobserved. "Oh, Daddy," she said, "mother called you three times that dinner is ready; we thought you had fallen asleep."

"No, my darling," he answered, "I have been very, very busy," pointing to his notes—"for you know Daddy will preach in the big church next Sunday morning."

All through the noon-day meal he talked of his sermon and the way his theme had opened to him, and that he would need all afternoon and evening to put his notes in shape.

"But Daddy," said Caroline, "what about that nice walk you promised me up the hill for this afternoon? Please, Daddy, take me!" He shook his head. "I am afraid, Sweetheart, you will have to wait till next week, after I have preached my sermon. I am sorry, but this is already Wednesday, and besides my class work I need every spare moment for my sermon." Caroline was greatly disappointed and tears almost came into her eyes, while her mother reasoned with her and told her that Daddy would surely take her on Monday way up to the hill, to the cemetery, and the old farm house.

That afternoon the professor was busy writing. Till after midnight he wrote and recast his sentences many times. Finally he said, "now I can put it in type tomorrow and Friday and Saturday I can read it over and over again."

He sought his bedroom close to his study and fell asleep.

His wife called him earlier in the morning than usual and informed him that Caroline had been restless and feverish throughout the night, and added, it is probably another bilious attack. She administered the usual remedies. When he went to see the little girl, Caroline said, "Oh, Daddy, I would not be sick this morning if you had taken that walk with me up the hill to the cemetery and the farm house." He kissed her and said, "I will take you up next Monday, darling."

He went back to his study busy with his sermon on the new conception. His work

(Continued on page 132)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XX SCOTTDALE, PA., MAY, 1928 No. 5

DILIGENCE

By John F. Bressler

> The soul of the sluggard desireth, and hath nothing;
> But the soul of the diligent shall be made fat. Prov. 13:4.
>
> Be thou diligent to know the state of thy flocks and look well to thy herds. For riches are not forever. Prov. 27:23.
>
> Keep thy heart with all diligence, for out of it are the issues of life. Prov. 4:23.

The word diligence means "to make haste determinedly and thoughtfully in the thing that you are planning to do!" With the diligent man, wishes give way to determined effort and instead of nothing even barren fields will furnish sustenance for himself and his loved ones. The labor of his hands will fertilize his fields, swell his purse, improve his home, educate his children, and in every way give him the best of the land.

The proverb, "The hoe of the farmer enriches the soil," is a scientific fact. Chemical analysis shows that the nitrogen content of the soil increases with every cultivation, and in its available form decreases as soon as cultivation stops. A naturally poor soil will produce larger crop yields under careful cultivation than good soils will under indifferent care. There is a saying that Mennonites will never be found where the soil is poor. This has been true in the past for two reasons. We have always been taught the dignity of labor, and with few exceptions have been willing to work hard. We believe in "Whatsoever thy hand findeth to do, do it with thy might". For this reason when we were placed upon naturally poor soils we soon improved them. The Molokai of Russia, a people somewhat like ourselves in faith and practice, were settled some years ago in the Trans-Caucasus by one of the Russian Czars. The natives had not been able to make a living from the barren soil, so the Czar said "We'll put the Molokai there. If they can't make a living, nobody can." They did, and so successfully that they became the object of envy of their less diligent neighbors. Such has been the experience of our own colonies whether on the sands of Southern Michigan or on the Coastal Plain of Maryland or Virginia. The second reason is the same as that of the man who often bought horses that were very much run down and in a short time had them sleek and fat. Finally, an inquisitive man asked him how he succeded in fattening the animals so successfully. His reply was. "I buy the kind that can be fattened." The diligent man knows that if poor soils respond and give a man a living under proper care, that good soils will do better and so he buys the better, and his less diligent neighbors in the country are forced into the foothills and mountains where the women folks can chop the firewood and where the forest will furnish berries and game. In the city the less diligent drift to the slums, but the workers move to the Avenue.

In children I'd rather see an active child, even though he is constantly in trouble because of his activity than the one who wishes that he were a stone on a hill that never had to take a bath or do anything but just to lie there and rest for a thousand years. This complaint of having to get up before breakfast and working between meals killing people is the plaint of the sluggard and is not true to fact. Men that work live more years and enjoy them more than the idlers. The diligent child will become the diligent man, a leader among men, and one who shall stand before kings and not before mean men.

The life of the child is largely the play life. Encourage it to be diligent in its play. Learn early the greater fun of worth while work well-done than of games and toys indulged in without limit. "Work while you work. Play while you play, For that is the Way to be happy each day." But as you grow to years and the responsibilities of life are laid upon your shoulders you will find less and less time for play as more and more life's duties urge you on. Then be thou diligent to look well after thy herds and fields for riches are not forever. Even if you had been born with a silver spoon in your mouth and houses and lands have become your property by virtue of inheritance yet your houses will decay, your fields will revert to forests, your factories will soon crumble, unless you are willing to personally look after and care for that which became yours only by the careful management and long hours of toil of those that were before you. There is some basis for the statement, "Only three generations from shirtsleeves to shirtsleeves." The hand of the diligent maketh rich. Because your father and mother were not ashamed or too lazy to use the hands that God gave them, but rolled up their sleeves and worked harder than others they had more to leave you than others had to leave to their children. You are enjoying the benefits of their toil. You can also pass on the benefits to the coming generations, but to do so you must also roll up your sleeves and work; not of necessity but for the joy of work, of accomplishing something. But if you will not work for the pleasure that comes from doing the worth while and squander your years in idleness your children will of necessity be compelled to roll up their sleeves and work or starve. It will be three generations from shirtsleeves to shirtsleeves.

Be diligent in your play; be diligent in your studies in school; be diligent in your business on farm or in factory; but there is one thing in which you should be as diligent as in all these combined. "Keep thy heart with all diligence for out of it are the issues of life." To be dilatory in your play will make you lose the game; to be indifferent to your work will clothe you in rags and feed you with the bread of poverty; but to be careless of your spiritual good will soon cause you to be found in the company of the unclean morally and socially. Your next step will be to find pleasure in unclean speech and conduct. Then will follow vicious deeds and soon your name will be found on the social register kept at the police station. On every hand the forces of evil are mightily at work to wreck the character of manhood and womanhood, and if you do not take proper watch over your own heart to keep it from every evil way you need not be surprised that others will care even less. Evil companionships corrupt good morals. Give diligence to travel only in the company of the noble and virtuous, give diligence in selecting those silent companions (books) which influence character scarcely less than personal companions; give diligence in selecting a church home where the ideals are of the highest and where sin is not condoned or glossed over; and, above all else give diligence to Bible reading, to prayer, to Christian activity—visiting the sick, helping the fallen, reclaiming the lost, becoming a real brother or sister to every soul in need. And besides this, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness;

and to brotherly kindness charity." For if you do these things you will never fall.

What you are as a child is what God made you; what you will become will be what you make of yourself. The fruits of righteousness will be the issue of a life lived for God and directed by His word and Spirit, but every evil work will be the issue from the heart and life of the soul that despises restraint and brooks no interference with fleshly desires.

Lancaster, Pa.

SWISS MENNONITES OF TWO HUNDRED YEARS AGO

A Historical Story

By John Horsch

IX

(Continued)

"Your wife lives among the Swiss Täufers near Heidelberg in the Palatinate," said Peter Wissler. "She is keeping house for Jurian Liechti, a 'Reiseprediger' who is the greater part of the time absent from home. He needs a trusty person to see after his things when he is gone. We were there a half a year ago and it seemed to us that she is inclined to risk coming back to you, since others also have returned and are living here in comparative security, but she thinks you may have divorced her and taken another wife."

"Men, when you write to Jurian, let my wife know that she is to come home," replied Uli Steiner. "Tell her that everything possible will be done for her safety. I am getting old and am anxious to have her come. Indeed I feel to travel down the Aare and the Rhine myself to meet her. Now, Christian and Peter, the matter stands thus: I shall help you; you shall make your home with me and I will do all I can for your safety, but I ask of you to use your influence to bring my wife back to me. Here is my hand. You do this for me, and I will give back to you your old homestead for the sum I paid for it."

"We will do it," said Peter, "but you shall not interfere with your wife's religion; and of our home you shall keep possession until it may be safe for us to take it over."

"Agreed," said Uli Steiner, "I do not object to the views of you people. I tell you openly that I do not think much of the church in our land. There is too much force and politics in it. My membership in the church does not mean much to me. The property which I have unjustly acquired has been a plague to me, and for the gains I had from it, I will help you and will not allow you to be oppressed and persecuted if I can help it. There are many others who feel as I do in this matter. You will find that our gracious lords in Bern cannot have their way in everything."

The friends parted with a hearty handclasp. Uli Steiner was soon to have an opportunity to make good his words regarding help to be rendered these oppressed people.

X.

In the district of Schwarzenburg the number of the Täufers had continually increased since the exile of many of them in 1693. Some of the exiles had returned and many had united with them in spite of persecution. In vain the authorities offered rewards for the capture of Täufers. The population sympathized with them. The clergy found it impossible to take effective measures against them. The authorities at Bern received word that the king of Prussia and the government of the Netherlands were thinking of intervention in their behalf emphasizing the right of liberty of conscience; hence quick action seemed necessary. Since the people of the district disapproved of the persecution of the Täufers, it was decided to bring in men from other districts and to offer them prizes for delivering them up to the authorities. A number of daring fellows who had nothing to lose were engaged for this purpose. They were officially called "Täuferjäger" (hunters of Anabaptists).

Upon the command of the authorities regular drives were undertaken to hunt down the Täufer. Repeatedly the men who engaged in a "Täuferjagd" (Anabaptist chase) wended their way through the valley of the Emme river. There was blowing of horns and shooting of guns. The noise made one think of a deer hunt. However the blowing and shooting were not done by the drivers to chase the game to places where it could be reached by the hunters' gun, as in a deer hunt, but it was done by friends of the persecuted to warn them of the approach of the catchpolls and to enable them to make good their escape. The men hunters themselves went very quietly from farm house to farm house seeking their prey, while to their great anger all around them the noise of horns and guns continued. The pursued people were easily out of the way before the pursuers came near them, and the whole valley rejoiced and laughed at the discomfitted fellows. Those who were warning the fugitives had been organized for this purpose by Uli Steiner and Christian and Hans Tummermuth.

It was decided so the Rathsmanual for 1702 states, that a thorough investigation should be made about "the horn blowing, shooting and giving similar signs," and furthermore that these chases should as much as possible be more secretly conducted.

The chases proving unprofitable for the men hunters, some of them forced farmers at the point of a pistol to give them money. They also badly frightened helpless women. This was enough. A meeting of heads of families was held which almost broke into open uproar. They were ready to defend themselves and their homes against these new robber bands. A delegation was sent to the governor at Trachelwald, with Uli Steiner as principal spokesman. They ably spoke for themselves. The governor realized that the "Täuferjäger" were a band of worthless fellows. Some of them were taken to account and punished.

(To be continued)

THE SERMON THAT WAS NEVER PREACHED

(Continued from page 130)

in the University did not begin till two that afternoon, and so he devoted all the time at his disposal to his sermon.

It was towards noon that his wife knocked at the door and entered.

"Edgar," she said, "I hate to disturb you, but Caroline seems to be very ill. I took her temperature and it is over 103, and she is talking incessantly about that walk up the hill; she is delirious."

He went to the telephone and informed the physician, urging him to come as soon as possible. He came after dinner and pronounced the child very ill, with a high fever and badly swollen throat. He would return toward evening. She was much worse. His suspicion was verified. She had developed diphtheria. Anti-toxin was administered later in the evening.

The child had not a strong constitution. Her fever continued all night, while father and mother watched anxiously at her couch. Now and then the professor went to his study and fell on his knees, before the table with his sermon notes. He wept silently and then said, "Oh God, if Thou hearest prayer, save my child, my only child, my Caroline."

The morning came and the doctor, who appeared early, was greatly disappointed in finding the child much worse. Several other physicians were called in for consultation. The child breathed hurriedly. Occasionally she murmured in her delirium, "Daddy, up the hill." The physicians looked serious. They decided to remain for several hours.

The professor went back to his study. He wanted to pray but he could not pray. It was an hour later when one of the physicians, an old Christian, knocked at his door. The professor jumped to his feet, "Well, doctor, how is she? Is she responding to your treatment? Will she get well? The old man did not answer him. He looked into his face, then silently bowed his head. Finally he said, Come, professor, and see her beautiful smile. She is better—better in the way a Christian thinks of—" He did not finish the sentence. They had reached the sick room and there lay Caroline, with closed eyes and a peaceful smile upon her white face. She was dead.

The sad news spread quickly. Among the students were a few earnest believers. As night came on, they gathered beneath the window of the professor's study and sang in subdued tones.

Abide with me, fast falls the eventide;
The darkness deepens, Lord with me abide.
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.
Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
Oh Thou who changest not, abide with me.

They did not know that the professor sat at his study table. His sermon pushed aside and all the reference books put back on the shelves. His Bible was in his hands. He had opened it at random and read, while his eyes were filled with tears, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, ye may be also."

Then the song broke in and while he listened he sobbed silently.

Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies.
Heaven's morning breaks, and earth's vain shadows flee,
In life, in death, O Lord, abide with me.

He turned the leaves of his Bible once more and he read again, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" He cried out in a quivering voice, "Oh Lord, I believe." Suddenly his eyes were opened. He saw the hollowness of the new conception of modernism. He felt in his innermost soul that it held no hope and comfort for him. All he had believed appeared to him lifeless, powerless, hopeless, unable to give what he needed most in the hour of deepest sorrow. He fell on his knees and prayed. And such a prayer! He confessed his wrong and cast himself into the arms of his forgiving Lord.

On Monday morning they went up the hill. The white casket in which Caroline's body rested was carried by four members of the faculty. The preacher read: "For thus we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

After the casket had been lowered into the ground, the father with bowed head stepped forward and in the presence of the large assembly of people said: "Friends, my darling is gone. She is with Him who died for her and I want to confess Him before this open grave as my Saviour, who came to earth from heaven's glory to die for our sins, who was buried, rose again on the third day and who will come again to take us into His own glorious presence. Then my Caroline will be clasped to my bosom again. This faith which I denied so often in your presence, students and colleagues, is the only faith which gives peace and hope."—Our Hope.

"IT IS MOTHERS' DAY"

"You're going to church with me this morning, aren't you, Bob?" Mrs. Broughton looked at her tall son with a world of pleading in her eyes.

"Can't possibly to-day, mother." Bob consulted his watch, an uneasy frown disfiguring his brow. "I promised Guy Harding to go with him up to Hampton to the ball game. It's about time to meet him now."

"Oh, Bob!" There was a world of disappointment in the tone. "You know I don't like you to attend ball games on Sunday; besides, I have a special reason for wanting you to go with me to-day. It is—"

"I know, mother," Bob interrupted a little impatiently, "and I don't mean to make a practice of it; but this time I can't very well get out of going; I've promised, you see, and—I'll go with you to church this evening, if we get back in time," he finished. "That'll do, won't it? I'm off now."

Bob went whistling down the walk; but back of his whistle was a strange unrest; and the whistle died out entirely as he recalled more clearly the look in his mother's eyes as he had given her the hasty good-by kiss. While his father lived, Bob had not attended ball games on Sunday. Father hadn't approved—neither did mother; but that was three years ago. Bob had practically grown up since then. "And a man can't always be tied to his mother's apron-strings," he concluded his reasoning as he tried to resume his whistle.

Everywhere on the streets people were making their way to church, and nearly every individual, old and young, wore a carnation, pink or white. On a corner near a prominent church, Bob met George Turner.

"Hello, George! What's the occasion for the floral display this morning?"

"It's Mothers' Day! Didn't you know?" George laid his hand reverently on the white carnation that adorned the lapel of his coat.

"No—at least, I must have forgotten," Bob said unsteadily. He was seeing again the look in his mother's eyes as he had left her. That must have been what she was going to say when he had interrupted her—"It is Mothers' Day." He looked at George almost as if he did not see him. Last year, on Mothers' Day, George had worn a pink carnation. Bob distinctly remembered seeing him beside his mother in church; but, in the year that had passed, that mother had been called from earth. His eyes followed George, who had left him and was now going up the steps of the church, the white blossom gleaming on his coat. "He must be glad to-day that he didn't do last year what I've planned to do to-day!" With this thought, Bob suddenly straightened himself and hurried on. At the next corner Guy was waiting for him.

"I've changed my mind, Guy, and am not going to Hampton. I'm going to church," he said in a tone that admitted of no argument; and, looking into the determined face, Guy made no attempt at persuasion.

"All right, old boy, I'll go with you," he said. "I never could make the Sunday games seem quite right."

And that is how it came about that, ten minutes later, Mrs. Broughton, with a happy light in her eyes, moved along in the pew to make room for two smiling young men.—J. P. H.

A MOTHER'S LOVE

Hast thou sounded the depth of yonder sea,
And counted the sands that under it be?
Hast thou mentioned the height of heaven above?
Then may'st thou mete out A Mother's Love.

There is not a grand, inspiring thought,
There is not a truth by wisdom taught,
There is not a feeling pure and high,
That may not be read in a mother's eye.

And ever since earth began, that look
Has been to the wise an open book,
To win them back from the love they prize,
To the holier love that edifies.

There are teachings on earth and sky and air—
The heavens the glory of God declare!
But more loud than the voice beneath, above,
He often speaks through A Mother's Love.

—Emily Taylor.

CHRISTIAN MONITOR PULPIT

MARY AND MARTHA

By D. L. Moody

Mary of Bethany is one of the most famous women in history, and yet there is very little that she ever did that the world would call great. I can find only ten words recorded that fell from her lips. We are not told that she was beautiful, or that she was accomplished; we are quite sure that she never went to any college, or spoke from any platform; we do not know that she ever exhorted or led a Bible class. Nothing of that kind is told of her, and yet she is one of the most famous women of history.

All four evangelists have something to say about Mary. In the 10th chapter of Luke we first catch sight of her. In that chapter Christ sent out His seventy disciples. They came back jubilant, and He checked their spirit and told them to rejoice that their names were written in heaven. A little further on we come to a practical kind of religion, in the story of the good Samaritan. Then we come to Mary, who would probably be considered by many who like the good Samaritan, as a very impractical woman.

Our first glimpse of the home at Bethany is a very humiliating scene. Martha brings a complaint against her sister. Picture the company gathered there: Christ and His apostles are sitting with Mary, when Martha bursts into the room with a complaint against her sister. Luke 10: 38-42:—

"Now it came to pass, as they went, that He entered into a certain village: and a certain woman, named Martha, received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore, that she help me." Now comes the rebuke: "And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things, but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

This homeless Preacher had come into that home to light it up, and He made it one of the most famous homes in all history. Jesus rebuked Martha. I do not doubt for a moment that she was a follower of Jesus as well as Mary. They both loved the Saviour. Martha had received Him into her home, and it might have been that she was the first of that family to receive Christ into her heart; but the two sisters were unlike each other. One wanted to do, to serve; the other wanted to receive from Christ that she might serve Him better.

There was another difference between those two sisters, and I think I can best explain by telling you an incident in my own life.

I was going through Chicago once, when a prominent man called upon me, sat down at the table by my side, and said,

"Mr. Moody, I want you to help me;" and the tears rolled down his cheeks.

I said, "What! is it possible that you have lost your hope?"

"No," he said.

"Are you not still superintendent of that large Sabbath School?"

"Yes."

"And are you not in good standing in your church?"

"Yes."

"Is there any known sin that has come into your life and separated you from God?"

"No."

"Then," I said, "what do you want?"

"Well," he said, "the fact is, my wife has something that I haven't got. She has something that keeps her in perfect peace, and I have to hold on all the time to keep my religion. And now," he said, "I want you to help me."

That was the difference between those two sisters. Both loved Christ, but Martha was one of these fretful, anxious, worried women, a little out of temper now and then. Are you acquainted with any like her? I think that we meet about ten thousand Marthas to one Mary.

A great many people seem to think that to be irritable is nothing very serious, and are apt to excuse themselves by saying that they are tired and overworked. I haven't any doubt but that was true in regard to Martha. A good many Christian workers are overworked, but that is no excuse for losing one's temper.

A prominent London clergyman made the statement a few years ago that he hadn't been ruffled in his temper for twenty years. I thought that was a most extraordinary thing for a man that had a large parish right in the heart of London, and so many curates and co-workers: a public man pulled and hauled in all directions. I had a talk with him, and a gentleman was there who said,

"I think that Mr. Moody ought to be excused because he has so much on hand."

"Not a bit of it," said the clergyman; "no man ought to undertake so much Christian work that it wears him out, and makes him irritable and fretful."

I confess that I did have so many things on hand that I used to let little things annoy me. Now, that was Martha exactly. It is a habit that grows upon people. I know some Christians who are so irritable and so impatient that it is pretty hard to get on with them.

A mother was baking one day, and her little child who was nearer her heart, probably, than any one else in the world, came up to the table and took hold of the basin and tipped the dough on the floor. The mother struck the child, and said she was always in her way. Only a few weeks after the child sickened, and when she was delirious she said,

"Mother, will I be in the way of the angels?"

Do you think the mother ever forgave herself for that harsh word and angry act?

I remember hearing of a little child who had gone out into the field and picked a bouquet of wild flowers, that she wanted to bring to her mother. Her mother was talking with a neighbor when she came, and the little thing came running up and said:

"Mamma, mamma, these flowers are for you!"

The mother said, "Hush, child, I am talking."

But the little child pulled at her mother's dress again and said, "They are for you, mamma," and her heart was full of joy to think she had brought a little bouquet to her mother. The mother pushed the child away, and because she cried the mother put her into a dark closet to punish her.

That is what the child got for bringing a little bouquet to its mother!

It doesn't seem of much importance that we are sometimes irritable in the home; but what effect will it have on your family?

Sins of Women

Now I honestly believe that this is the great sin of women. We men are guilty of this and many other sins, and our prisons are full of men. Women stay at home more than the men, and it is mostly in the home life that women sin. Many have such a habit of quick, sharp speaking. A woman's tongue is sometimes very sharp, and it cuts, it stings. I believe that was the trouble with Martha. It was very unkind of her to come in before that company of men, and enter a complaint against Mary. Don't you think that she ought to have had more self-control? Would Christ have rebuked her if she had not been wrong? That rebuke has come down nineteen hundred years:

"Martha, Martha, thou art troubled about many things."

We must stop worrying and fretting if we want real power with God and with man.

Some gentlemen were discussing which one of these sisters would make the better wife, and one said that he would prefer "Martha before dinner, and Mary after dinner." I beg to differ with him; give me Mary all the time. If I had to eat a dinner that was prepared by a fretful, irritable woman, it would not taste half so sweet. I think Mary is a good deal better all around.

Off to hear Christ

I can imagine that Mary was in the habit of slipping off to the temple very often to hear Christ. Whenever He came into the city, she was there. Martha would remonstrate. She would say,

"Monday, this is wash day. We must have our washing done anyway."

But Mary would say, "Christ won't be here long. He will soon be gone from Jerusalem, and I am going to get all I can from Him."

And it may be one Monday that Martha stayed at home and did the work, and Mary slipped over into the temple, and came back and told Martha that she had heard Christ say, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Wasn't that better than attending to the washing? I would say, let the washing go for a little while, if I could get such a feast of fat things.

Then Tuesday, ironing day; and Martha remonstrates again, but Mary must go. She must get all that she can. She was going to drink deep because she needed it. It is a great thing to drink from Christ's fullness when you can, so that when the time comes that you need grace you will have it, and your soul will be kept in perfect peace and perfect rest.

I do not think that Mary was a shirk. Jesus never made people lazy, and never will. Perhaps when Mary came back from the temple she may have sat up late at night to help Martha with the mending, or she may have risen early and done some of the ironing. I don't believe she made it any harder for Martha by following Christ. If you are really serving Him you don't make it any harder for those around you; you will help them and save them work in every way you can. I like what Mr. Morgan says about this. He says that the "also" in verse thirty-nine.—"which also sat at Jesus' feet"—means that Mary did her share of the work and in addition sat at Jesus' feet. She hurried her work, perhaps, that she might have time to be with the Master.

Dangers of Overwork

Now another thing: It may be that Martha not only overworked, but did not take care of her health. Some people get so interested in the Lord's work that they don't eat and sleep regularly.

I met a city missionary who was the most jaded person I had seen for a long time. She looked as if she hadn't a friend in the world; her life was nearly all gone.

I said: "I hope you are blessed in your work."

"Oh, yes," she said, "it is a blessed work."

"I hope you enjoy it."

"Yes," she said, "but I get so tired."

"What, tired of the work or tired in it?"

"Oh, never tired of the work, but I do get tired in it."

I said, "I don't think that Christ is a hard master, or wants His children to get worn out. Do you take one day out of seven to rest?"

"Oh, no, we never think of that! Thirteen of us are employed by a wealthy lady who thinks that because we are doing the Lord's work we don't need any rest for the body."

That is a great mistake. This woman worked thirteen or fourteen hours a day, seven days in the week, and of course her body was worn out. When the body gets tired the mind gets tired, and then we are apt to become irritable. So it is very important that we take good care of the body. Very often people get into a nervous state simply for the lack of food and sleep.

Do you remember that Elijah got under that juniper tree and laid down and wished himself dead? There was God's representative on earth, the man that stood nearer to the throne of God than any man on the face of the earth at that time, wishing himself dead! An angel came and woke him up, and said, "Rise and eat," and there was a cake there on the coals and a cruse of water, and he got refreshed. After he got refreshed, he fell asleep again. I presume he hadn't had any sleep for days and nights; perhaps hadn't had any food; he was so full of zeal. The zeal of the Lord was just eating him right up. He had another sleep, and the angel woke him up again and said, "Rise and eat," and he rose, and there was a cake that had been cooked, and a cruse of water. The Lord didn't upbraid him **then**; the Lord didn't test him **then**. He fed him and got him rested, and **then** when He got him off into Horeb, He said, "Elijah, what doest thou here?" Then God took him in hand and dealt with him; but He fed him first and got him rested.

I think very often Christians get into a nervous state when they need food and sleep. In these days of rush and bustle, people think the world can't get on without them. That is like Martha. She thought that whole house depended upon her, and things must be done in time; and when Jesus came to the house He must have the very best dinner that could be gotten up in all Bethany; and while she was fretting and worrying and getting the dinner, Mary was just sitting at His feet, drinking in of His fullness until her soul was refreshed.

Now there are two dangers you want to keep in mind. If you are active and neglect communion, it won't be long before you get into Martha's state. You are sure to get there: it is inevitable. Then there may be so much communion that you neglect to be practical. That is another danger. If we want real peace and joy, we must keep the two together. We must be practical, and yet we must have communion. I have yet to find a Christian worker in this or any other country who has had success any length of time who has neglected communion. You don't lose anything by going away alone every day, and having a little season with God alone. That is where you get strength, that is where you get power.

And it is not only to go apart to pray. Some people say to me,

"You know, Mr. Moody, I pray, but after I have prayed five minutes my mind wanders and goes off in all directions; I can't pray more than four or five minutes at a time, and hold my thoughts."

Well, there is something that is higher than that. When we are really communing, it is not only our talking to God, but God talking to us. Do you think that Moses was up in the mountain forty days and forty nights praying to God all the time? No flesh and blood could stand that. I can imagine during those forty days and forty nights Moses asked God a great many questions, and God answered a great many. I think that if God should take me up into a mountain and talk with me, I should ask Him a great many questions; and I have no doubt that during those forty days Moses asked God a great many questions. God talked to Moses, took him into His secret pavilion, and told him the history of the world. I do not believe he would have ever written those five books if he hadn't had those days and nights in the mountain with God. And what days and nights they must have been! That is when he came down with a shining face. His face was lit up with the glory of that upper world.

I believe that Mary asked Jesus a great many questions, and that He told her a great many secrets. Perhaps she learned many things that even the disciples didn't know. All the disciples, as some one has said, were very near Christ, but the seventy that He sent out were nearer than the rest, and the twelve were nearer than the seventy, and the three, Peter, James and John, were nearer than the twelve. But I have an idea that Mary was nearer than any of them. Those men were constantly discussing who should be the greatest, but Mary had no thought of being the greatest. In Jesus' estimation she may have been the greatest because she only sought to sit at His feet like a little child, and learn of Him, and obey Him.

Mary in Trouble

Mary's communion with Jesus brought her so near to His heart that when the time of trouble came she knew where to go for comfort. A great many people do not learn that secret in prosperity, and so when the billows come rolling up against them, they don't know which way to turn. The darkest and most wretched place on the face of the earth, I think, is a home where death has entered, where Christ is unknown. They have no hope of a resurrection, no hope of a brighter day coming.

I can imagine that one day Lazarus came into the house with a hot, burning fever in his head, and said to his two sisters:

(Continued on page 143)

EDITORIALS

FORTY-EIGHT HOURS AT HOME WITH MOTHER

This being the month in which the world has set aside one day, the 13th for Mother's Day, we want to pay our respects to MOTHERS in general, and our own mother by a short editorial. Undoubtedly by this time my Father has learned that his son makes no difference at the "Old Home" between Father and Mother.

There is so much that a Father contributes to a Home that a Mother cannot; there is so much that a Mother contributes to a Home that a Father cannot, that it is a senseless waste of time in seeking to differentiate which has meant most to us in our lives. The personality, the temper, the dispositions, the service of both are needed to make possible for us, their children, our physical being, our mental processes, our spiritual well being. These all in myriads of experiences in a thousand and one ways.

But to get back to the forty-eight hours visit, and the thought of Mother. What really makes a Mother worthy of the name? We could not help but think of her in a special way because the May edition of the Christian Monitor was already in the process of formation in our mind.

Mother risked her life to give us existence.
Mother left her own home, to make one possible for us.
Mother gave her best to us in our helpless years.
Mother showed a world of patience in our formative days.
Mother taught us the first great lessons of life.
Mother gave us the flower of her years.
Mother taught us our first lessons of God.
Mother taught us the great principles of life.
Mother was an example of Christian living.
Mother pointed us to the Lord Jesus Christ.
Mother taught us our first prayers.
Mother was never too tired to minister to our needs.
Mother always loved us.
Mother took us to the Church, the first time away from home.
Mother gave us needed counsel when we crossed "fool's hill."
Mother rejoiced when we accepted Jesus Christ.
Mother's prayers follow us "the whole world through."
Mother's interest did not stop when we married another.
Mother's satisfaction is shown towards our own home.
Mother's heart beats in true interest towards our own children.
Mother longs that her children may do good in the world.
Mother rejoices when her own visit the "Old Hearth."
Mother prays for a re-union in the skies, most fervently.

These and other things we can see in Mother's life, and we trust that the Lord will spare her to us many years. Our hearts beat in sympathy towards those of our reader's who have lost their own. We want to change the word "lost." She has gone ahead, she is your mother still, she is your "mother in heaven." All the fine things in her heart came from God, and He is still Father to the fatherless, and mother to the motherless. What was in her heart for your good, is still in her heart, it always was in the heart of God, and we are persuaded that if the reader will look into the blue where mother has gone, with a surrendered heart, and a yielded life to God, that the Lord will make up for the handicap in HIS OWN GOOD WAY. GOD BLESS ALL OUR MOTHERS. GOD GIVE US REAL MOTHERS.

In that splendid book, "One Thousand Best Bible Verses," the product of the pen of Brother J. B. Smith, Elida, Ohio, he pens one of the most beautiful tributes to his dear mother now in her 87th year. He dedicates the book to her. The following effective lines tell their own message.

"To My Dear Mother
Now in her eighty-seventh year,
My guide and support in childhood days
And my intercessor in my years of wandering,
Who by faith
Dedicated her only son, before his birth,
To the ministry of the Word,
I affectionately dedicate
This humble effort to glorify
Her heavenly Father and mine, in the
Hope that now, as sight begins to
Fail, and memory to wane, she may
Catch, here and there, from these pages
Some word of his
Which will give comfort and cheer
To the evening time of life
And help soften the pillow
When once she sinks into her last repose."

FEELING THE PULSE OF THE CHURCH—THE ANNUAL MISSION BOARD MEETING

The pulse is the tell-tale of the heart; the skilled physician knows much concerning his patient after a moment's silence, his eye upon the watch, counting each beat. This with a look at the eye, the skin, the tongue, and he has gone a long way in locating the trouble with the average patient.

The Church too is a body. It has its indicators of trouble internally. Outstanding among these locators is the pulse of missions. When the heart beats well with love for Christ, to carry out His commission to evangelize the world is a blessed privilege. To bring the Gospel to men for whom Christ died is appreciated by Christians whose hearts are on the "right side."

The Annual Mission Board Meeting is in sight; much business of interest to the Kingdom of God will be transacted. Will you be there in person or by your prayers? If not then the pulse tells its own story, there is a deflection of the heart. Serious heart trouble has set in.

The spirituality of a Church is keenly evident by the way in which they enjoy Gospel giving, to Gospel activity, according to Gospel limits. The limit being according to the means that God has put at our disposal. Let an individual or a Church give according to their means, the Lord will reimburse them spiritually every time.

May the Lord give us zeal for His work, vision to see the task, wisdom to accomplish the job, faithfulness to do the job according to the mind of the Lord. May all self interest, self-will be brushed aside. May every Official, every Member of the Board be the **"Servants of Christ"** indeed. May an atmosphere pregnant with the Divine Presence be markedly felt. May the most possible be done for God in the coming Board Meeting.

CALLES AND CATHOLICISM

The President Calles of Mexico, the Republic to the South of us, is having trouble with Catholicism. The conflict being waged at present in that Republic is between Church and State. The State demands that the Church come into the open, register her preachers, teachers, priests, and other officials. The Protestant Churches complied at once, and they seem to have no difficulty whatever, but the Roman Catholic Church refused, and have had serious difficulties ever since.

Looking at the problem from the surface we would be inclined to say that the State is persecuting the Church. We believe in liberty of conscience, when that liberty of conscience does no violence to others. But in this situation we cannot help but side with the State. The Roman Catholic Church has gotten in bad with the Mexican Government, by its age-old crime of dabbling with politics unduly. Ever and anon the system of which the Pope of Rome is the Head has been leaving the sphere of religion, and entering the sphere of politics. In every country in which she has the numerical strength to make herself effective, she has done so at the expense of others, and even to the persecution of others. Her hands are stained red with the blood of those she has slain, by instigating the powers that be and otherwise. President Calles's wife and children are Roman Catholics, but Mr. Calles says truthfully, "Roman Catholicism has despoiled my people for centuries, kept them in ignorance, and poverty, she shall continue to do so no longer. THIS IS A TRUTHFUL PORTRAYAL OF ROMAN CATHOLICISM IN EVERY LAND. Our missionaries in South America find this system of religion to be their hardest barrier to the opening of eyes by the Evangelical Gospel of Jesus Christ. Roman Catholicism has a way of edging itself into countries by what seems well nigh Satanic power. She was driven from the Central portion of Europe, France and Great Britain, she was well nigh driven into the Mediterranean Sea, but she stopped in Italy, entrenched herself, and has again won universal homage from millions of people. This system of Christianity and mixed Paganism is one of the outstanding barriers to the progress of the True Church of Christ, of which the Lord Jesus Christ is the Head. On the other hand she must be complimented for her adherence to the Bible, and its inspiration, even though her interpretation of the book is wrong. Protestantism has made many disciples for Rome by her liberalism, since so many have left the safe anchoring place of an inspired Bible and the Fundamentals of Christianity.

While the United States, Canada, Great Britain, and other great powers are flirting with the Harlot of Rome, it is good that a nation like Mexico has its eyes open to her debauchery, her promotion of ignorance, and her oppressive powers. Long live any government which gives liberty of conscience to every man, whose faith stands upon the Word of God. On the other hand we do not believe that the State commits a crime when it seeks to check and protect the public from the hands of a system that whenever it gets into the saddle will oppress others, and persecute those who do not agree with their erroneous teachings. We want to pay our respects to Calles and his government for seeking to check this Pagan-Christian-Politics system of religion.

THE FOLLY OF CHARMING AND POW-WOWING

The Christian who resorts to Charming and Pow-Wowing may be honest, but is frightfully deceived. A method of healing that is absolutely forbidden in the Bible should have no place in the Christian Church. Better accept the way of the Bible and common sense when we get sick than to resort to such an art. In the foreign field of India the church disciplines its members who resort to healing from these channels. Is it not high time that we in America at least have nothing to do with the whole deception? The reason that some people are cured when they resort to Charming is that the bulk of people get well without a Doctor or a Charmer. The other reason is that whenever a man hits the right time, and his ailment has run its course, and he accidentally hits the logical moment in going to the Charmer, he tells it from the "housetop," from "Dan to Beer-Sheba," till the end of his lifetime. On the other hand when he does not get cured, he keeps still. So the humbug keeps moving on, with the one fellow shouting and the other fellow mum. If we want the Lord to heal, away with the motions, the rubbings, the repetitions in the prayers, etc, and back to the Bible way of faith in calling upon the Name of the Lord. The anointing of Oil in the Name of Christ, as a visible symbol of faith.

RITUALISM AND RATIONALISM

Ritualism, forms without life, and Rationalism, false thinking, not true to revelation are the Devil's Twin Babies. The first is seen in its worst form in Catholicism. The second, rationalism, is best seen in a Modernistic Church and Pulpit. These twin enemies are working with might and main to destroy real Christianity from off the face of the earth. They shall fail, for God will always have a remnant who bear testimony by lip and life to the truth.

The philosophy of Carl Marx can be seen in Russia to-day, but according to the latest accounts the Millennium has not yet arrived in that country. Seems rather postponed for centuries, unless the Lord ushers it in.

If the forehead registered all the thinking that goes on inside some brains, many ships would be crowded with travellers going to uninhabited parts of the earth.

Words are the thumb index of the man inside.

CHRISTIAN LIFE

THE PREDICTED DEPARTURE FROM THE FAITH

Joining World Organizations To Make Them Better

Part X

By Oscar Burkholder

If Satan is unable to persuade the elect to disbelieve the Bible he will try to overcome them in some other way. And the more popular he can make this way, "that seemeth right unto man," appear, the more engrossed in this way he can persuade his victims to become. For one of the attractions he holds before men is popularity, and one of the ways in which he argues that men may become popular is to throw their good qualities, their good achievements and their good name into some organization that has lost the confidence of men, and by so doing restore such organization to its former prestige and power. This proposition sounds so good, and appeals to man's vanity so subtlely, that the first thing he knows he yields, in the firm belief that his venture is a commendable one. He enters the organization with great enthusiasm, and, not seeing the sly winks of the old birds, begins, or thinks he begins, to revolutionize everything for the better. But sad are the results. One of two things always happens. Either he leaves the organization in deepest chagrin at his failure, or he falls for the first bribe that is glittering enough, and begins to share in the spoils of ill-gotten gains. A prominent lay-man is so firmly convinced that all men fall for the latter that he recently said, "Every man has his price."

While all this applies more specifically to world organizations, which are organized for material purposes only, there are social and religious organizations in existence to-day that are so far removed from the teachings and purposes of Christianity, that, even though they do possess a religious flavor, they are the enemies of God. "By their fruits ye shall know them." No matter what name an organization carries, it does not say in every case that the name is indicative of the work in which said organization is engaged. For illustration Christian Science is neither Christian nor scientific. The Y. M. C. A. is a huge athletic organization with a little religion thrown in on Sunday afternoon, and that religion often far removed from true Christianity. Yet our young people grow up in the vicinity of such organizations and others of a similar character, become familiar with them, are swallowed up in them, and all the while believing they are in the right and only way to real usefulness and the future hope. Knowing that many things are not what they seem to be, may we note two reasons that are advanced for joining such organizations as Lodges, Clubs, Life Insurance Companies, Political Parties, College Fraternities, Religious Organizations posing as Christian, and Organizations that were begun soundly enough, but have long since taken their departure from the home base. Then note two scriptural objections that ought to help settle this question for every sincere seeker after the truth of God, as it is related to our earthly conduct and associations.

FAVORABLE ARGUMENTS

I. **We need a man of Principle.** There is probably no more damaging confession in condemnation of any organization than this statement. It is offered as an argument, or an inducement, but it is, in reality, an admission of a great lack in the organization. For there would be no necessity of asking for men of principle if the group were composed of such men. Therefore it remains, that, in order to remedy a real deficiency, there must be a reaching out into the ranks of the unaffiliated, among men who have not been defiled by the shortcomings of hypocrites within, in the hope, that, when they are induced to cast in their lot with the organization as it is, they may be able to clean things up. But all the time it is forgotten, both by inducers and induced, that principles are neither formed, established, nor maintained by man. We are reminded in this connection of a popular oil advertisement. Add one quart of new oil to four quarts of old oil and you have five quarts of old oil. Add one man of principle to an organization that has discarded principle to a greater or lesser degree, and one more man is lost to the world of usefulness according to the standards of scripture. As soon as something clean comes in contact with something unclean the result is that all is unclean. As soon as a pure life comes in contact with an impure life by way of an agreed affiliation, the result is a downward step on the part of the pure person. It is impossible to throw one man's honesty, truthfulness, and what ever other good qualities he may possess, into a group of men who have lost such virtues, and expect an elevation of the organization to a higher level. If this idea had ever been right surely Jesus would have adopted it while He was here on the earth. But He held Himself aloof. Besides all this it is rank inconsistency to ask a man of principle, who has accepted such principles for his own, lived by them, flourished by them, built up a high reputation because of them outside of such organizations, which were probably organized for the preservation of such principles, or under such pretense at least, but no longer possess them, to ask him to join such organizations to lift them up. Such a man, if persuaded to take such a step, is doomed to failure.

2. **We need Christian men.** If the former argument is condemnatory this one is doubly so. Christianity embodies all principles. Principle is a part of Christianity. Any statement, or position, that is not Christian, or is not in accord with Christianity, is not principle but a denial of principle. Yet Christianity is more than principle, for upon Christ depends everything, principle included. Therefore if it is an admission of defect in organization to ask for men of principle to join for the purpose of group betterment, it is just as much more condemning to ask men to join because they are Christian, as Christianity is higher than principle. Many a preacher has been persuaded to join Masonry because he gave heed to this cunningly devised, honey-coated appeal. Many a firm believer in the atonement by Jesus' blood has been swallowed up in Modernism because he gave heed to some broad religious call, which was nothing better than socialism. Many a lay-man, reared in a Christian home and anchored by years of strong Christian training, when financial success came, fell for the lure of national patriotism to enter the political arena thinking that he was giving heed to a noble calling. A few years ago, one of Waterloo County's favorite sons, middle aged, influential, and decidedly Christian, was persuaded to contest the election for the Ontario Parliament. As soon as the electors were really convinced that he was willing to stand for election both parties supported him and he was elected by an overwhelming majority. He spent five years in legislative halls and government proceeded as formerly. The time came for re-election, but our Christian friend absolutely refused to run again. All sorts of arguments were advanced, and much pressure was brought to bear upon him, but all to no avail. His testimony was that he counted his Christian faith dearer and more precious than the honors of his country, and if he wished to retain it he must stay out of politics. That good

men have tried to clean up politics by their presence in political circles is evident in all generations, and that good men have failed is proved by the growing corruption of governments in all parts of the world.

Two reasons have been offered, among the many, to show how subtle is the work of Satan in his endeavor to overthrow the faith of some, and make their life work of none effect. There are many more arguments used, but space will not admit of their discussion. May we now consider two reasons why Christian men ought to keep hands off all organizations that are not strictly Christian, not alone in name, but in actual practice as well. For if the Scriptures do not give us positive guidance in this matter, all our objections will fall on deaf ears for lack of convincing power.

1. **"Be ye not unequally yoked together with unbelievers."** If every one who says "Lord, Lord" these days could be accepted as a true believer, the obedience to this command would be comparatively easy. Satan knows this only too well. Hence he persuades Preachers, Teachers, Professors, Parents, and Youth to clamor for something more modern than the Bible, and, if we must stick to the Bible, to insist on some gifted educator's interpretation of it. Surely the experience of men is not for naught, it is argued, and their continual quest for knowledge ought to get us somewhere higher than our forefathers. Having gone this far, such scriptures as the above text become at first irksome, then unbearable, and finally are considered obsolete. The slogan and spirit of many so-called religious organizations is friendliness. The qualifications for leadership are summed up, many times, in the one requirement, "He must be a good mixer." Yet the Scripture is as solid as the Rock, its Author, "Be NOT UNEQUALLY yoked together with unbelievers." No Christian can afford to go back to the beggarly elements of the world. He claims to have been rescued from them. He was floundering helplessly in his struggles for self-deliverance and found it only in the strong deliverance of Jesus Christ. Why not stay out? Why, —after years of victory, peace and joy resulting in a confidence, a life that has a beneficial influence upon all with whom he comes in contact,—insult his God, distrust his Savior, forfeit the precious leadership and comfort of the Holy Ghost for his former life of defeat. Ah! This is the reason. Satan shows such a man the kingdoms of this world and the glory of them, and then repeats the promise he made to the Savior so many years ago, thus appealing to the vanity of the flesh, and the result is tragedy, disaster and death.

2. **"Come out from among them and be ye separate."** This is just a forward step from the last. The last is negative and this is positive. Our God never does restrict us but that He gives us some great work to occupy all our energies. Do not enter the unequal yoke with the world, and do leave such affiliations and alliances in the past. If God had only said "Do Not," Satan would find a host of humans with nothing to do, and in their idleness he could seduce them. But God made wise provision for this when He gave us commandments, that, if obeyed, will occupy every believer so fully that Satan, with all his wiles, will not have the power to overthrow us. Not that intense activity in the Lord's service is our main safeguard. We are kept by His might and power. Yet in activity we become useful, and in usefulness we glorify the Father's name through His Son Jesus Christ.

How wisely and how lovingly God has set the way before us. How He beckons us to walk with Him in all our ways. How He invites us to counsel with Him, and to trust Him for every step of the way. Yet in spite of all this, Christian professors are allying themselves with all sorts of organizations. One seeks popularity, and not finding enough to satisfy him in his regular pulpit sells his time to some Chautauqua society where he can spread himself in all his fleshly vanity. Another associates himself with avowed Modernists, the enemies of the Cross of Christ, trying to make himself believe that he can batter down their objections to old-fashioned Christianity by his presence among them. Another becomes incensed at increasing crime, and, in his self-styled righteous indignation, takes carnal weapons and declares war against all who dare to cross his pathway. And still another, because of his waning faith, and in consequence his waning influence, joins some fraternal organization, in the hope that they will heed the message he observes they are not accepting. Our Father never did say, "Go out into the world and make it better," but He did say, "Go ye—teaching them to observe all things whatsoever I have commanded you." It is the disobedience to this divine commission that is becoming more and more apparent in these last days, and that is constituting a challenge to believers in Christ to live before men that which they profess to believe. "Our citizenship is in Heaven." May we be faithful, true representatives of the Kingdom to which we have committed our eternal hope. —Breslau, Ont.

THE CROSS AS APPLIED TO VICTORY

By Maud Shellenberger

A life of Victory is a life of constant fellowship with God—a life that knows and lives in the secret of His presence. There the soul feeds upon Christ and His Word, and receives strength and power to perform every duty, and to meet and endure every trial and temptation that confronts him on his journey toward eternity.

And to enjoy this victorious life, all must come by the way of the cross. There Jesus gave His life and tasted death to save the world from sin. It is said that when God came to choose a name for His Son, He went to the heart of creation and called His name "Jesus" because it is He that shall save His people from their sins by giving His blood. He was not sent to condemn the world, but that the world through Him might be saved. And by being submissive to the Father, He fulfilled this mission of saving man, and giving him victory over all sin.

On the cross He gave himself a Ransom for us. He did not leave us in bondage, but loosed the bonds and set us free by paying the price of redemption. He redeemed us from the curse of the law by being made a curse for us. We are no more servants of evil but have been adopted into the family of God by Christ Jesus.

He became our advocate and to Him we we can go and be cleansed from sin. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." He not only cleanses from all sin, but he keeps us from the power of sin. If we ever keep the vision of the cross before us, we will do only those things that bring honor and glory to His name. It is nothing but the blood of Jesus that can cleanse us, and keep us from the power of sin.

Thus we get a vision of the cross, and there we sacrifice our old life, we become a new creature in Christ Jesus. With this full surrender of our life to Him, comes a life of complete victory over all things. In the heart is shed abroad that love, "that suffers long, and is kind, that envies not, that vaunts not itself, is not puffed up, does not behave itself unseemly, seeks not its own, and is not provoked."

The Father, having made peace through the blood of His cross, we have that peace which passeth all understanding. With this peace, which the world does not know, we have victory over all strife and contentions. The cry of the world is **peace, peace**, but they cannot bring about an everlasting peace by their man-made devices. This peace is only brought about by the acceptance of the blood of the cross.

Jesus, who for the joy that was set before Him, endured the cross. His blood applied to our lives brings victory over sorrow, worry, anxiety, and despondency. Independent of circumstances, and independent of feelings, the Christian looks ahead and rejoices in the Lord for the privilege of enduring for Him who gave His blood on the cross that all who will may have victory.

Paul says, "God forbid that I should glory save in the cross of our Lord and Savior Jesus Christ, by whom the world is crucified unto me, and I unto the world." The things of this world are all perishable, and will fade away. They are nothing in comparison to the work of Christ on the cross where He secured the redemption of the human family. Thus we have victory

MISSIONS

MOHADI STATION DIARY

By J. N. Kaufman

We somehow feel like saying to Brother Kaufman, "How-do-you-do?" Glad to welcome him back into the correspondent's rank again. He comes back with an illuminating article. We trust it will be profitable to a great many readers. We are glad that our missionaries keep better record of the development of the work, than is done in the homeland. Wish we would improve in this direction. We appreciate such articles from home Churches.—Editor.

About January of 1924 Mohadi first came to the attention of the Mission. I was authorized to open two evangelistic sub-stations. Magarlor was to be one of the two. When the Malguzar (landlord) of Magarlor was approached on the subject he objected on the ground that it already contained a school-house and a police station so he suggested Amladih for our evangelistic sub-station. Amladih is another one of the Malguzar's forty some villages. It is situated very near the Pairi river.

How Mohadi Was Selected

On account of Amladih being in an unsuitable location for purposes of evangelistic work we requested the landlord to consider another place for us. At the time, we were living at Dhamtari and had, among others, two Christian workers—Shahadeo and Agnu—in our charge. I wrote a letter to the Malguzar at Deopur where he lived and sent the letter through these two Christian workers. The letter explained why we did not favor Amladih and, if he could not give us a place in Magarlor, we would accept a place in Mohadi. The men took the letter and went on to Deopur. Before entering the village they got down on their knees and prayed God that He would "soften the old man's heart and hear our request." They passed into the village to the Malguzar's house and presented the letter. On learning who the men were the old man said, even before opening the letter, "I had told the Sahib that he could have a place in Amladih but that is not a suitable location for the work you are doing. I know what you people are doing. You are preaching the Word of God. I have decided to give you a place in Mohadi."

The workers returned to Dhamtari with broad smiles lighting up their faces. They declared they could hardly wait until they got outside the village to give expression to their joy for such a significant answer to prayer. They wanted to jump and shout for joy. The Malguzar authorized us to stake off a plot of ground sufficient for two Christian families, giving us the plot free of cost. Work was at once started on a well and a mud house for two Christian families. This was in the beginning of 1914. The first Christian workers were Shahadeo and his wife and Agnu and his wife.

Later Developments

In the spring of 1914 we went home on furlough and Mohadi evangelistic sub-station was given in charge of Bro. G. J. Lapp and some time later to Dr. C. D. Esch. Dr. Esch in company with another missionary made a trip to Mohadi with the view of staking off a plot of ground for a Mission Bungalo, for the Mission had decided to make Mohadi an evangelistic main station. The Malguzar had already given his consent to sell the Mission sufficient land for our purposes. He had agreed to accept a palanquin in return for four acres of land. The palanquin was made and sent to Deopur but the Malguzar wanted some alterations made on it and sent it back again to the carpenter shop. The suggested alterations were made and again the palanquin was sent to him but it came back again. This kept up for a while when this plan was finally abandoned and negotiations for the land fell through. However, the land had been marked, a small well dug, and the plot soon contained a small grave—the child of Shahadeo.

Completing Negotiations

While in America on furlough we solicited money for the new evangelistic station at Mohadi, being under the impression that the land had passed into the possession of the Mission. A total of over five thousand dollars was solicited and deposited with the Mission Board until called for by the Mission. The aged brethren Peter Garber and John Schertz rendered most important and valuable help in soliciting the money, the latter himself contributing one thousand dollars. Upon our return in December of 1927 we were informed that negotiations for the land had fallen through. The matter lay quiet until the following year when we received word that the Mukhtiyar (agent of the Malguzar) had been making enquiries to when the Mission was going to complete the purchase of the land which they had marked off and for which he held earnest money given by Dr. Esch. Considering this an opportune time to open negotiations for the land Bro. M. C. Lehman and the writer made a trip on bicycles to Deopur to see if we could effect a transaction. Finding everything favorable we cycled on to Mohadi, nine miles farther on, had the land measured, and returned to Deopur. Brother Lehman then went back to Dhamtari for the money and a Government stamped paper on which to write the deed while I remained on the job to keep the men in good spirits. On Bro. Lehman's return the Deed was duly executed giving us rent-free possession of 4.10 acres of land for cs. 360—(about $120.-00). The Deed was executed Sept. 28, 1928. Mahant Dharampuri Gosain, Malguzar, who was then an old man, signed the Deed with his own hand and without the use of glasses.

Building Operations Delayed

We now had the land but we were short of missionaries so that building operations could not be started. However, the Christian workers at Mohadi were not idle. During the years 1918 to 1920 famine conditions prevailed in this part of India. We had neither orphanage nor famine camp at Mohadi but there were needs similar to other places in the Mission though not as severe. The original workers had been transferred to other stations and others took their places here. Sagun and his wife and Madari and his wife lived here now but these two families were not congenial and Sagun and wife were transferred and Saul and his wife took their places. With Madari and Saul and their families living here at the time of the famine they soon found something to do besides go to the villages. They decided to support some small children with their own money. Other children applied to them for help and before long there were too many for their meager resources so arrangements were made to support the famine children with Mission famine funds. There were some fourteen here at one time.

First Converts

Others besides children were interested in Christianity through famine conditions. There were a number who definitely decided to become Christians and received instructions in the Christian faith. The first classes were received in 1921 during which year nineteen persons received Christian baptism. Conference authorized the organization of a separate congregation which was effected in 1921. The Christian workers were greatly encouraged to see the congregation grow.

Building Operations

In the cold season of 1921 Bro. M. C. Lapp and the writer made a trip to Mohadi by bicycle to stake off the buildings that were to be erected. The next year the work on the bungalo was far enough along so that by the beginning of the rainy season part of it could be occupied. I moved our household goods about the middle of June,

1922. Building work was carried on under the greatest difficulties. I lived at Dhamtari where I had my regular appointment so in order to carry on the building work here it was necessary to spend half the week here and half at Dhamtari travelling back and forth on the Ford. A motor shed was built first, in which I lived while looking after the building work. Most of the month of May was spent in that shed. Sister Kaufman and the children were spending the hot season at Naini Tal. They remained until October when all except Russell returned to Dhamtari and came on to Mohadi. The roads were not yet motorable. Dr. Esch brought us with his motor to a mile or two east of Banbagod when we transferred to tonga and bicycle and came on, arriving at Mohadi late the same evening, the distance being thirty miles. The Chalakni Nala was very deep which made it rather dangerous to cross so we sent the tonga across empty and waded across the deep water. Kathryn was only six months old.

Changes

We lived at Mohadi until January of 1923 when, at the request of the Mission we moved back to Dhamtari leaving the station without a resident missionary the rest of the year. Some months before we moved back to Dhamtari Sonsai and his wife were transferred to Mohadi bringing the number of Christian workers to six. Shortly before we moved away, however, it was found out that Jalal (Madari) and his wife had taken part in a heathenish practice which could not be tolerated and they were accordingly dismissed from the work. Later they were tried at Ghatula but without success. At the beginning of the year 1924 Brother and Sister Smucker moved to Mohadi from Sankra. They remained here until the hot season of 1926 when they again moved back to Dhamtari. During a part of their sojourn here John Haidar was added to the force of Christian workers. During Bro. Smucker's administration the bungalo which was not quite finished was completed. The roof had a very bad grade of tile and the bungalo leaked badly. Bro. H. V. Albrecht, who was visiting in India realized the need of a new roof so he made himself responsible for making a personal donation to cover half of the roof with corrugated iron. He also solicited the Willow Springs congregation of Tiskilwa, Illinois, for money to cover the rest of the bungalo. Now that the bungalo is covered with a corrugated iron roof and a layer of tile it is water proof and very satisfactory. Bro. Smucker also planted a number of trees and imported a lot of good earth for the garden.

Among the converts received into the church were a number of Nyaks of whom very few in all India ever become Christians. There were about six in all. The oldest was a man of about forty-five, Muni by name. While the station was unoccupied by missionaries he made arrangements to marry one of his daughters, Ruptin, to a non-Christian, one of his former caste-man. Muni remained stubborn when approached on the subject. Some time later he died having virtually denied the Christian faith.

Persecution

On one occasion while travelling from Dhamtari to Mohadi by bicycle darkness overtook me between Rajpur and Mohadi. It was in the rainy season. Wandering on I happened to get into the village of Dabha. I asked for some one to show me the way to Mohadi. One of the malguzars was a swarajist and an extreme non-cooperator and he thought it his duty not to help me find the way. He also prevented any one else from showing me the way though a number of farmers were willing to go with me. I struck out alone and in the very dark night lost my bearing. I had to carry my bicycle and rifle while I made straight through rice fields towards a light in the distance. After getting to where the light was I learned I was again back in Rajpur. I found willing men who, with lantern and staves, started to accompany me to Mohadi. On the way I was met by the Christian workers of Mohadi who, expecting my arrival and becoming alarmed, started towards Rajpur in search of me. Half way between the two villages we met and the kind friends of Rajpur returned to their villages.

Mohadi Mission Buildings

In 1925 after we went on our second furlough the Malguzar brought civil suit against the Mission in an effort to eject us from the small plot of land originally given us. (Not the four acres purchased). The suit was instituted by the Chatri Mukhtiyar, (agent). We had no deed for the property nor did we have even a writing but we had occupied it peaceably since 1914. It was necessary to establish our claim in court through witnesses for the agent refused to settle the matter out of court. The writer was one of the principle witnesses but he was in America—a favorable opportunity in the mind of the mukhtiyar. The Mission secured a court order to secure my deposition in America before a magistrate. The request was forwarded through the India courts to England from which orders were sent to the British Ambassador at Washington. The Department of State received the request from the British Ambassador and passed it on to the Governor of the State of Illinois. The Governor instructed the Judge of Woodford County who in turn requested my presence at Eureka, the County seat, where the County Judge took my deposition on the Mohadi case and passed it back over the same tortuous channel. This testimony together with that of Shahadeo, who was another principle witness, won us the case. Later the Malguzar's agent appealed to a higher court for a reversal of the decision of the lower court but failed also in that attempt.

Rajpur Forest Tramway

A survey was started in 1925 in connection with a proposed railway from Kurud to the Government forest east and south of Ghatula. They started laying rails in the fall of 1925 and the first timber trains ran in January, 1927.

The writer and his family returned from furlough in November, 1926, and moved to Mohadi in the same month. We moved our goods by cart while we ourselves came on a railway trolley pushed by hand.

Special Contributions

Mention has already been made of soliciting done for this station. All the money for the buildings, amounting to over five thousand dollars, was given by churches in central Illinois, namely, Metamora, Harmony, Roanoke, Union (Washington) and Waldo (Flanagan) congregations. In addition to this the following donations were made :— **Peter Garber and others (Ill.) Tonga and oxen. Amos Weldy and wife (Ind.) Mohadi land. Amos outfit and equipment. Through J. I. Weldy and wife (Ind.) Dispensary.**

Church Membership

The membership of the Mohadi congregation at the close of the year 1926 is as follows:—**Number of members—30.—Number of children—20.—Total Christian community—50.**

Sundarganj, via Dhamtari, C. P. India.

A MOTHER'S DAY THOUGHT

This only we will say—that a good woman is the loveliest flower that blooms under heaven; and that we look with love and wonder upon its silent grace, its pure fragrance, its delicate bloom of beauty. Sweet and beautiful!—the fairest and the most spotless!—is it not a pity to see them bowed down or devoured by grief or death inexorable—wasting in disease—pining with long pain—or cut off by sudden fate in their prime? We may deserve grief—but why should these be unhappy?—except that we know that Heaven chastens those whom it loves best; being pleased by repeated trials, to make these pure spirits more pure.—Thackeray.

If some one should suddenly ask you this question, "What is your real purpose in life?" how would you answer it?

QUESTIONS AND ANSWERS ON INDIA

(Continued)

By Geo. J. Lapp

Q. 31.—We understand there is caste system in India. Can one easily distinguish the different castes? Is caste prejudice found among the Christian people?

A. Caste is the result of the formation of guilds according to the trades and social status of the people. Later religious teachers took advantage of this and put the stamp of the gods upon it thus lending their influence toward hermetically sealing each social division. Mannu taught that the Brahmins came from the head, the Kshatris or fighting classes came from the shoulders, the trades people came from the thighs, and the servant classes came from the feet of Brahma, the Creator. Therefore the Brahmins take first place and are nearest to being eternally secure and free from successive rebirths. Each lower class must endure ages of rebirths according to its status and is looked upon with more or less contempt by the Brahmins according to its nearness or remoteness from them in the social scale. It was certainly a clever trick of the Brahmins and they worked it with the greatest success and have been able to so thoroughly instil class prejudice into the minds of the people that no loyal Hindu would think of attempting to go beyond the bounds of his caste limitation. This applies to marriage, eating, social functions, burying, and innumerable other details which they themselves cannot remember without being coached. But the prejudice and class pride is there.

A casual visitor in passing in and out among the people will not notice caste distinction in the dealing of the people with each other. He may notice some peculiar happenings but may take it that it is merely custom. In paying money the coin will be thrown on the ground instead of being given into the hand. This is not mere custom but the touch of hand to hand may defile the man of a higher caste. Even a high caste man will not lift a log with one of low caste, for even a log has some mysterious power of transmitting defilement. I am afraid that even wireless might be tabooed by some orthodox Hindus for this same reason. Railway travel, common drinking places, modern improvements, etc., are gradually breaking down this prejudice. In South India caste prejudice is the worst and in North India the least. Even classes of Mohammedans are tainted with it so much so that in eating, etc., they observe social distinction among themselves, and have imbibed many of the superstitions of the Hindus among whom they live.

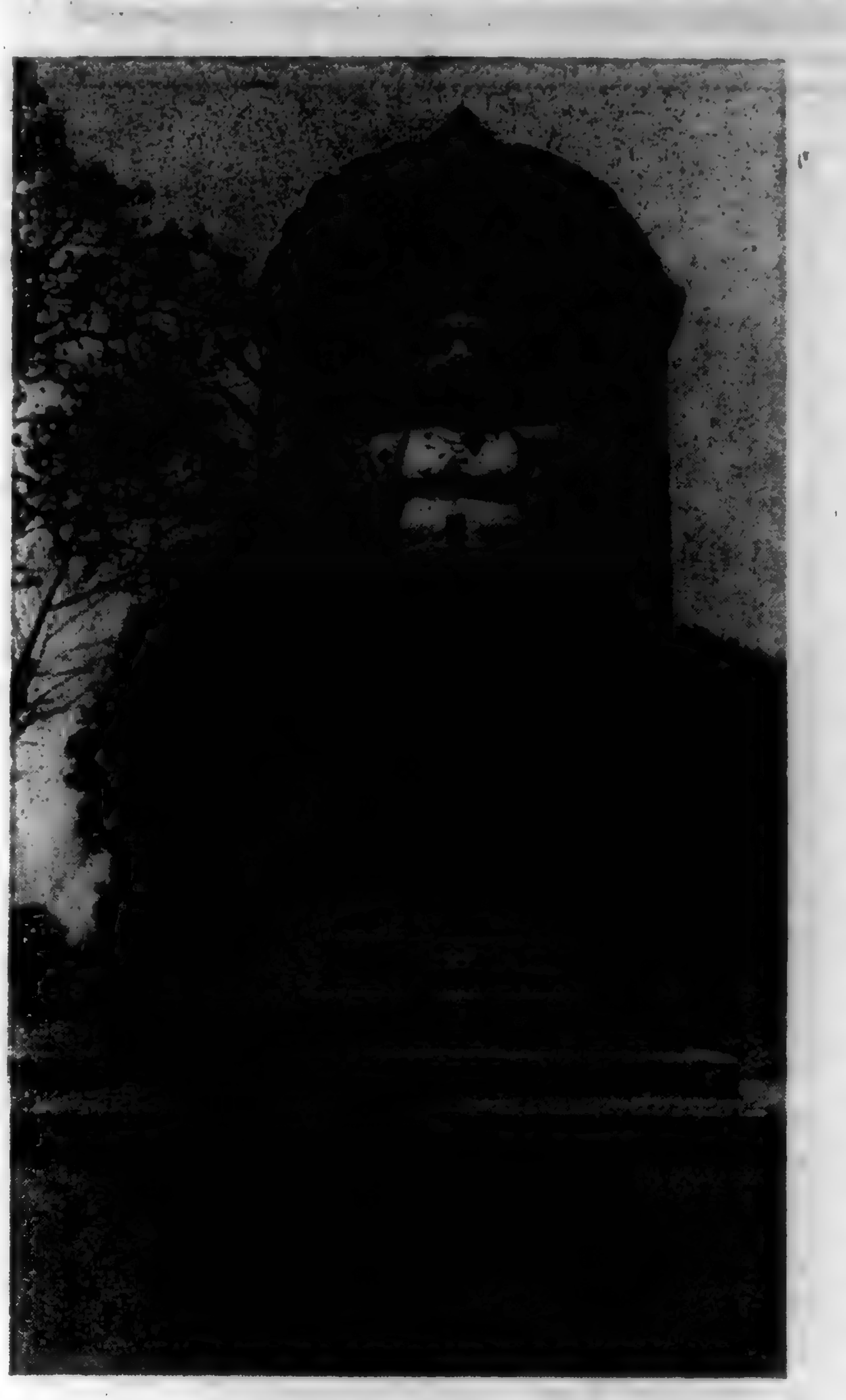
As to the Christians being socially prejudiced I think we shall have to confess that there is more caste prejudice among them than we like to see. In mass movement areas this is much more in evidence than where people have come into the Church in smaller numbers or where the community is made up of children who had lived in orphanages from childhood and were carefully educated away from such prejudices. It is true that the status of the low classes has been raised by their having become Christians. The Brahmin is by no means exalted when he becomes a believer in Christ. Those experienced in India generally class the Christians on an equal with the middle classes of people. It has been even advocated that our Christian communities should rate themselves as middle classes and seek to take on the customs of those classes of people but where low and high caste people are in the same Church the social standing of that community will be rated according to nearly the lowest who have been taken in and the community simply has to outlive the prejudice which is against it. In our village of Balodgahan the Christians were held in fair esteem by the outsiders until a sweeper and his family were baptized. It has taken several years to regain some of the influence that was lost. In South India the Christians retain their caste distinction because Mission work was done very largely among certain castes which came into the Church in large numbers. They have been mostly out castes or very low caste people but they refuse to associate with each other in some things and in some places even at the communion table. Such relations were tolerated by many Protestant Churches years ago and the Roman Catholics foster them to this day but leaders both foreign and Indian are doing their utmost to do away with these social differences and unite the different classes of the same church as much as possible. We have no class distinction in our Church in India thus far but prejudice of ages cannot be stamped out in one generation and should a mass movement occur in this area the problem of caste distinction would be a great one because of large numbers of each caste coming into the Church. They would be all one in Christ but to keep a social equality where high and low would regard each other as on the same plane would require much faithful teaching.

Caste People Staying in the Ward During Treatment

Q. 32.—Are there elements in the religions of India worthy of emulation? As the Indian Church becomes more and more self governing will she take some of those things which are commonly practiced by the people?

A. The more liberal minded religious leaders of all classes including Christian are to-day advocating getting together and sympathetically studying each others systems in order to make the greatest possible contribution to each others cause. Over sympathetic relationships would tend to lead Hindus to take on from Mohammedanism and Christianity whatever would be of religious help to them and which might result in a sort of eclectic religious system of much the same color as Mohammedanism and Christianity would be should they do the same. But any such attempts at coordination means compromise. All such leaders say, "Let us stop persecuting each other, and come to an understanding of the best that each possesses and assimilate it." This is one of two ways to stop persecution. The other is to let each other severely alone and confine one's religious efforts to building up his own community only. One becomes an ice house and the other a melting pot. One is unevangelistic and the other is rankly compromising. Neither dare be tolerated in evangelical Christianity. We need to be sympathetic and loving and know the merits and demerits of the religions with which we have to deal but salvation through Christ and Him alone and true hearted repentance from sin are the only remedies for India or any other country's redemption. Christ must be all in all. Those who have spent years in evangelistic effort in India can easily see that no other religion possesses merits which Christianity itself does not have. Oriental religionists may teach us matter-of-fact westerners a few things on religious meditation, suffering, etc., but those elements are in Christianity itself if we but avail ourselves of them.

No religious teaching is more saturated with the idea of meditation, earnest intercession, and sacrificial service than the Bible. In a recent conversation with a strong Indian Christian leader of South India he said, "While there are things we admire in Hindus and Mohammedans yet as Christian communities we must be distinctly and outstandingly Christian. Neither Hinduism nor Mohammedanism can be Christianized and to allow Christianity to become either Hinduized or Mohammedanized would be tragic." There is only one course to take, to remain thoroughly evangelistic, sympathetic to every good one sees among all classes but uncompromising in one's stand for the right and the salvation of souls from sin. We must retain a faith that worketh by love.



A Heathen God of India

There is no doubt that a self-governing Indian Church will become more characteristically Indian and retain less of the Western mold into which many Indian congregations have been shaped but let us hope and pray that she may not become paganized.

Q. 33.—Are there organized attempts by Hindus and Mohammedans to reclaim those who have gone out from among them and become Christians?

A. The Ahmadiyas of the Mohammedans and the Arya-Samajists of the Hindus are perhaps the most aggressive organized movements for converting and reclaiming people. They send out their agents as far as means will permit who scatter literature, lecture to the people and follow the Christian methods of religious propaganda very closely. The phenomenal growth of the Christian community has led many of them to put forth special efforts to hinder more accessions into the Christian Church and to lure back into their respective communities those who were lost to them. Some books and pamphlets show a high degree of intelligence but most of them which deal with controversial religious subjects terribly distort quotations from the Bible, Christian writers and misinterpret Christian teaching and color the interpretations of their own cults according to modern education and enlightenment. But by their fruits they are known and we can well afford to take the unadulterated Word of God and by prayer, honest methods, and sincere purpose patiently but persistently seek to save souls by every possible Scriptural means.

Q. 34.—What are the means of transportation in India?

A. The only thing India has used as far as we know is the Chinese wheelbarrow. The slow-moving buffalo cart that goes about a mile an hour to the aeroplane are in use in the country. An old woman once called the writer His Satanic majesty when he came up to her suddenly from behind on bicycle. That was years ago. Since then the motor car has come into common use. Calcutta and other large cities of India are cluttered with every kind of vehicle imaginable and great busses have to turn out for a lazy team of buffaloes that may be lying at the side of the street. The buffaloes have no fear. With the coming of the motor car roads are being improved. Railroads are also being extended. In some places motor trucks are coming into use for hauling produce. But India has a long way to go until she can compare with other countries in the matter of transportation. Most of the people still walk and are no doubt the healthier for it.

Ghatula, via Dhamtari C. P. India

Mary and Martha.

(Continued from page 135)

"I am afraid that I have a fever." Perhaps a fever had taken away the father and mother a little while before.

His sisters were greatly alarmed. Everything was done to break up that fever, but in vain. Then they send off into the city of Jerusalem for their family physician, but his remedies also fail. At last the doctor comes out of that sick chamber—many of us have traveled this road—and shakes his head, and says:

"There is no hope."

Lazarus is going to leave them, and Mary's first thought is, Where is Jesus of Nazareth? They never needed Him more than at that very hour. It is said of Jonathan Edwards that when dying of smallpox, he said: "Where is my old friend, Jesus of Nazareth?"

My friends, the hour is coming when you will need Him. Mark that! You may think that you can get on very well without Him now, but the hour is surely coming when you will need Him. The hour had come when Mary and Martha needed Him as a comforter.

They called a messenger and sent him off to find Jesus. Perhaps he hadn't been gone two hours before Lazarus died. In that hot country a man has to be buried the same day. In Jerusalem I was shocked to find a man who died in the morning was buried in the afternoon. Sometimes a man would be apparently in good health in the morning, and that night he was in his grave.

Those two sisters closed their brother's eyes in death, and heard his last message—he might have left a message for Christ. They put the last kiss on his cheek, and then followed him to the sepulchre, and saw the stone rolled to the door. Then they went sorrowfully back to their desolate home. How they longed for Christ to come!

One day and night pass, and He does not come. The second and third day and night pass, and He does not come. When death enters a home, and some members of the family are at a distance, how we watch for the train to bring them back! How we long for their sympathy and comfort in that hour!

The fourth day came, and the messenger returned. How eagerly those sisters inquire if he had found Jesus!

"Yes, I found Him."

"Where?"

"Beyond Jordon, where John used to baptize."

"And did you tell Him that Lazarus was sick?"

"Yes, I told Him he was dangerously ill, that it was thought he wouldn't live."

"And what did He say?"

"He said the sickness wasn't unto death."

"Did He talk of coming?"

A Hindu "Holy" Man

"He said, Yes, He would come."

"Did He come with you?"

"No, He went on preaching."

(Continued on page 157)

BIBLE STUDY

BIBLE STUDY COURSE

Psalms

The poetical group of the books of the Old Testament comprise the central group of this division of the Bible; and the Psalms are the heart of the poetical group. The previous records, leading up to the poetical books, are largely the history of development and organization. Partially hidden in the experiences of these records are the reasons for the peculiar development of the people of God and reasons for the particular organization effected by them. Theirs were not the experiences of the nations surrounding them; nor was theirs the character of organization existing among other people. Other nations made themselves and their gods as they would have them to be. The God of Israel made His people and their organization as He would have it to be.

One wonders as to the degree of consciousness the people of the Lord had concerning the presence of God in their history and destiny, and what was their conception of God whom they served. If such a conception existed among them, and if there was a consciousness of His presence and power among them as a people it should be clearly manifested. The character of their history sometimes beclouds the opinions of those who would find a definite answer to these questions. But, the heart beat of the people is not found in the fullest power in the varying sentiments of the people as a whole; it must be felt in the inner life of the nation, in the spiritual emotions and finer sensibilities of representative individuals of the nation. In this respect the pulse of the nation is felt in the language of the poets and sweet singers of Israel, just as the emotions of every nation are found in the soul literature of its people,—in its poetry and songs.

The poem of Job reveals the conception of God as held by His people, that He is a great and righteous being, having power over Satan, and having mercy toward the children of men, and, that those who worship Him recognize their sins and hope in the coming of a Redeemer through whom they shall have eternal life.

The Psalms record the character of the Lord whom the people worship. They revere Him; love Him, delight and joy in Him; His word is precious and the source of the greatest pleasure and satisfaction. A God who gives to His people such delight is nowhere found but among the people of Israel and their successors, the followers of Christ. Such a God is, then, a God of truth, righteousness, love and mercy, One in whom His people may trust implicitly and One whose presence and power reveals Him as a living, loving being.

The Proverbs and the book of Ecclesiastes both recognize the wisdom, righteousness and justice of God, and the blessing of the virtue of a righteousness that honors Him. Both books extol the God of righteousness in the series of proverbs and the discussions of the experiences of men as set forth in those books. All find delight and prosperity in the righteousness of God and His law and wisdom. There is no encouragement given to a disregard of the Lord and His Word. There is no seeking after God, for it is evident that He is and is a rewarder of them that diligently seek Him.

From the facts as set forth in these, the chiefest of the poetical books, it is possible to recognize the place that God, the Lord, has in the heart of the people Israel. He is the source of their life and the joy of their individual as well as of their national life. He is the object of their living as well as the object of their worship. His worship and their life are inseparable. The summary of their thought concerning the Lord may be best set forth in the language of one of them, Paul, as written to the Romans,—Rom. 11:33-36,—and as gleaned by him from the language of the poets in Job and Psalms:—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."

The Authors

It is evident that there are various authors of psalms in the entire collection of poems called the Psalms or, the Book of Psalms. The principal author of the psalms is David, the King of Israel. The titles to the various psalms indicate the author or the one to whom the psalm was inscribed. There seem to have been various authors, Psalm 90 is called the Prayer of Moses, the man of God. This ancient psalm has thus been handed down through the Hebrew people and added to the group of hymns of worship and devotion. The titles to these psalms have also been handed down and have always been used as a superscription to them. All but thirty-four have such titles, these having been called by the Rabbins, "orphan psalms."

Of the remaining psalms, having titles, some are written "of" and some "for" certain indicated persons. The marginal references in each case would indicate the alternate term, "for" or "of," leaving the reader uncertain as to the title referring to the author or to some person to whom the psalm has been dedicated. Among the probable authors is Asaph. He is referred to in I Chron. 6, 15, 25, as one of the singers and also as a seer. Heman, Ethan, Jeduthun also are mentioned as leaders in song and in the music of the sanctuary. The sons of Korah seem to comprise a family of musicians who were allotted special duties in regard to the worship of the Lord, both in the time of David and later during the worship of the Lord in the temple from the days of Solomon until the restoration of the temple under Ezra and Nehemiah. "For the sons of Korah" is a familiar title to many of the Psalms. It is difficult to determine the application of the phrase. Similarly the phrase, "To the chief Musician" would suggest the use of the psalm rather than the authorship.

The psalm by Heman the Ezrahite, 88, was ascribed to the sons of Korah, and hence could not have been written by them. One by Asaph, 77, and two by David, 39, 62, are ascribed to Jeduthun. These precedents would lead one to conclude that authorship is not clearly stated, and only those psalms having definite titles as to authorship can be classified according to authorship. There are seventy-three psalms credited to David; eleven psalms are dedicated to the sons of Korah, one of them credited to Heman, the Ezrahite; two psalms attributed to Solomon as author; one to Ethan, the Ezrahite; three addressed to Jeduthun and twelve addressed to Asaph. One psalm comes from Moses, the man of God.

There are those who would limit the number of psalms attributed to David, in fact some would declare that David had written none of them. Also, there are those who would date the time of writing the psalms to a period after the time of captivity; but such conjectures could be expected from those who would rely wholly on their own judgment, and refuse the testimony of the Word and of those from whom the Word of God has been given to men.

From the testimony of the prophets, of the Apostles and of Jesus we must conclude that David was the author of many of the psalms. The fact that the temple worship was provided for by his arrangement, even the allotment of the priests and singers,—gives ample room for the authenticating of all of the psalms bearing titles. The fact that many of the incidents recorded were those of the time of David and before his day, furnishes evidence of ample material for the basis of the psalms as we have them. Later psalms were no doubt written, and the nature of the subject is such that the time may readily be located,—during and after the captivity.

That the psalms are of ancient date is evident also, from the fact that many of the terms used in this literature are not understood by the Jewish scholars. The titles of the psalms include certain names of instruments or of musical terms that are impossible of definite interpretation. The term "selah" has not been clearly defined. This fact augurs of the ancient date of the writings. It is possible, then, to say that the literature that constitutes the foundation of the worship of the people of God has come to us from ancient days, from men who were moved by the Spirit of the Lord.

Classification

According to the ancient records of the Jews the book of Psalms was divided into five groups. The first group contained mostly the psalms of David, and comprised Psalms 1-41. This group ended with the words, "Blessed be the Lord God of Israel from everlasting and to everlasting. Amen and Amen." The second group contains Psalms 42-72, and included the psalms attributed to or written for the sons of Korah and to Jeduthun. It also contained a group of special psalms of David called "Michtams" and ended with a psalm dedicated to Solomon. It ended with a statement that the prayers of David are ended, and closed with a double "Amen." The third group of Psalms, 73-89, contained the Asaph psalms, several that were dedicated to the sons of Korah and two by the Ezrahites, Heman and Ethan. It ended with a doxology and a double "Amen." The fourth division, Psalms 90-106, begins with the prayer of Moses, contains two psalms of David and the remainder having no titles. It closes with the same words as does the first division,—Psa. 41. The last division contains the extensive praise group, the longest Psalm, or chapter in the Bible. It also includes the Psalms or Songs of Degrees. It contains but few psalms with titles of the names of the authors. It is remarkable that it ends without an "Amen" or without reference to a conclusion. In respect it is much the same as the closing of the Gospels which are continued in the Acts of the Apostles; for the praises of the Lord are not contained alone in the book of special songs, they continue throughout the entire Word of God. The praises of the Lord are more in the lives of men than in their written words. Let each life be a living book of praise.

A further classification of the book may be made according to the titles given and are as follows:

I. Psalms of David.
  1. Entitled, "Psalms of David"—15, 23-29, 35, 37, 38, 70, 110, 141, 144, 145.
  2. Psalm or Song of David,—"To the Chief Musician," by David—65, 68.
  3. "Psalm or Song of David"—30, 108.
  4. "Song of Degrees of David"—122, 124, 131, 133.
  5. "Michtam of David"—16.
  6. "To the Chief Musician, Michtam of David"—65, 68.
  7. "Maschil of David"—32, 142.
  8. "To the Chief Musician, Maschil of David"—52-55.
  9. "To the Chief Musician, Altaschith"—57, 58, 59.
  10. Prayers of David—17, 86, 142.
  11. Psalms for Solomon—127, 72.
  12. David the author, but not mentioned in title—132, 72.
  13. By David, addressed to the Chief Musician—4, 5, 6, 8, 9, 11-14, 18-22, 31, 36, 38-41, 49, 51-62, 64, 65, 68-70, 109, 139, 140.

II. Total number of songs addressed to the Chief Musician—55.

III. Psalms addressed to the Sons of Korah.
  1. Titles
    a. Maschils—42, 44, 45. 45 is a song of love.
    b. Psalms—47, 49, 84, 85.
    c. Psalm or Song—48, 87, 88.
    d. Song—46.
  2. Author, Heman the Ezrahite—88.
  3. No author indicated—42, 44, 45, 46, 47, 48, 49, 84, 85, 87.

IV. Psalms addressed to, or by Asaph
  1. Psalms—50, 73, 77, 79-82.
  2. Maschils—74, 78.
  3. Psalms or songs—75, 76, 83.

V. Psalms addressed to Jeduthun
  1. By David—39, 62.
  2. By Asaph—77.

VI. Psalm by Heman the Ezrahite—88.

VII. Psalm by Ethan the Ezrahite—89.

VIII. Psalm, or Prayer by Moses, the man of God—90.

IX. No author given, but ascribed to the Chief Musician.
  1. Psalms—42, 44, 49, 84, 85, 87, 98, 100.
  2. Psalm or Song—48, 66, 67, 92.
  3. Song of Degrees—120, 121, 123, 125, 126, 128, 129, 130, 132, 134.
  4. Prayer—102.

X. Psalms having no titles—1, 2, 10, 33, 43, 71, 91, 93-99, 105-107, 111-119, 135-137, 146-150.

In the above list will be noted several persons who may be called authors, or who were the chief of the singers in the sanctuary worship. By referring to the records of David some of these names may be recognized as persons whom David had appointed for special service in connection with the service of the Lord's house. I Chronicles 5:12, 13, gives the list of those men who were called for service and who were called seers, or prophets, some of whom are referred to as prophesying with the instruments. I Chron. 15:19—and following. And David had appointed certain of his servants to participate in the service of bringing the ark of God to Zion, and among the number were those special singers whose names are mentioned in the titles of the Psalms. In II Chron. 29:30, Hezekiah restored the worship of the Lord and appointed singers to sing praises to the Lord with the words of David, and of Asaph the seer. This suggests the authorship of psalms bearing the name of Asaph. Again Josiah called upon the singers, the descendants of the earlier appointed families for that special service—II Chron. 35. In the days of the restoration of the temple, after the captivity, the families of priests who were appointed for the service of song were again called upon to render that service in connection with the service of the house of the Lord—Ezra 3; Neh. 12:28, 45.

Terms and Titles Used

Many of the terms used in the Psalms are not clearly understood, the most ancient writing giving but little light concerning them. There are, however, certain meanings that have been attached to them, and these afford a degree of appreciation for the titles and terms as used. The following have been gleaned for our present use.

I. Referring to musical instruments.
  1. Upon **Alamoth.**—See I Chron. 15:20. This seems to have been an instrument of high pitch, of high tension strings. Some have suggested the use of women's voices, the song of virgins, and hence a song of great joy and exultation—Psa. 46.
  2. Upon **Gittith.**—The term is especially uncertain. Some see in it a reference to a form of instrument used by the people of Gath, the Philistine city. Others find in it a reference to the wine-press, and hence a joyous song, as of those who joy in the time of vintage—8, 81, 84.
  3. Upon **Sheminith.**—See I Chron. 15:21. The term signifies the number 8, or the eighth; hence refers to the eighth string or lower octave. This would then contrast with "Alamoth." The lower sounding instrument and the voices of the male singers. It is well to note the character of these psalms and to contrast their sentiment with that of 46, the "Alamoth" psalm—6, 12.
  4. **Mahalath Leanoth.**—Concerning Afed instrument to be played with the hands. The form of the word is plural, hence a number of instruments. In Psa. 6 the term "Sheminith" is used in connection with Neginoth, and will be understood as representing the lower chords of the Neginoth—4, 6, 54, 67, 76.
  5. On **Negina,**—the singular form of the Neginoth—61.
  6. Upon **Nehiloth.**—The pipe or flute instruments, also wind instruments as the cornet or trumpet. However, this is somewhat indefinite as some attribute the title to the name of an ancient melody—5.

II. Descriptive titles.
  1. Upon **Aijeleth-Shahar.**—"Hind of the Morning." See Marginal reference—22.
  2. Upon **Jonath elem-rechokim.**—Translated "The silent dove in distant places"—The lament of David when in Gath.—The name suggests a tune, or the character of the Psalm—56.
  3. **Mahalath.**—"Disease." Note the Psalm—"The fool hath said in his heart, There is no God." Truly it is a spiritual disease that so affects the mind as to say "There is no God"—53. Cf. 14.
  4. **Mahalath Leannoth.**—Concerning Afflictive sickness or disease. The

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EDUCATIONAL

MODERN SCIENCE, JONAH AND THE WHALE

By Harry Rimmer*

We are grateful to Scientist Rimmer for the permission to use this copy-righted article. The last one was received with great appreciation, the urgent request from Church Leaders has been for more of them. So here "tis."—Editor.

Among the many criticisms offered against the doctrine of the scientific accuracy of the Bible, the one most frequently advanced is the objection to the story of Jonah and the Whale. The account has been called the greatest fish story of history and many men who have never studied the account claim it is the most outstanding weakness of the entire Bible. Infidelity has long laughed at this strange account but has never disproved the historicity of the affair.

The book of Jonah consists of four chapters with a total number of only forty-eight verses. It can be read in less than five minutes by any average reader. The entire book of Jonah would be accepted by the modern critic if we would expurgate two verses. The first of these disputed passages is the last verse of the first chapter. The other one is the last verse of the second chapter.

The first chapter of the book of Jonah recounts how God's wrath was kindled against Nineveh because of its outstanding sin His Word came to the prophet Jonah instructing Jonah to proceed to Nineveh and testify concerning the coming destruction of the city with all of its inhabitants. Instead of going to Nineveh, Jonah found a ship that was going to Tarshish, and fled from the direction of Nineveh as fast as he could travel. As Jonah was seeking to flee from God's appointed task, a mighty storm arose. When the men of the ship learned that this storm came upon them because of Jonah, at Jonah's behest, they cast him overboard; to save their own lives, they jeopardized his.

This brings us to the disputed verse given in these simple words, "Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights."

In the second chapter of Jonah, the first nine verses deal with the prayer that Jonah prayed from the depths of this sea monster. The tenth and final verse of the chapter, says, "And the Lord spake unto the fish, and it vomited out Jonah upon the dry land."

I have quoted these verses from the authorized edition of the English Bible as this edition is familiar to more people than any other.

This, then, is the story at which infidelity has laughed for many years. I repeat, however, this story infidelity has never disproved.

The Prophet Jonah is an Interesting Character

The school of higher criticism, unable to swallow the tale of the fish, has said that Jonah was a legendary hero of Jewish folklore and fable. The contrary, however, is true. Jonah was a real character. This may readily be attested by an appeal to a book of pure history. The books of the Kings among the Hebrew people were historical records. In II Kings 14:25, there is a historical reference to the prophet Jonah that authenticates his character and gives him an established background. In this one verse of Scripture, the father of Jonah is named, thus giving his genealogy. The place of his residence is told, the king who ruled when Jonah was alive is mentioned by name, and history here attests that some of his prophecies were fulfilled in the reign of that king. So from this historical reference we see that Jonah was a real character.

There is an even more reliable evidence of the historicity of Jonah than this book of Jewish history. I refer to the conclusive testimony of the Lord Jesus Christ.

The Lord Jesus Christ was betrayed in the house of His friends by one of His followers. **To-day He has many so-called friends who by their infidelity and unbelief reenact the drama of Judas, but unbelieving friend and disbelieving enemy alike are united in their praise of the character of this Man.** Not even His enemies impugn His veracity, so with a great deal of assurance, I turn to His testimony concerning the historicity of the man, Jonah. In the 12th chapter of Matthew, verses 38-41, I find that Jesus Christ made two references to Jonah as a historical character. He gives the experience of Jonah as a type of His own burial and resurrection, stating that the only sign His generation would receive was the sign of the prophet Jonah. I quote His words: "As Jonah was three days and three nights in the belly of the sea monster, so must the Son of Man be three days and three nights in the depths of the earth."

The second reference to the historicity of Jonah in the teaching and preaching of Christ was the reference to the repentance of Nineveh. Again I quote His words: "The men of Nineveh shall rise up in judgment against this generation, and shall condemn it because they repented in the presence of Jonah, but behold, a greater than Jonah is here."

So we have authority for saying that Jonah as a character is as truly historical as the Man, Jesus Christ.

It is interesting to read the writings of this man Jonah, for much of his character may be seen in this brief section of his autobiography. He is one of the most honest writers in literature, for he writes his own faults. He tells of his own stubbornness as he sets his judgment against the commands of God, and with a rare independence, he makes no alibi, gives no explanation, simply says that this is what he did, and gives us an account of what followed.

The Experience of Jonah

was truly remarkable. He seems to have been the first foreign missionary. He was called of God to bring a warning of the consequence of sin and offer of redemption and mercy to a foreign people. This service he refused, but later, repenting of his refusal, he returned and preached to this nation with such tremendous effect that every soul was converted from the king on down to the humblest subject. In this account of Jonah's refusal to serve and in his flight to Tarshish, the higher critic has sought to show **that Jonah in his ignorance believed in a tribal God of limited power.** This is one of the strong arguments of the modern in claiming that the idea of God in the Scripture is an evolution. Beginning with the God of restricted authority, a tribal deity, whose circle of influence was circumscribed, we gradually evolved the idea of a God who was universally omnipotent. Jonah and his attempt to flee to Tarshish is star witness in this case. The most cursory examination, however, will show that such is not true. The unbeliever, be he infidel or atheist, can find no comfort for his weird idea in Jonah's belief in God. The evidence shows that Jonah knew the universal omnipotence of God, the Creator. While the storm was raging at its height, Jonah slept in peaceful security in the bowels of the ship. When the captain awakened him and said, "Who art thou?" Jonah replied, "I am a Hebrew, and I fear the Lord, the GOD OF HEAVEN WHICH HATH MADE THE SEA AND THE DRY LAND." Jonah's idea of God was not restricted to the Hebrew tribal God. He recognized in God the universal omnipotent Creator.

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The question arises then, "Why did Jonah flee toward Tarshish if he was not striving to get out of the reach of God? Why did he take this ship that would bear him away from Nineveh?"

Let us remember that Jonah, like all the prophets of Israel, was intensely patriotic. He loved his own nation and people and the most bitterly hated enemy possessed by Israel at this period was Nineveh. When the Word of God came to Jonah saying that He would destroy Nineveh except they repent, Jonah, in the fervor of his patriotic heart, said, "That suits me. If God will wipe out Nineveh, that will constitute a patriotic victory for Israel, and I will get as far away from Nineveh as I can." In other words, Jonah was an ordinary human with the passions of the modern man. This same instinct of patriotism was manifested in some of the most cultured Christian men of the twentieth century when the United States of America entered the World War. Men who had radiated love, and had talked about the international brotherhood of man, began to curse the Germans, damn the Kaiser, because this race had become the nation's enemy. Jonah thought and reasoned and acted exactly as a modern would do in the same circumstances.

The Element of the Supernatural

entered into the account of Jonah's experience **before the introduction of the fish that swallowed him.** God followed Jonah from the time of the prophet's defection until he returned in submission and humility. First of all, He followed Jonah with a storm, for Jonah testified that the storm came upon the ship because of him. So little did Jonah fear the effects of that storm, reposing as he did in the confidence of the keeping care of God, that God followed Jonah again in the call of the captain of the vessel. The prophet was further pursued by the intention of God when as the men cast their lots, the lot fell upon Jonah. When he was cast over the side of the ship, the supernatural element of the story continues with the very simple statement that God had **prepared** a great fish to be the temporary host of Jonah. Then this brings us to the account of

The Fish Story

I suppose it is only natural that every man will investigate any questioned case from the viewpoint of his own preconceptional prejudice. It might be that I was not able to make a fair examination of the story of Jonah because I came to the study of the account with a strong belief that the account was true. That was because I had previously read the testimony of Jesus Christ, whose Word I unhesitatingly accept upon any question of which He speaks. Even without the testimony of Jesus, I would be inclined to believe the story of Jonah was true because the infidel and the atheist are united in denying it. I confess to a mental revulsion against such company, and almost automatically accept what they reject. I have noticed in these years of scientific study that atheism and infidelity never investigate or conduct research except under the prejudice of unbelief. Whenever an atheist starts out to investigate or study a matter with an absolutely closed mind, the whole attempt revolves itself into an effort to disprove the subject he is investigating. The infidel is almost as bad.

There is, however, no counter explanation to this account of the strange experience of Jonah that will satisfy the inquiring mind if we rule out the supernatural. One critic says that Jonah had a bad nightmare, and that when he awakened, he wrote his dream. Another critic says that the entire book of Jonah is a simple fabrication, that none of the incidents are historical. One weird near thinker states that when Jonah was cast overboard from the ship, he was picked up by a vessel following. This second ship had as a figurehead the image of a fish. When the men in the first ship saw the rescue of Jonah by this ship, they said that he had been swallowed by a monster of the deep. But the Bible simply and literally states that a sea monster that God had prepared had swallowed Jonah.

I call your attention now to that phrase that "God prepared." The whole argument must turn upon that phrase. The question is raised, "Is God able to prepare a fish that would accommodate a man and keep him alive for as long as seventy-two hours?" If God cannot do this, then He is indeed tremendously inferior to man. Recently a company of finite men who had some small engineering skill built an iron fish. Twenty men entered this iron fish and remained under water for twelve days and twelve nights. At the end of that time they came to the surface again to replenish their supplies of food and oxygen. This iron fish sent them forth on the dry land for a period of relaxation. Again twenty men entered this iron fish and descended into the deep. Of course they called this man made fish a submarine and nobody doubted the ability of men of mechanical and mental ingenuity to construct such a fish. They are common today.

How weird it seems to us who think things through that **men see the evidence of man's power to work these so-called miracles, and will yet deny the same degree of power to God!**

Again we see that God prepared other things beside the fish. In the story of Jonah there was a vine that was prepared; there was a worm that was specifically sent. There was a strong East wind that blew at an untimely season. The God who made the heavens and the earth prepared a fish.

Some few days ago I was talking with a keen, intelligent thinker, who is not related in any sense to the household of faith. This man said, "You do not have to prove that the story of Jonah is true. If you can prove that it is reasonable and scientifically possible, that is all I ask. You demonstrate to me that this thing could have happened and I will accept that testimony." Now this is clear thinking, and it shall be the purpose of this article to demonstrate on the findings of modern research science that the story of Jonah is **reasonable** and that this historical occurrence **could have happened just this way.**

The Only Objection of the Infidel

I have ever read is that there is no whale that has a throat large enough to swallow a man.

I am at a loss to understand how the **WHALE** crept into this story. The Scripture in the original languages nowhere says that Jonah's host was a whale. In the book of Jonah in the Hebrew language, the word there translated "fish" is the Hebrew word "dag." This word appears in the Old Testament nineteen times, and is translated on each occasion "fish." We know of course that the whale is not a fish, so if the Scripture in the Hebrew text says that a fish swallowed Jonah, the whale is ruled out at once. The whale is a mammal. It follows the order of viviparous birth. It suckles its young and is a warm blooded mammal. It would be scientifically incorrect to speak of the whale as a fish. In the King James' version of the New Testament there is an incorrect translation that makes this fish appear as a whale. Jesus did not say that Jonah was three days and three nights in the whale's belly. The word He used in the Greek means "monster of the deep," not a characteristic Greek word for whale. It is probable that this simple mistake in translation was responsible for the appearance of the whale in this story. The American Revised Version corrects this error with a marginal reading. The word in the Greek text is "ketos" and should be literally translated "monster of the sea." The Hebrew word for whale is "tannin." The Old Testament Scripture says that Jonah was swallowed by a great "dag." The New Testament says that he was picked up by a "ketos," and nowhere does the original writing say that this was a whale.

The Old and New Testaments both agree that a fish or a monster of the deep received Jonah into its capacious maw where he resided for three days and three nights. But let us suppose that the creature of the deep was in very fact a whale. It would still be reasonable and scientifically demonstrable that a whale could have swallowed Jonah.

(Concluded next month)

"Love is always building up. It puts some line of beauty on every life it touches. It makes life seem more worth while to every one into whose eyes it looks. Its words are benedictions. Its every breath is full of inspiration."—Westminster Teacher.

FIFTY YEARS AGO

By S. B. Wenger

This article by our beloved, and aged Brother Wenger, with a retrospective view of life is highly profitable for appearance in a Magazine for the Home. Parents urge your children to read it. They may appreciate the "Family Hearth" a bit better. God bless Brother Wenger, and others like himself in life's "Sunset Days."—Editor.

As I awoke on the morning of February 25 my mind was carried back to Old Virginia where on the morning of the twenty-fifth of February, 1878, I left my parental homestead at Greenmount, Rockingham County, Virginia, to try the realities of life for myself west of the Alleghenies.

From early boyhood I had looked at the mountains that border the western side of the Shenandoah Valley with a determination to see what was on the other side of them when I became a man. I had heard others talk of the rich prairies of the middle west where one could plow all day without fear of the plow handles kicking at him.

I had seen the mountains and natural scenery of Virginia from early childhood and saw no particular beauty in them. With the eye of imagination I saw the beautiful rich prairies and bountiful crops that lay far west of the mountains, and in them a fortune much easier obtained than on Virginian soil.

I knew that I had many good friends in Virginia but at that time I scarcely realized their true worth. As I now look back to that morning of Feb. 25, 1878, I can more sensitively feel the sad goodbye I was giving my parents, sisters, brothers, and friends. This proved to be the last farewell to some of my best friends. My own father not living to see my return.

No wonder they wept to see me, rather thoughtlessly, leaving the parental roof where a good mother and father had cared for me, and rocked my cradle twenty years before.

If you read this my young friend, let me advise you not to be in a hurry to get away from home. It is the best place on earth and some day will be the dearest spot in your memories.

We find friends wherever we go if we are friendly ourselves, but in after years there will be many cherished memories of home. Especially of such as the true hearted, hospitable people of the historic Shenandoah Valley of Virginia.

As a boy I scarcely realized that they were the best people in the world and that they were interested in my own future welfare. I have made several visits to Virginia and after being absent for many years I could see new beauties in the former, unappreciated things of my native home. I could then stand and look for hours at the beauties of nature, but when I looked around to find my old friends many of them were gone. Many of the old familiar landmarks were there but many of the kind hearted friends were missing. Very few familiar faces were to be seen. I go to the cemetery and find their names recorded on the little monument that marks their last resting place.

A visit to the old home community brings to me a mingled joy and sadness that cannot be described in words. God knows that it can only be realized and not expressed.

Space will not permit a lengthy story of my fifty years experiences, but suffice it to say that I have seen bright prospects turn into sad disappointments. I have encountered many trials, my path in life has not always been strewn with flowers and sunshine as my youthful anticipations were. I have had seasons of joy and sorrow. Sickness and death have visited my happy family at different times and left somber clouds of bereavements. Through it all I must say God has been kind to me in many ways. I have enjoyed life but the fortune I had dreamed of in youth never came my way. Still I have enjoyed the friendship and confidence of good people. I have enjoyed living an upright, Christian life, holding the principles of righteousness far above worldly gain that might otherwise have been attained.

To you, my good old friends and comrades who remain and may chance to read this letter, I wish to you my highest and tenderest regards and wish you might accept this letter as a personal letter to yourself. You are by no means forgotten for as I pen these lines I am thinking of many of you but cannot address you separately. Let me yet say that we travel life's journey but one time and that a **true Christian life** is the only life worth living. I wish you God's blessing and trust we may be permitted to strike glad hands on the other shore.

South English, Iowa.

IS THE DAY OF SMALL COLLEGES OVER

An Experienced Educator Squarely Faces Some Plain Facts

By Frank Padelford

This article presents a question, with which the Mennonite Church is confronted. We want to say with all the emphasis possible, that Christian Colleges are a necessity. Second, that the Boards, Faculty and Students are responsible to give us Christian Colleges, and the FINANCE will be forthcoming. We are glad to state that this is the aim of our THREE SCHOOLS.—Editor.

Dr. Padelford is head of the Baptist Board of Education and President of the Council of Church Boards of Education. This article is part of an address he delivered before the latter body at its annual meeting in Atlantic City in January where it was acclaimed a significant interpretation of the state of transition in which all education is to-day.

What is to be the future of our Christian colleges? I do not pretend that this is a new question, or that we have any unusual light upon it, but without doubt there are some new phases of this problem just now emerging and these demand our earnest attention.

The history of our Christian colleges is familiar to every one. They were founded in a day when the whole field of higher education and most of the field of secondary education belonged almost solely to the church. The state had not entered this realm and no one dreamed that it would. The title of the church in this field has scarcely been disputed through the centuries.

But now there are new factors entering into the situation which again raise the question as to the future of these church colleges. We are awaking to discover that their position is not so secure as we had dreamed. It behooves the friends of the church college to face these new facts very frankly. We cannot bury our heads in the sands much longer.

What are these factors? First of all, there is the junior college. This institution is so new that in some parts of America people do not even know that it is here. But it is here, whether to stay or not nobody knows. But it will be here long enough and strong enough to shake our whole educational system. We may shake our heads, raise our objections, and organize our broom brigades, but the junior college idea is sweeping in upon us with remarkable rapidity and bids fair to sweep the entire land. In the state of Kansas, for example, which is almost exclusively an agricultural and rural community, there are already seven municipal junior colleges organized under the regulations of the state department of education. The movement is being aided and abetted by nearly every one of the great universities, most of which would like to debar freshmen and sophomores from the crowded campuses, if they could. It will not be many years before every considerable city will provide its junior college in as much a matter of course as it now provides its high school, and the district school will have added its junior college years. We may feel sure in our own minds that by this course we are going to rob our youth of a liberal college education, but the facts we must face.

But will not the small college profit by increased enrollment in its junior and senior classes from the graduates of these junior colleges? There is little prospect of this. On the other hand the development of the local junior college is almost certain to accentuate strongly the tendency already distinctly apparent, for students to go directly from their sophomore year to their professional studies, which means to the university. The tendency in this direction is strong now, as every one knows, despite the raising of standards of admission by the grade A medical schools and the high standard schools of some other professions. There is a widespread conviction, growing in intensity, that young men are not getting into their business and professional careers early enough in life and that the process of preparation must be speeded up. The universities are encouraging this conviction and arranging their courses so as to eliminate much of the so-called cultural work. The colleges themselves have encouraged it by their pre-professional courses.

If, then, we have judged these present tendencies correctly it is clear that the future of the small college is not yet assured, and that it may be forced again into the struggle to find an adequate number of students for its lower classes, and to find enough juniors and seniors so that it can afford to offer the advanced courses.

Another element in the situation we must recognize is that we have not yet reached the maximum cost of education. The costs have been mounting steadily year by year. It seems at times as though we must have reached the peak, only to discover that there are higher mounts beyond us which we must attain. We have not reached the climax yet and no one knows when we shall. Just before the great war the Council of Church Boards of Education issued a pronouncement that the minimum college must have at least $300,000 endowment to be recognized as standard by the lowest test. Now the North Central Association requires an endowment of at least $500,000 or the equivalent, before it will recognize any college. These mounting costs are proving a great burden to the small colleges which find it increasingly difficult to secure sufficient funds for adequate financing. Following the war we had a great wave of generosity, unprecedented in our history, when it seemed comparatively easy to secure gifts for almost any institution, but that wave has certainly passed and the small institutions especially do not have the appeal which they once had. Every year, therefore, witnesses the loss of one or more of those colleges which have succumbed to the financial load.

Closely related to this financial problem is the ever-present problem of keeping pace with the advancing demands of the standardizing agencies. True to their mission they are constantly raising the standards of requirement and thereby of necessity making it more difficult for the small college to maintain an accredited position. Every year one or more of these colleges loses this standing and, once lost, it is almost impossible to regain it. The loss of this standing is almost certain to spell disaster. The rigid attitude of the agencies seems harsh and cruel to the loyal friends of the little institution, but we are set first of all for honesty and integrity in education and, while we may have regrets to see some of our institutions shut out into the darkness, yet we cannot fail to approve the policy that demands that every institution which appeals to boys and girls for their precious years shall give an education which will stand the rigid test.

Without going further into an enumeration of the difficulties which face these institutions, we have perhaps set forth enough of them to make it apparent that the future of these small Christian colleges is not all roseate, and that those of us who are set in places of responsibility for their future have serious problems to face. Nothing less than heroic efforts will save many of them; some of them cannot be saved at all.

But what are we to do, we who are responsible for these colleges? First of all, we must face the facts and face them frankly and honestly. We have tremendous responsibilities for the future in our hands. We believe in Christian education; we believe in the Christian college, otherwise we would not hold the positions of trust and responsibility in which we have been placed. We have a responsibility to these colleges, but we also have a responsibility to our boys and girls who are seeking an education, and to our people who have money to invest in education and are looking to us for counsel. We cannot be determined in our courses either by our affection for the little schools in jeopardy or by our denominational ambitions.

Having determined after a fearless facing of the facts which of the small colleges actually give promise of being able to survive and to give an education that is worth while, our next responsibility is to make clear to ourselves and to them what their distinctive mission must be, for a distinctive mission they must, in my judgment, have. We have no obligation, I take it, simply to maintain one extra college. The state having assumed the obligation to offer the opportunity of a college education to every boy and girl who is able and may wish to take it, we have no right to invest church funds greatly needed for other enterprises in these small colleges unless they are rendering a distinctive service which the state schools do not and cannot render.

It is unnecessary for me to say that **the one distinctive service which these schools can render is to give an education that is emphatically Christian.** It was for this purpose, of course, that they were founded. But how many of them are failing to render any such service to-day! We are constantly taunted with the inquiry as to how these Christian colleges differ from any other colleges and we have to confess that many of them do not materially differ at all. We are conscious that most of these schools have patterned as largely as they can after the large independent and state schools and have lost many of the features that once made them different. This we say in no censorious spirit, for we recognize the competition which they have had to face, but in attempting to meet that competition they have overlooked the element that might have assured their success. Not until these colleges recognize that fact is there any hope for them.

While I do not need to define what is meant by a Christian education, we do need to make clear that the mere inclusion of courses in Bible and religious education does not of necessity make the education of any college distinctly Christian. It must be vastly more than that. **The whole education which the institution gives must be permeated with the Christian spirit and all the courses must be given from the point of view of the Christian philosophy of life.** The effort to define what we instinctively feel to be essential to a Christian college is almost sure to end in disappointment. Woodrow Wilson was once asked to define it and he replied, "A four-horse team can be driven through any formal statement you can make of the purpose of your college. Safety lies in depending on the original impulse." The original impulse of the founders of these Christian colleges remains perfectly clear—what they wanted was to furnish an environment in which seekers after truth might pursue their search under the guidance of men who had come to know the truth by a personal experience and who had a passion to help men find the truth which had set them free. Such an environment they thought of as a Christian school. They felt sure that it would be permeated by a spirit of reverent scholarship and devotion to high ideals. They were certain that every supposed new discovery would be tested by applying to it the touchstone of the truth as revealed in Jesus Christ. This is an education that would be distinct and which would justify the maintenance of the institution which gave it. These facts we must make clear, I think, to these colleges, for only as they accept them as their **raison d'etre** can we justify their appeal to the church for funds or are they likely, much longer, to secure the money which will enable them to continue in the competition. For colleges that are thus emphatically Christian there is a very real reason for existence and they ought to demand generous support.—World Call.

THE DECALOGUE OF HEALTH or THE TEN COMMANDMENTS TO BETTER HEALTH

By J. E. Miller, N. D., D. O.

II. Thou Shalt Drink Pure Water

When we stop to consider that the weight of our bodies is two thirds water, we will get an idea of the importance of supplying our bodies with water so that we can live. You can do much longer without food than water. That is, you must have water in some form or you would soon become ill and die. Most of the food we eat has considerable water in it, consequently we do not get equally thirsty at all times.

I have talked with sailors who had been shipwrecked and out of water for days at a time, and they tell me that the body may be satisfied to a degree by going overboard and just soaking in the sea. Nature has provided that we may even absorb water through the pores of our skin if we can get it in no other manner, so important is it that we replenish our bodies with water. Of course this is an indirect way of getting water into our bodies but it shows how adaptive Nature is, and that in an emergency God has provided for the keeping of our bodies alive.

I recall an advertisement that appeared some years ago telling people that it was but a simple matter to gain weight. Of course they would not give this information for nothing, but for a small sum they would divulge the secret. The secret consisted merely of drinking plenty of water at all times except with meals. A very simple secret, and one that works, provided you have good water to drink and can force yourself to drink large quantities of it. Water is a solvent and may be useful in washing the body of its waste matter. Water will in time soak anything loose and there are very few conditions or diseases wherein it is harmful to use water in large quantities. In fact many diseases might be avoided if more water were drunk. Waste matter would accumulate in a sewer were it not for the water that washes it on. The same is true of the lower bowels in man, which are your sewer. There are many ways of keeping this clean but a good way is to drink large quantities of water.

One of the symptoms of a person that is unable to get water is a fever. A parched, dried up feeling within the body. There is no water there to keep the waste washed out and the water that was used to wash the waste out of the body has been used and the result is a burning up. When a person suffers with some disease they are thirsty as a rule. This is because the disease is burning up waste matter within the system and there is not enough water in the body normally to make up for the loss in this way and Nature calls for more. If the patient could get no water he might soon die.

You will notice that we admonish that we drink PURE water. There is such a thing as drinking impure water and it making one ill. The very thing that God intended for our good may do us harm by carrying disease to us if it is not pure. Water may be contaminated from many sources. If your water supply is near a manure pile it is needless to say that is unfit for use. If the top of your well is not properly protected animals might get into the well and drown there which would make the water unfit for use. If the well is too close to outbuildings that are not sanitary you may expect that your water is not pure. When so vital a thing as water is contaminated it is dangerous for use and all care and precaution should be exercised so that your water supply be pure. There are various means at your command to purify otherwise impure water and we shall tell you about them.

The best way to get pure water is from a mountain spring. It comes from the earth which is its source then, and is as pure as it can be made. That is because it flows through the rocks of the earth and they act as a filter. The impurities are kept out in this manner and then, too, the temperature is such that it tastes better, and by running all the time it does not stagnate. This may not be true of a well but most well water is purer than water from city water systems, where the supply comes from rivers that carry waste. This is filtered, of course, but I doubt if man can filter it as good as Nature does it in her underground laboratory. Even with all precaution there are times when disease may be transmitted by water. If water comes from a deep well that is driven below rock it is usually purer and better than water coming from a dug or open well. Some people think that by boiling water they purify it. This may not be true in every instance. For instance, if there be poison in water boiling will not remove it. It will as a rule destroy all germs, but poison which may be present is not altered by boiling. Furthermore boiled water will not sustain life as long as other water, provided each are equally pure. You can determine this for yourself if you will place goldfish in water that has been boiled. They will live but a short time and if fish cannot live in boiled water man cannot for any length of time. That is man cannot be as healthy and well by drinking boiled water as he could otherwise. True, there are other sources of water supply for man in fruits etc, but when a fish must live in water that has been boiled, exclusively, it will soon die.

I know of a man who has not taken a drink of water from a well for a number of years. This man gets his water just the same else he would not be here now. He gets it in fruits and vegetables. He claims that the purest way of getting water is through fruits, which is probably true, but with man living in all kinds of climates he cannot always get fresh fruit and must, therefore, drink water to replenish his body. God in His wise way foresaw this and as a result we can go almost where we will and find water. If you eat more juicy fruits you can do with less water but you must get liquids into your system. Fruits as you know are chiefly composed of water.

For the best of health we do not advise the drinking of too much water at mealtime, as this has a tendency of logging the stomach and again when we take a mouth full of food and it is a bit dry we are prone to wash it down with water and the proper digestive juices do not get mixed in with the food and as a result we may have indigestion. There is probably no other time that water is harmful to the normal individual. Persons suffering from dropsy or even high blood pressure should not drink as much as other people for a time. In cases of ulcers and other stomach ailments good results often follow the using of copious amounts of water. Milk is mostly water with of course some other materials added by nature for our sustenance. Such fruits as oranges, grapes, etc., are mostly water and such fruits eaten in abundance are very good for most people. I heard the remark once that oranges were just water, but this is not true. There are certain other elements in oranges that are very beneficial, but the bulk is composed of water. We could do well to eat more oranges, and in this manner get the purest water obtainable, together with other life giving and life sustaining elements placed there for our good by the Creator.

Many people are in the habit of drinking soft drinks. These are chiefly composed of water, but there are certain elements in them that may be harmful, and it is unwise to drink too much of such soft drinks. In fact we would be the better off physically and financially were we to buy water in the quantity we get the pop and pay for it at the same rate if we would then leave the pop alone. Some soft drinks have the tendency of being habit forming because of some things they contain, and are not as wholesome as you would suppose by reading the advertisements along the roadside. Water is much cheaper at the same price, and very much better for you. There has as yet been no substitute found for water, and there will not be. Why not drink what God intended, and reap as a reward good health?

There is one thing that I do not like to hear people say. They will say that water is fresh when it is merely cool. Fresh water is water that has been recently drawn from a good well or spring and when it stands any length of time it is no longer fresh though it may be cool as ever. Cool water tastes best, but may not be freshest.

When you are real thirsty you should not drink too fast, or when extremely hot. Ice water is not to be recommended except in cases of sickness. It chills the stomach and has been known to result in death when taken during the hottest weather. Be moderate in drinking water as in other things and you may enjoy the blessing of the Creator in good health over a long period of time.

QUESTIONS

1.—Could you give me the cause and cure of liver trouble? It is unfortunate that many people suffer in this way. It seems that many people have an overactive liver which may account for the prevalance of this disorder. The cause may also be different in different individuals. The liver must take care of all greasy foods, as well as sugars in the digestive process. Eating too many of these foods is often the cause of this trouble. I would advise that you avoid the use of any grease in your diet for some time. When I say grease

I mean lard, even butter. Lard is not a good food for most people, but they do not know it. Any sweet foods should likewise be eliminated. I refer of course to foods sweetened with sugar. Honey does not have the same effect, nor do foods that are normally sweet such as fruits. Fried foods are very harmful in liver trouble. Take the same foods and boil or stew them and they are not harmful. As an additional treatment I would advise that you take the following on an empty stomach, that is before each meal, three times daily. Juice of lemon, teaspoonful; olive oil, teaspoonful; beat together till it forms an emulsion and take this amount as mentioned. It should be mixed fresh each time. Walking and exercising are good for a bad liver, but people so suffering do not as a rule feel like doing it. Laughing vibrates and massages the liver. Oranges, grapefruit, lemons and tomatoes are good foods for the liver.

2.—What can I do for my constipation? It will depend on the cause of course, but this trouble is often associated with the above. I may have more to say about this later but will tell you to make the following addition to your diet which I have found helpful in most cases. Stew quantity of prunes: soak the same amount of dried apples. When they are thoroughly soaked boil them until they are very soft. This may be done after they are mixed. Keep this mixture on the table with each meal and eat a dozen prunes and some of the apples each meal. The mixture may be sweetened to taste. We shall have more to say about constipation later.

Salisbury, Pa.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter V

Man. Whence? Whither?

By Chester K. Lehman

In the course of a discussion with a Pastor and an Evangelist who understands the needs of the field, he remarked, "I hope the articles by Brother Lehman, on Evolution, will find their way into book form." Glad for the word of appreciation, we pass it on.—Editor.

(Continued)

That the ancient Egyptian religion was at heart montheistic is contended for by M. de Rouge:[21]

"The Egyptian religion comprehends a quantity of local worships... Each of these regions has its principal god designated by a special name; but it is always the same doctrine which reappears under different names. One idea predominates, that of a single and primeval God; everywhere and always it is one substance, self-existent, and an unapproachable God." (Quoted by Renouf, p. 90) "It is incontestably true," Renouf testifies, "that the sublimer portions of the Egyptian religion are not the comparatively late result of a process of development or elimination from the grosser. The sublimer portions are demonstrably ancient; and the last stage of the Egyptian religion, that known to the Greek and Latin writers, heathen or Christian, was by far the grossest and most corrupt." (Hibbert Lectures, p. 91)

"The early Babylonian religion was polytheistic"; says Dr. Orr, "but here also the monotheistic consciousness breaks through in the exalted predicates applied to the great gods by their respective worshippers." Concerning the religion of the Vedas in India he says that it is "purer than the later Hindu developments, and points back, through philology, to an earlier stage still, when the Polytheism of the Vedas was as yet nonexistent. 'Behind the Homeric poems,' says Dr. Fairbairn, 'and the Vedas, and the separation of the Iranic-Indian branches, lies the period when the Celt and Teuton, Anglo -Saxon and Indian, Greek and Roman, Scandinavian and Iranian, lived together, a simple, single people... Excluding the coincidences natural to two points of radical and general agreement-- the proper name of one God, and the term expressive of the idea of God in general... A name for God had thus been formed before the dispersions. The result is a Theism which we may name individualistic. Studies in Phil. of Religion, pp. 22-29; 'The younger the Polytheism, the fewer its gods,' pp 22."

Ebrand says:[23] "Immediately after the separation of the Iranians and Indians, that is, during the first Vedic period, the consciousness was fully present among the Indians that the Adityas did not represent a multitude of separate deities in a polytheistic and mythological sense, but only the fulness of the creative powers of the one God, and the holy God, and that in each of these Adityas it was always the one God who was worshipped. And the farther back we go into the past, the more distinct do we find the consciousness among the Indians. In the second, the Indra period, it dwindles away, and gives place to a polytheistic conception."—Chris. Apol. ii. pp. 213, 214. According to Orr, he finds the common root of the Indian and Iranian religions in a primitive Monotheism or Elohism as we might call it, since there is no real distinction between the Elohism and the Adityas." (p. 214).

Concerning the Iranian religion, Dr. Orr says[24] that "in the form in which we find it in the Zend-Anesta (Zorvastrian) it is dualistic; but the conception of Ahura-Mazda, as we find it in the earlier portions, is so exalted that it may almost be called monotheistic. It unquestionably springs from the common Aryan root indicated above."

Coming to Greece, Orr quoting Max Muller who follows Welcker says:[26] "When we ascend to the most distant heights of Greek history, the idea of God as the supreme Being stands before us as a simple fact." Chips, ii. p. 157. "This strain of Monotheism in the religion of the Greeks," continues Orr, "is never absolutely lost, but reappears in the beliefs of the philosophers, the Orphic mysteries, and the lofty conceptions of the great tragic poets."

Plutarch tells of the religion of the Romans that it was imageless and spiritual. Their religious lawgiver, Numa, he says, "forbade the Romans to represent the deity in the form of man or of beast. Nor was there among them formerly any image or statue of the Divine Being."—Lives, on Numa.

Turning now to a study of modern savage life, can anything be learned as to the character of their primitive condition? Have they been practically static throughout the millenniums in which man has been on this earth, have they advanced, or degenerated? In other words are the terms **primitive** and **savage** practically synonomous? In the questionnaire mentioned above I included the question: Are the heathen religions in a process of upward evolution from animism through polytheism to monotheism?

Let us study these replies. Rev. H. E. Bowe writes: "If by evolution you mean 'a continuous process by means of resident forces' we do not know of any people that have moved upward in this way from animism through polytheism to monotheism. Those who contend that this is possible minimize non-resident and external influences.

"The monotheistic tendencies of later Greece, of Mohammedanism, of Judaism and Christianity can best be understood in the light of factors that have been brought to bear upon those systems from the outside.

"We have observed no tendencies toward monotheism among tribes untouched by civilization. The fact that in all the history of religion, through all the centuries, no tribe untouched by outside powers has been found with a monotheistic faith militates against this assumption.

"If, however, you mean by evolution merely development from the lower form (animism) to the higher (polytheism and monotheism) without considering the casual factor we believe that this question could be answered in the affirmative. As man was better trained he began to make differentiations. This led him out of animism. Still not willing to give up the supernatural he conceived of polytheism. Influenced by some monotheistic system he may have conceived of one God without accepting the truths concerning him. Rom. 1:20 seems to infer that it is possible even for the heathen to conceive of the one God."

Rev. Robert H. Glover, Director of the Missionary Course of The Moody Bible Institute of Chicago answers thus: "I personally share your conviction most strongly that the religion of heathen peoples of today is a degraded religion and not the primitive form of religion from which all higher religions have come by an evolutionary process. My strong conviction, based upon eighteen years of personal missionary service in China, as well as long and wide contact and communications with most of the other mission lands, is that these ethnic religions have had a downward and not an upward trend. One need only study the origin and history of any of them, e. g., Hinduism, Buddhism, Taoism, to be convinced that they have steadily deteriorated and attached to themselves a mass of grotesque superstitions and degraded practices. The wide gap between their theory and practice cannot fail to impress any intelligent observer. With all these cults, creed and conduct, morality and religion, have become widely divorced. I make bold to say that despite atoms of truth and rays of light which they may contain, any or all of them are devoid of uplifting and saving power. They have woefully made their devotees their victims.

"When I speak thus of their deterioration I would not of course be understood to imply that any of these religions to which I refer were pure in their beginning as being direct revelations from God. But I do most certainly believe that God started the human race with a direct revelation of Himself, that sin and its estrangement from God steadily dimmed this revelation, until by many it became almost if not altogether lost. Then I regard the present ethnic religions in their beginnings as efforts to overcome the prevailing decadence of the times by a revival of religion.

"To add just a further word regarding the trend of modern ethnic religions, upward or downward, are not the various reform sects, such as the Brahmo Samaj and Arya Samaj in India, the reformed Buddhists in Japan, etc., real evidence that the existing religions were recognized as being decadent and corrupt?"

Rev. E. L. McCreery also of the Moody Bible Institute says: "From my contact with Animism as indicated among the religions of the pagan tribes of Africa, I would unhesitatingly say that it everywhere there bears the marks of degradation rather than of development from a more primitive form. There are four fundamental reasons which lead me to this belief:

1. "The attitude of Animism toward Christianity is that of antagonism, which reveals that it sees in Christianity a rival and not simply a higher brother toward which it may climb.

2. "Among many Animistic peoples there are to be found traditions which indicate a better time when men were in closer relation to God.

3. "Not only tradition, but by words almost obsolete and that are fast becoming more so there seems to be conveyed a conception of a higher knowledge of God than that which prevails among them today.

4. "That which is set forth by Paul in Rom. 1:21-25 clearly indicates that he recognized Animism as a degraded form of a fuller revelation rather than a primitive form which religions develop to a higher form. 'Because that, when they knew God, they glorified him not as God,' indicates the starting point for false religions. Then the 23rd verse gives us the progress in deterioriation, changing the glory of the incorruptible God to the likeness of corruptible man, second birds, third quadrupeds, fourth creeping things."

Rev. H. V. Andrews of Wheaton, Illinois, formerly a missionary for thirty years in India, writes: "I know of no progress upward in religious conception excepting as a result of divine revelation, but there is abundant evidence of deterioration in India, a downward progress, religious and moral practices keeping pace with the conception of God and worship. The purest writings of the Hindus are the oldest—the Vedas. The religion of the Vedas is the nearest approach to monotheism to be found in any of the sacred books of the Hindus. They contain less of the objectional, the obscene, and more that stimulates to moral and religious uplift. In them woman holds a higher position, a nearer approach to equality with man than is found in any of the later writings, and caste is less in evidence.

"But Brahmanism of the Vedas has degenerated to Hinduism of today, the product of the later writings, a religion broad enough and liberal enough to absorb any doctrine that does not conflict with its caste system. As a result of the doctrine of the more modern books the gods of the Hindus have increased until they are said to number 300,000,000. Objects of worship have increased correspondingly, and degeneration is clearly evident both in the nature of these objects and the religious observances connected with them. Not content with idols in the likeness of men, they have them in the likeness of beasts, birds and reptiles. Nor has the downward trend stopped here. We even find 'objects of vice are objects of worship, and acts of vice are acts of worship.' As an example of this consider the chief symbol of Hinduism—the ling. Much that is contained in the later writings of Hinduism, such as the Puranas and the Upanishads, are condemned as too obscene, and their publication prohibited by government. Max Muller when writing his 'Sacred Books of the East' was obliged to leave out long sentences as unfit for print.

"The following statement was taken from a Hindu periodical, 'Abomination, not worship, is the main ingredient of modern Hinduism.' From a Hindu newspaper we quote the following, 'The pure, undefiled Hinduism which Swami Vivekanand preached has no existence today, has had no existence for centuries.' Swami Vivekanand represented Hinduism at the World's Congress of Religions in Chicago some years ago.

"Bishop Azariah, himself a native of India, made this statement, 'Pantheism the creed, grossest idolatry the commonest expression of religious instinct, and caste the social system; these constitute the real triad of Hinduism today.'

"No religion has degraded Womankind as has Hinduism, and most of the degrading sentiment is found in the latest of their sacred books, particularly the Laws of Manu. From it we give a single quotation, from the many similar statements. 'What is the chief gate to hell? Woman.' Hinduism is divided into many sects, with many shades of conflicting doctrines, but, as some one has said, on two points all are agreed,—the sanctity of the cow and the depravity of woman.

"During the last two centuries many reform sects have sprung up, influenced to a greater or lesser degree by the teachings of Christianity. These reform sects have discarded some of the more objectional doctrines and practices of Hinduism; some have even denounced caste, but their influence has been limited largely to the literate classes, and even among them the reform has not been widespread."

Rev. H. L. Weber says: "In answer I would say that they decidedly show a devolution which is most apparent to one who has spent the short span of 23 years among them. Their moral and religious standards are shamefully lower than those of their fathers. They have deteriorated under the impact of so called civilization. Thirty years ago for instance adultery was punishable by death, today the same crime is a huge joke, with little or no punishment attached. The raw heathen are still animists, and are not developing toward monotheism. The religious rites such as sacrifices, atonement for crime, etc., not to mention such customs as wailing for the dead, covering the body with ashes or white clay, or mud, seem to me to follow very closely the old Jewish customs and it might well be that these practices are but a far distant relic of the Old Hebrew customs which were once practiced in Egypt long ago."

The testimony of Charles E. Hurlburt is: "Work for thirty years in the tribes where our mission is located in Kenya Colony, Tanganyika Territory, West Nile District of Uganda, Northeast Congo and now in Southeast French Equatorial Africa, leads me to say that in no case is there an upward tendency, but in all an increasing degradation."

Rev. Thomas Moody's laconic answer is: "I have never seen anywhere in barbarous Africa any upward trend from Animism through Polytheism to Monotheism."

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21. Ibid., quoted by Orr, p. 442.

To be continued

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that, we should walk in them."—Eph. 2:10.

"The Lord will perfect that which concerneth me: Thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands." Psalm 138:8.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL BOY AND HIS TEACHER

IV. Helping the Boy

By Charles Fricke

"He who helps a child helps all humanity with an immediateness not possible in any other stage of development." said Phillips Brooks.

The one helping a little child receives the blessing of Christ for He said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." How are we helping the child? How many sermons have you heard that were preached for children? How many teachers have a vision of their glorious opportunities and possibilities in dealing with their boys and girls? How many clubs for the boys and girls do we have in the Mennonite Church?

I believe in boys' association work. It fills a place created by the "gang" instinct in boys. I also like a good many of the elements found in Boy Scout work. I realize when speaking thus, some well-meaning folks will ask, "Is there enough of Christ in it?" but I would ask in return, "Is there enough of boy in it?" I do not believe that we consider the *boy* in our church program. I believe that Christ ought to occupy the first place in all our undertakings, but God uses methods and means to accomplish His purposes. I believe that God wanted us to enjoy His great out-doors, to appreciate the good that is found in music, art, literature, and thereby indirectly see His great handiwork expressed in all phases of life. Therefore, the interests of the boy can be so woven into the fabric of his life that he will be able to see God's nature and purpose in all that he does.

To know how and when to help a boy requires a knowledge of the psychology of childhood. A correspondence course in child psychology taken from one of our colleges would be an immense help to any teacher. More could be accomplished if we understood the boy and his actions from a psychological standpoint.

Tact is as necessary in handling boys as in any other undertaking. How to get results with boys is a task in itself.

"Your son Tom seems to have gotten over being round-shouldered. Every time I've seen him lately he's been standing up like a man."

"Yes, after years of scolding him for his stooping I tried a new plan."

"What was it?"

"I said to him one day 'Tom, what a magnificent chest you have!'"

The teacher should sympathize with his boys. A boy wants a sympathetic bosom upon which he can sob out his bitter disappointments and troubles. The following lines from Coventry Patmore are pathetic:

"My little son, who looked from thoughtful eyes,
And moving and spoke in quiet grown-up wise,
Having my law the seventh time disobeyed,
I struck him, and dismissed
With hard words, and unkissed,—
His mother, who was patient, being dead.
Then, fearing lest grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put, within his reach,
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins, ranged there with careful art,
To comfort his sad heart."

A word of sympathy at the critical moment has made many a life happy and prosperous. The story is told that "Benjamin West, the great painter, drew a crude picture upon the floor. Many a mother would have scolded her boy for marking up the floor in that fashion, but his mother saw the embryo artist and pressing a kiss upon his lips commended him for his drawing. Many years afterwards the great painter said, 'My mother's kiss made me a painter.'"

I had just returned from visiting with a friend. While we were sitting together on the front steps of our home, we saw a mother across the street pound her son over the head for something that the little fellow did. I felt sorry for the boy. In the first place, punishing a child by hitting him over the head is a very poor policy. And then, punishing a child in the presence of others is not the best either. If the boy is unruly at times, and does "cut up," "don't forget, he's just a boy" as Edgar Guest tells us in the following poem:

"Get to understand the lad—
He's not eager to be bad;
If the right he always knew,
He would be as old as you.
Were he now exceeding wise,
He'd be just about your size;
When he does things that annoy,
Don't forget, he's just a boy.

"Could he know and understand,
He would need no guiding hand;
But he's young and hasn't learned
How life's corners must be turned;
Doesn't know from day to day
There is more in life than play,
More to face than selfish joy—
Don't forget, he's just a boy.

"Being just a boy, he'll do
Much you will not want him to;
He'll be careless of his ways,
Have his disobedient days,
Wilful, wild and headstrong, too,
Just as, when a boy, were you;
Things of value he'll destroy,
But, reflect, he's just a boy.

"Just a boy who needs a friend,
Patient, kindly to the end,
Needs a father who will show
Him the things he wants to know;
Take him with you when you walk,
Listen when he wants to talk,
His companionship enjoy,
Don't forget, he's just a boy!"

I would not close these articles without offering a word of tribute to mothers for giving the world such strong and noble boys. Many great men owe their success to the early influence of mother upon their lives. Lincoln, whose mother died when he was thirteen years old, made these statements: "All that I am or hope to be I owe to my angel mother." "I remember my mother's prayers and they have followed me. They have clung to me all my life." The mother of Robert Moffat, the great pioneer missionary to Africa, used to gather the children around the fireside and read to them stories of those daring Moravian missionaries. She would say, "Listen boys, while I read to ye about the missionaries that lived upon tallow, to preach Christ to the Greenlanders. Aye, but they were holy men; would God all my boys might be like them!" We need more such missionary mothers! A Christian mother was once severely rebuked because it was her habit on Sunday afternoon to read missionary books to her children. "Don't you know," said the critic, "you will make missionaries of those children!" "That is why I read them," was the mother's reply.

The End.

Chicago, Ill.

THE YEARS TO BE

Beloved one, if you should fare without me
Down the long vista of the years to be,
My dearest wish—I feel you will not doubt me—
Is this,—that you should know felicity.

If it should be that you and I must sever,
If now must come the parting of our feet,
Unto the end, if that should be forever,
I pray that you may find remembrance sweet!

—Clinton Scollard.

The hardest path is easy to travel if we are sure it is the right path.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Principles of life and service should interest us continually. We may consider the topics for this issue as covering this line of thought. The principle of life considered for the Junior study is, **"Respecting the Property of Others"**; and for the adults is, **Christian Simplicity."** Both subjects ought to interest us who love righteousness and hate iniquity and cause us to look fairly at the subject before us. The seasonal topic on the **"Holy Spirit"** is always a live topic and one that is of vital concern to the Christian day by day who is to live and walk in the Spirit if he would live the life of victory and serve God acceptably. The Mission topic, **"The Call of the Rural Field"** is not a new one and yet it is one that has a very practical claim upon all of our young people. Even those who may be definitely led to a foreign field or in the cities are vitally concerned for the Home Rural Field in this land if they are the wide awake sort of missionaries whom God can use for the greatest good where they go. There are those who scorn the idea of considering any other field than the one in which we have been specially called. But it is a mistaken view. We ought to be in a sympathetic attitude toward every field and there ought to be times when our heart goes out in prayer for people whom we cannot hope to ever meet. How much more definite our prayers can be and how much better can we feel for their needs if we have some time heard of their needs. Not all can do the same kind of work in the cause of missions to needy fields, but every one can take some part. Those who give themselves to prayer and ministration of their substance have a very helpful sphere in which to labor and will share in the joys at the time of harvest home as well as the ones who have lifted the individual sheaves.

May the Lord abundantly bless the study and the meetings held during the month before us. He can give the increase in our hearts and in our fields of labor as young people even though it seems small at this time.

THE TEN COMMANDMENTS—RESPECTING THE PROPERTY OF OTHERS (Jr.)—Ex. 20: 15-17; Eph. 4:28.

Topic for May 13

MOTTO

"Beware of covetousness."

MEDITATIONS ON THE TOPIC

I. **The Things of Others.**—There is a certain right of possession which God has given to every one. The organs and members of our own body are delegated by the Creator to our own personal domain. There are also certain rights of possession outside of our bodies which we may acquire in a lawful way and be privileged to exercise rule over for lawful ends in our life. When one person trespasses on the rightful possession of another, he becomes obnoxious to society and is guilty in the eyes of the Creator.

Among the ways of obtaining the right of possession are: (1) The reward of labor; (2) The way of lawful increase and growth; (3) The way of gifts from the hand of honorable possessors. Those who think of obtaining the possession of others by fraud or by violence or by any other dishonorable means are transgressing and not giving due regard to the rights of others. It may be lawful to use the property of another who gives us the loan of it, but in such a case the right of the owner should be respected and gratitude should move us to recognize their bounty by proper expressions of appreciation and return of gratitude. In our right of possession we should never forget the right of the Creator who has entrusted to us by various means all that we have and are. Any possessor who fails in this is breaking the law of property respect in a very wicked and ungrateful manner. Among the laws which God asks of us in the use of His property is to show kindness and mercy to others in need.

II. **The Text.—Ex. 20:15-17**—This passage goes to the heart of the cause of all disrespect of property of others. Covetousness is the cause of it all and brings about the disorder found in the world among the different lines.

Eph. 4:28.—This passage gives a higher aim for the possession of property, namely: To be able to bless other lives.

PERSONAL THOUGHT

We are granted the right to possess that we may use our possessions to glorify our Creator and bless our fellow-men.

OUTLINE STUDY

I. **The Evil of Covetousness.**
  1. Seeks gain for selfish ends.—Heb. 2:9.
  2. Causes all manner of sins.—I Tim. 6:9, 10.
  3. Makes men defraud.—Mic. 6:12.
  4. Causes oppression of the poor.—Prov. 22:22; Amos 5:11.
  5. Causes men to steal.—Deut. 5:19.

II. **Caring for Borrowed Property.**
  1. Should be paid back.—Psa. 37:21.
  2. Injury made good.—Ex. 22:14.

III. **Landmarks Are to be Kept.**—Prov. 23:10; 22:28.

IV. **False Witness Robs a Neighbor of Reputation.—**Lev. 19:16.

SUGGESTIVE ASSIGNMENTS

For **Children.**
  1. Memorize a Passage from the Outline.
  2. Rights Which People Have to Possess Property.
  3. How Others' Property Should be Respected.

For **Others.**
  1. The Evils of Covetousness.
  2. The Remedy for Covetousness.

SEED THOUGHTS

One's own—what a charm there is in the words! how long it takes boy and man to find out their worth! how fast most of us hold on to them! faster and more jealously, the nearer we are to the general home into which we can take nothing, but must go naked as we came into the world. When shall we learn that he who multiplieth possessions, multiplieth troubles, and that the one single use of things we call our own, is that they may be his who hath need of them."—Selected.

"Say not, 'I love the Lord,' unless you find
Within you, welling up by day and night,
A love, strong, full and deep, for all mankind."—Selected.

"He who loves his fellow man
Is loving God the holiest way he can."
Alice Cary.

CHRISTIAN SIMPLICITY.—Eph. 6:5-9; I Pet. 3:3, 4.

Topic for May 20

MOTTO

"Blessed are the pure in heart."

MEDITATIONS ON THE TOPIC

I. **Christian Simplicity.**—Simplicity of any kind is plain and open. It does not deceive us. We can see from every angle just what it is. Whether it is in the speech, or in the action, or in the appearance, or in any sphere of life there is no double mindedness. Christian simplicity has its origin in a pure heart. Sin has been dealt with in honest confession and repentance and simple faith has taken God at His word and has received the forgiveness of sins. The outward life is an expression of that which has been wrought within. Love is without dissimulation. Humility is without affectation. Joy is sincere. Peace is genuine. Benevolence is without any bargains or strings—"lend, hoping for nothing again."

Simplicity in dress is not only accepted from the duty of obedience to God's Word, but because it expresses the spirit of the heart as well. Simple obedience would teach us to heed the Word of Truth and put away every ornament and jewel worn for outward display. The Spirit of God in us will prompt us also to avoid anything that would be out of harmony with the meekness and quietness He has wrought in our hearts. Modesty demands an expression in harmony with its feelings. The glaring, loud, and shameless dress would be a shock to the modest person. So would the boisterous talk and boastful behavior make such an one ill at ease. Purity demands cleanness of conduct. It is difficult to understand how the modern flapper can lay claim to purity and modesty when the outward life expresses sensuality and vanity. They may be simple in their unchaste appearance, but it is not **Christian Simplicity.**

II. **The Text.—Eph. 6:5-9; I Pet. 3:3, 4.**—The first passage deals with simplicity in service. As a servant of God we serve our fellowmen in any station of life in which we may be and it is a **single-hearted** service.

The second passage deals with a similar theme as the first except that it applies it to the **adornment** of the person. The meek and quiet spirit is our adorning and will not resort to fancy things outwardly.

PERSONAL THOUGHT

Do I have the inward simplicity in heart that sincerely expresses itself in outward life? If not, may God lead me to the truth and make me after the patttern of His will.

OUTLINE STUDY

I. How Christian Simplicity is Manifest.
1. From the heart.—II Cor. 8:12; I Tim. 1:5.
2. By true service.—II Cor. 8:8-11; Col. 3:22-24.
3. In speech.—II Cor. 2:17; I Thes. 2:3-6.
4. In deeds.—Col. 3:17; I Cor. 10:31.
5. In love.—Rom. 12:9; I Pet. 1:22.
6. By modest apparel.—I Tim. 2:9, 10.
7. By a condescending life.—Rom. 12:16.
8. By true faith.—II Tim. 1:5.

II. Blessings of Christian Simplicity.
1. To the pure in heart.—Matt. 5:8.
2. To unwavering faith.—Jas. 1:6.
3. To sincere and loving obedience.—Jno. 14:21-23.
4. To the humble, unassuming life.—Jas. 4:6-10.
5. To those adorned in modesty from the heart.
    - a. Enabling God to deal in mercy.—Ex. 33:4-6.
    - b. Securing the favor and protecting power of God.—Gen. 35:1-5.
    - c. Having the high valuation of God.—I Pet. 3:3.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Passage from the Outline.
2. Dress Pleasing to God.

For Young People.
1. A Balanced Life of Simplicity.
2. The Power of Simplicity.

For Older People.
1. Blessings Experienced in the Simple Life.

SEED THOUGHTS

"Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine."
—Bonar.

"He sows June fields with clover, and the world
Broadcasts with little common kindnesses.
The plain good souls He sends us, who fulfill
Life's homely duties in the daily path
With cheerful heart, ambitious of no more
Than to supply the wants of friends and kin,
Yet serve God's higher love to human hearts;
Giving a secret sweetness to the home.
The hidden fragrance of a kindly heart,
The simple beauty of a useful life,
That never dazzles, and that never tires."
—Samuel Longfellow.

THE PERSON AND WORK OF THE HOLY SPIRIT.—Jno. 16:1-15.

Topic for May 27 (Whit Sunday)

MOTTO

"Be filled with the Spirit."

MEDITATIONS ON THE TOPIC

I. **The Holy Spirit, Who He is and What He Does.**—We may well use the word **"who"** because the Master spoke of the Comforter in terms of personality. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. The very name **"Comforter"** the term "him," "he," together with the things that "He" is to do, show that the Holy Spirit is thought of by the Master as a personality. And He is a personality that has equal characteristics with the Father and the Son. In fact where one is the other is thought of dwelling. "We will come unto him and make our abode with him" (Jno. 14:23). We know that the Holy Spirit has a very tender feeling for us and it is possible for us to grieve Him and to despitefully mistreat Him until He no longer can dwell in us or help us. We should feel the sacredness of His holy presence at all times and especially the sacredness of His indwelling in our hearts.

If we have the right conception of who the Holy Spirit is we may more clearly think of what He does for the world. Just as truly as the Son had a mission in the world, so has the Spirit a mission also. The Savior mentions Him as the Comforter, or advocate (Paraclete). He has outlined His work of reproving in Jno. 16. He speaks of His revealing power for the disciples, and especially inspiring the writing and speaking of the Word of Truth. His servants great and small may have Him as their intercessor. As such, He assists in prayer and even makes prayer in our behalf before God. We may think of Him as the presence and indwelling of Jesus, "I will not leave you comfortless, I will come to you."

II. **The Text.—Jno. 16:1-15.**—Jesus led the disciples to the greater need of the indwelling Spirit. Jesus' bodily presence was a great pleasure, but that bodily presence could not be in every heart as the Spirit is able to be. The bodily presence of believers can be distributed throughout the world and thus the Spirit in them can use them to bring the needed message to all classes.

PERSONAL THOUGHT

Do we fully appreciate the presence and work of the Holy Spirit? Do we heed the admonition to be filled with Him?

OUTLINE STUDY

I. The Personality of the Spirit.
1. Has feeling.—Eph. 4:30; Heb. 10:29; Acts 5:3.
2. Has a will and a mind.—I Cor. 2:11; Rom. 8:27.
3. Manifests personal action.—Matt. 10:20; Rom. 8:26; Acts 13:2; 20:28.

II. One of the Godhead.
1. Called God.—Acts 5:4.
2. Associated with the Father and the Son.—Matt. 28:19.
3. Has divine attributes.—I Cor. 2:10, 11; Luke 1:35; Psa. 139:7-10.

III. His Work.
1. As Creator.—Gen. 1:3.
2. As a Reprover and Convictor.—Jno. 16:8-11; Gen. 6:5.
3. As a Witness.—Acts 5:32; Acts 1:8.
4. Quickener.—Jno. 3:5, 6; Rom. 8:11.
5. Gives power.—Rom. 8:2; Rom. 8:13.
6. Bears fruit in the life.—Gal. 5:22, 23.
7. An abiding Comforter.—Jno. 14:16; I Cor. 6:19.
8. An assuring seal.—Eph. 1:13, 14; Rom. 8:15, 16.
9. Guide.—Rom. 8:14; Jno. 16:13.
10. Revealer.—I Cor. 2:10-13.
11. Intercessor.—Rom. 8:26, 27.
12. Sanctifier.—I Cor. 6:11.
13. The Inspirer of Scripture.—II Tim. 3:16.
14. Worker of miracles.—Rom. 15:18, 19; I Cor. 12:9-11.
15. A Remembrancer.—Jno. 14:26.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Passage from the Outline.
2. Difference between the Spirit of God and that of Satan.

For Young People.
1. The Divine Personality of the Spirit.
2. The Work of the Spirit in the World.

For Older People.
1. The Work of the Spirit with and in the Believer.
2. Conditions for Receiving the Spirit.

SEED THOUGHTS

"Consciously, distinctly, resolutely, habitually, we need to give ourselves, our business, our interests, our families, our affections, into the Spirit's hands, to lead and fashion us as He will. When we work with the current of that Divine will, all is vital, efficient, fruitful."—F. D. Huntington.

"A man may as well hew marble without tools, or paint without colors, or instruments, or build without materials, as preform any acceptable service without the graces of the Spirit, which are both the materials and the instruments in the work."
—Alleine.

"He came sweet influence to impart,
A gracious willing guest,
While He can find one humble heart
Wherein to rest.

And His that gentle voice we hear,
Soft as the breath of even,
That checks each thought, that calms each fear,
And speaks to us of heaven."
Harriet Auber.—

THE CALL OF THE RURAL FIELD.—Rom. 10:8-17.

Topic for June 3

MOTTO

"How shall they hear without a preacher?"

MEDITATIONS ON THE TOPIC

I. **The Call of the Rural Field.**—If we have received the Spirit of Christ, and have looked upon the Rural field as upon every other field of the world, we have surely seen a need that has moved our heart with compassion like unto the compassion of the Christ. If we have been moved with compassion, we are ready to ask the Lord of the harvest to send forth laborers into this field who are prepared to gather in the precious sheaves for the garner.

The purpose of this study is to get the attention of consecrated young minds and hearts upon one of the fields in God's great harvest that needs attention. It is one of the natural principles of the Christian life and of the Gospel standard that a **need seen** is a call to prayer and consecration and a volunteer spirit to go where He wants you to go and be what He wants you to be. The Outline Study as prepared in connection with this will give a number of topics which in themselves could be made a subject and will furnish abundant material for meditation. The fact that the

(Continued on page 158)

BIBLE STUDY—PSALMS

(Continued from page 145)

Psalm interprets the title—88.
5. Upon **Muthlebben.**—An uncertain title,—said to signify the death of a son, or some great one, as Goliath —9.
6. Upon **Shoshannim.**—This is the song of love. The title suggests, "Upon the Lilies,"—perhaps the name of the tune—45, 69.
7. Upon **Shoshaneduth.** — The singular form—the Lily of Testimony. A Psalm of David—56.
8. Upon **Shoshannimeduth,**—plural form, —Lilies of Testimony, — a later psalm of Asaph, or his family—80.

III. Special terms and titles.
  1. **Higgaion,**—Psa. 9:16—"Meditation."
  2. **Selah,**—frequently used; uncertain as to the meaning. a musical term among the Hebrews, supposed to indicate a pause, or rest. Found seventy-one times in the Psalms and three times in Habakkuk.
  3. **Shiggaion,** a variable song—7.
  4. To bring to remembrance—38, 70.

IV. Special classes of Psalms.
  1. Psalms, — hymns of worship and praise.
  2. Songs,—expressive of joy and emotions of the worshiper.
  3. Maschils, — instructive or didactic psalms.
  4. Michtam,—The "Golden." The word contains the thought of Preciousness, also that of a thing concealed, as a treasure. Spurgeon combines the ideas and the Michatam, "the precious secret." This idea bears out in the nature of the Psalms called Michtams. In them are concealed the precious treasures of the mysteries that are revealed in Christ.

Special Psalms of David

1. On being delivered from Saul.
   a. From Saul and all of his enemies—18.
   b. While in his own house—I Chron. 20:11-59.
   c. From Doeg and Saul—52.
   d. From the Ziphim, in the wilderness of Ziph—54.
   e. When in the cave—57, 142.
   f. In the wilderness of Judea—63.
2. Deliverance from Abimelech and the Philistines in Gath—34, 56.
3. Deliverance from the Syrians and Edomites—60.
4. David's sin revealed by Nathan, the prophet—51.
5. Fleeing from Absalom—3.
6. The treachery of Cush—7.
7. The dedication of his house—30.
8. His Psalm of praise—145.

Some Special Groups of the Psalms

1 The similarity of 14 and 53—The Infidel.
2. The similarity of 37 and 73—The prosperity of the wicked.
3. The Passover Psalms.
   a. Used with the first passover cup—113, 114.
   b. Used with the second passover cup —115, 116, 117, 118.
4. Groups of David's Psalms.
   a. The Maschils or instructional—42-55.
   b. The Michtams, or Golden psalms—56-60.
5. The worship group, magnifying the Lord—93-100.
6. The praise group—145-150.
7. The exile psalm—102, 137.
8. The psalms of the return—85, 126.

Psalms with Original Alphabetical Arrangement

9, 10, 25, 34, 37, 111, 112, 119, 145.

Psalms in Stanza formation, having a refrain at the close of each stanza.—42, 43, 46, 107.

The Psalms and the Prophecies Concerning Christ

1. His advent—89:20.
2. Human generation—Psa. 18:4-6; 22:22, 23; 89:4, 20, 26; 132:11.
3. The Divinity of Christ—Psa. 2:7, 11; 45:6, 7, 11; 72:8; 89:26, 27; 102:24-27; 110:1.
4. Adoration by wise men—72:10, 15.
5. Rage of Herod—Psa. 2:1, 2.
6. The Father's approval—Psa. 2:7.
7. Preaching and ministry—Psa. 2:7; 72; 78:2.
8. Persecutions—22, 35, 56, 109.
9. Rejection—Psa. 2, 22, 41, 56, 69, 118.
10. Christ a King—Psa. 2:6.
11. Triumphal entry—Psa. 8:2; 118:19-25.
12. Betrayal—Psa. 41:9; 55:12-14.
13. Judas—Psa. 55; 109:17.
14. False accusations—Psa. 27:35, 109.
15. Vicarious death—Psa. 69:9.
16. Voluntary death—Psa. 40:6-8.
17. Death in the midst of life—Psa. 89:45; 102:24.
18. Crucifixion—Psa. 22:14-18.
19. Cries on the cross—Psa. 22; 31:5.
20. Gall and vinegar—Psa. 69:21.
21. Prayer for enemies—Psa. 109:4.
22. Bones not broken—Psa. 34:20.
23. Resurrection—Psa. 16:8-10; 30:3; 41:10; 69:4, 15; 110:1-7; 118:19.
24. Ascension — Psa. 16:11; 24:7; 68:18; 110:1; 118:19.
25. His Priesthood—Psa. 110:4.
26. His coming again—Psa. 50:3-6.
27. The coming King—Psa. 2, 72, 110.
28. The Kingdom—Psa. 47, 67, 96-100.

Familiar Psalms

1. The Blessed Man.
2. Missionary Psalm.
3. Assurance Psalm.
4. Evening devotions.
5. Morning praises.
8. God in nature.
14, 53. Infidel's Psalm.
15. The righteous man.
16. Resurrection Psalm.
18. Our Helper.
19. Revealed glory.
22. The Savior, humiliated and exalted.
23. The Good Shepherd.
24. Dedication Psalm.
27. Safety Psalm.
30. Deliverance.
32. Forgiveness.
34. Praise for mercies.
37. Blessings of the righteous.
40. The bond servant.
42. The thirsting hart.
46. For the troubled.
51. Penitential Psalm.
63. Aspiration for God.
65. Beneficence of God.
73. Folly of covetousness.
77. Unfailing God.
78. Generations to come.
84. Amiable Tabernacle.
90. Prayer of Moses.
96. The New Song.
100. Thanksgiving Psalm.
103. Bless the Lord.
107. Mercy for all.
110. David's Lord and Priest.
117. Shortest Psalm and middle chapter of the Bible.
119. The Word.
122. Gladness of worship.
126. Returned captives.
130. Out of the depths.
133. Blessed unity.
136. Mercy for ever.
137. The willows.
139. Heart searching.
145. The Praise Psalm.
147. Pleasant and comely praise.
148. United praise.
150. Fulness of praise.

MOTHERS' DAY

Origin of the Day

The second Sunday in May has been set apart as Mothers' Day, the one day in the year when special honor shall be given to the best mother who ever lived—your own; not honored on this day to the exclusion of others, but rather to prepare the heart for fuller and more thoughtful expression every other day of the year.

The idea of Mothers' Day originated in the heart and mind of Miss Anna Jarvis, of Philadelphia, in connection with her desire to commemorate the anniversary of her own mother's death. She decided that it would be a lovely and gracious tribute to motherhood if all persons, upon a certain day, would wear a white flower, preferably a carnation, and thus make the recognition universal. That was fifteen years ago. In two years the idea had spread over North America and in other lands, and since then has been quite universally observed every year. The second Sunday in May has very wisely and appropriately been chosen as Mothers' Day.

Mothers' Day Emblem

The original idea was for every one to wear a white flower on Mothers' Day. Then some one suggested that a different color be worn if the mother was no longer living. This brought about some confusion. Some have decided that the white flower is more typical for "an angel mother," and others have thought the red should be worn in remembrance of a mother who has received the heavenly coronation. Contradictory newspaper editorials and magazine articles continue to appear on this subject of whether the white or red carnation is symbolical of the living or dead mother. The original idea was to wear a white flower, with no distinction as to color, to indicate whether the mother had entered her heavenly reward or whether the blessing of her presence was still enjoyed, and it is probably best to hold to the idea originally intended by the founder of the day, which will help to make it universal.

The white carnation is a peculiarly fitting emblem. Its color is symbolical of purity; its form, of beauty; its fragrance, of love; its wide field of growth, of universality; its lasting qualities, of faithfulness—all a mother's virtues.

The Purpose of the Day

The purpose of Mothers' Day is to give expression in a special way to our love for our mothers; to recall the memories of mothers who are gone; to quicken remembrances of mother's prayers and teachings; to deepen recognition of her self-forgetful love, and to make happy the mother heart with expressions of appreciation.—H. H.

Publicity attracts friends, prosperity attaches friends, but adversity is the acid test of true friendship.

MARY AND MARTHA

(Continued from page 143)

"Did He seem troubled?"

"No."

"Did He seem concerned?"

"No; He said the sickness wasn't unto death."

A strange look passed between those two sisters. Perhaps when they were alone Martha said to Mary:

"Can it be possible that we have been deceived in that preacher? If it had been Elijah or Elisha, he would have known that Lazarus was dead before the message got there; and yet He said the sickness wasn't unto death."

Still they watched and waited for Jesus to come. At night they listened for His footfall; but the fourth night rolled away, and the fifth morning dawned, and He had not come. How long the days were, how long the hours! It seemed as if the hours were as long as days. But, perhaps about four o'clock in the afternoon, as the sun was sinking behind those buildings in Jerusalem and throwing a shadow over the slope at Bethany, suddenly up out of the valley of the Jordan came Christ with His disciples. It may be that a little boy running into the house first told Martha, who was probably in the kitchen getting supper for the mourners who had come out from Jerusalem to weep with them, that Christ had come. She didn't wait to call Mary, but rushed out and said as she met Him:

"If Thou hadst been here my brother had not died."

"Yes, but thy brother shall rise again."

"I know he will rise at the resurrection of the just, for he was such a good brother."

"I am the resurrection and the life."

The Raising of Lazarus

Then I imagine Christ looking around a little disappointed, as He said to Martha:

"Where is Mary? Go and call her."

Back into the house she went, and said to Mary:

"The Master is come, and calleth for thee."

Mary rises up, and as she meets Jesus, she says the very thing that Martha said, those ten words:

"Lord, if Thou hadst been here, my brother had not died."

But she was weeping, and her tears seemed to touch the fountain of His own heart, and Jesus wept with her. Oh, how much comfort I get out of the fact that Christ can be touched with the feeling of our infirmity, and that Christ wept with those two sisters at Bethany!

When He asked where they had put the body, they showed Him the place, but with no thought that Lazarus was to rise. But He had power over death, and all He had to do was to speak, and His old friend Lazarus heard His voice and recognized it, and came up out of that sepulchre, and went back into his Bethany home. What a night that must have been! I have often tried to picture that home—Martha still serving, and Mary still listening—and oh, how she drank in the words that fell from His lips in that hour!

Comforting Christ

But now the scene changes. Christ had come to her in the time of trouble, to aid and to comfort. After that Mary came to Christ in the time of His trouble. Take that thought home. Did you ever think that you could comfort Christ? We are always looking to Christ to comfort us, but there is a sense, I believe, in which each of us can comfort Him, if we will. Mary may not have received into her soul the thought that Christ was going to rise from the dead, but she had at least believed His word that He was going to die. If she had thought He was going to rise, I believe she would have been at the grave early on the third morning. No Roman soldier, no power on earth could have kept that loving heart away from that sepulchre. But she believed He was going to die, and so she took an alabaster box of ointment and broke it over Him.

Two Gifts which Jesus Could Not Give Away

Did you ever think that there were only two gifts that were given to the Son of God when He was on earth that He could not give away? In the seventh chapter of Luke, we read of a poor woman who came with an alabaster box and anointed Him with ointment, and here Mary also takes a box and breaks it and pours out the precious ointment upon Him.

The disciples were indignant and found fault. The best things I have ever done since I became a Christian, I have been blamed for. People have found fault with me, and even the religious papers attack me for the best things that I have ever done. When I am dead and gone, people will acknowledge it. Oh, it is so hard when you are working for Christ to have His disciples indignant with you, and say bitter things!

When Mary broke that box and anointed Jesus, there was great indignation among the disciples. Judas, that traitor, who was already planning to sell his Lord, was the most indignant of all. He was treasurer of the company. Mary thought he had great influence and undoubtedly esteemed him more highly than herself. She thought she was the least of His disciples, but, thank God, love just overflowed, and she broke that box and anointed Him.

It was a great thing when Samuel anointed David, but no king ever had such a kingly anointing as when Mary anointed Christ with that ointment that was so sweet and so precious. One of the disciples figured up the price, and said that it was worth three hundred pence! A penny would hire a man all day, so that one pound of ointment had cost a year's work.

But Jesus estimated the worth differently. He rebuked the disciples, and said: "Why trouble ye the woman? for she hath wrought a good work upon me. . . . For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial."

Think of it! Wherever the gospel of the Son of God is to be preached in this wide world, that story is to be told!

There is nothing lost that we do for Christ.

Ante-Mortem Gifts

I can imagine that Mary thought that if she waited until Jesus was dead she might not have a chance to anoint His body, and so she came before His death to anoint Him.

There is a lesson there. How very kind and thoughtful we are to a family that has lost some member, and what kind words are said after the person is dead and gone! Would it not be better to say a few of those good things before they go? Wouldn't it be well to give some of your bouquets before a man dies, and not go and load down his coffin? He can't enjoy them then.

It was beautiful for Mary to come in that hour when Jesus was going into the terrible darkness, and the shadow of the cross was already upon His path, and anoint Him for His burial. John says: "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped His feet with her hair, and the house was filled with odor of the ointment."

"The house was filled." Not only the house, but Jerusalem; not only Jerusalem, but Judea; not only Judea, but all Palestine; not only all Palestine, but, thank God, the whole world has been filled with that odor, and it has lost none of its fragrance yet. I believe that the sweet scent ascends to heaven itself!

That was the best act that Mary ever did, and yet, if she had asked the twelve, every one would have said:

"No, it would be a waste. Take your money and give it to the poor."

Thank God, she forgot the poor for a while, she forgot His disciples, she forgot herself, and love just flowed out, and she lavished her best possession upon her Lord.

There is just one more passage that refers to this. It is in Mark: "She hath done what she could: she is come aforehand to anoint my body to the burying."

"She hath done what she could!" God does not ask any man or woman to do more than that, but if every man and every woman will do what they can, how much will be accomplished every day of our lives! An angel can do no more than that.

It is said of Mrs. Comstock, that godly missionary to India, that she brought her children down to the steamer to send them back to this country. She couldn't educate them in India, so they were all to leave her and come back to America. She had never been separated from them one night since they were born.

The captain of the boat came and said, "Mrs. Comstock, I am sorry to tell you, but we are going to take up the gang-plank now. You must go ashore."

She fell on her knees and cried out, "Lord Jesus, I do this for Thee."

They say the best of history has never been written. It never has. That would be too small a thing for historians to notice, but do you tell me it wasn't noticed in heaven? That mother was willing to give up her children and let them come back to this country, while she stayed there to work for Christ.

A Missionary's Son

A good many years ago I was stopping in a home in the West, and saw there a bright boy about thirteen years old. He didn't bear the name of the family he was living with, and yet was treated like one of the family. I asked the lady of the house who he was, and she said:

"He is the son of a missionary. His parents couldn't educate their children in India, so they came back here. But they had learned the language of India, and they did not feel that it was right for them to stay. Finally, the husband said, 'You stay here and educate the children, and I will go back.' The mother said, 'No. God has used me there with you, and we will go together.' 'But,' the father said, 'you can't give up those children. You never have been separated from them since they were born. You can't leave them in this country, and go back.' She said, 'I can do it for Christ, if He wants me to.' "

They made it a matter of prayer and put a notice in the papers that they were going to leave their children, and asking Christian people to take and educate them. This lady saw the notice, and wrote that she would take one child and bring it up for Christ's sake. She said:

"His mother came and stayed a week, and observed everything. She watched the order and discipline in my family, and after she was convinced that it was a safe place to leave her boy, she set the day to leave. My room was adjoining hers, and when the time came to start, I heard her pray, 'Lord Jesus, help me now. I need Thee. Help me to give up this dear boy without a tear, that I may leave him with a smile. The last time he sees me I don't want him to see a tear in my eye. O God, help me, and give me strength.' "

Then she said that mother came down and took her boy to her bosom, hugged him and kissed him with a smile on her face—not a tear,—and left.

She went to five homes in the same way. She then returned to India, but only lived a year, and then went to meet her Lord and Master.

Some years afterwards I was preaching in Hartford, and found a young man who was in the habit of picking up the rough boys of the streets and bringing them to my meetings. He would sit with them around him, and after the sermon would try to lead those boys to Christ. It pleased me very much, and I asked who he was. They told me his name, and said that he was in the theological seminary. I found that he was one of those five sons, and all of them expected to return to India to take up the work that their father and mother had left.

There is no account of that in history, but it is known up in heaven.

Mary in Heaven

I imagine that there was no small stir when Mary of Bethany entered heaven. She stands as high on the page of Christian history as any woman that ever lived; higher than Eve, or Sarah, the wife of Abraham, or Rebecca, or Rachel, or the whole lot of them. I can see her coming up to the throne, and Jesus rises and says: "Father, this is Mary that anointed Me for My burial."

I believe she did her work as faithfully as Paul did. When the books come to be opened, we will find some hidden one that we have never heard of has accomplished a greater work than many a man or woman whose name is known through the world.

Oh, that God would help us to forget ourselves and just work for Him directly! Never mind what people say. Never mind what the disciples say. They were indignant at Mary. Christ was pleased with her. Let us please Him.—Sel.

Y. P. M. TOPICS

(Continued from page 155)

rural Church in many sections has been dying out or is already dead declares that there are many untaught children and non-Christian homes and a consequent increase of godlessness and evil in society. The sufficiency of the Gospel when properly presented and maintained by scriptural organization and manned with workers is a matter to consider. Many things are immical to the upbuilding of the rural church. The radio, the automobile, the modern improvements on every hand instead of furthering the upbuilding, often, by the hand of Satan, are in his service to tear down the religious centers of a community,

II. **The Text.—Rom. 10:8-17.**—This passage sets forth God's plan of saving grace and tells how men may be made recipients of the same. It shows the need of men to have the message brought to them if they shall be able to know the way.

PERSONAL THOUGHT

A need is seen and a remedy is known. Can we be clear if we do not use our powers to bring the two together? God help us.

OUTLINE STUDY

I. The Call through the Needs.—Rom. 1: 14-16.

1. Shepherdless churches.
2. Unchurched communities.
3. Untaught children.
4. The non-Christian home.
5. The ungodly society.
6. The poor.
7. The ignorant.
8. The afflicted.

II. What the Called Workers are.—Eph. 4:11-16; Rom. 12:3-8.

1. Pastors.
2. Evangelists.
3. Bible teachers.
4. Personal workers.
5. Living witnesses.
6. Graceful givers.
7. Schoolteachers.
8. Consecrated doctors and nurses.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Memorize a Verse or Verses from the Text or Scriptures in the Outline.

For Others.

1. Some phase of the Needs of the Rural Field.
2. Some of the Workers Needed.

SEED THOUGHTS

"In the United States there are approximately 50,000,000 who make no profession of Christianity. Twenty-two of the 48 states have not a single Mennonite Church within their borders. On the average every other person whom we meet is not a professed Christian, and less than one person in every thousand in our land is a Mennonite. There are hundreds of empty forsaken churches. There are the many neglected souls who have seldom, perhaps never, had an opportunity to hear the Word preached! There lies the great southern field from which comes a cry for Christian workers! A cry that is reechoed from practically every section of the rural field, and yet, we have not one Full-time, Mission-Board-Supported Rural worker in the Southern field. We have urgent reasons to call for a hundred instead, and soon there would be a call for that many more"—L. C. Miller in an address on Rural Missions near Milford, Nebraska.

"Far and near the fields are teeming,
With the waves of ripened grain;
Far and near the gold is gleaming,
O'er the sunny slope and plain.

Cho.
Lord of harvest sent forth reapers!
Hear us Lord to Thee we cry;
Send them now the sheaves to gather,
E'er the harvest time pass by.

Send them forth with morn's first beaming,
Send them in the noon tide glare;
When the sun's last rays are gleaming,
Bid them gather everywhere.

O thou whom the Lord is sending,
Gather now the sheaves of gold,
Heavenward then at evening wending,
Thou shalt come with joy untold."

J. O. Thompson.

THE CROSS AS APPLIED TO VICTORY

(Continued from page 139)

—to glory in nothing save the cross of Christ. This glory does not end at death, but will last through the ceaseless ages of eternity where we will join the blood washed throng to sing the song of Moses and the Lamb who redeemed us by His own precious blood on the cross.

This blood applied to the life means a new man in Christ Jesus. "Old things are passed away, and all things are become new." It means a saved man whose heart has been washed by the shed blood of Jesus. It means a clean man who has been cleansed from sin and kept free from the power of sin. It means a happy man, full of peace, power, and glory in Christ through whom he has victory in all things. He is crucified with Christ and Christ lives in him to the glory of God and his eternal joy.

Limon, Colo.

MOTHERS OF GREAT MEN

With the annual resurgence of the reverential offering of tribute to motherhood on Mothers' Day there is borne back to the world the fragrance of the memories of mothers who have given great men to the world, the majority of whom died and never knew the greatness of their mission.

Many a noble mother has performed the work to which God had called her—that of bearing a mighty son, of inspiring in him sympathy with the suffering, love for the lowly and an undaunted spirit of service, and gone to her heavenly reward before she knew that the mantle of greatness was to be placed upon his shoulders.

There is nothing more tender, more touching, than the story of the journey of little ten-year-old Abraham Lincoln toward distant Kentucky, where he hoped to find some itinerant clergyman who would come back with him to Indiana, and pay to his beloved mother the honor his childish mind associated with a religious burial service. Of this shadowy figure in Lincoln's career, it has been said no lesser title than "mother" can do her honor. Almost unlettered and simple in thought, as the sophisticated of to-day would classify her, yet she increased the talent given her tenfold. She cared for him in body, and taught him all she had been able to learn from the crude environment in which she lived. God-fearing, she inculcated into his thoughts the deeply religious spirit that swayed his existence. Though but ten years old when his mother left him, Lincoln never forgot. When honor and fame came to the son, with the humility of true greatness he said: "All that I am I owe to my angel mother."—H. H.

BUT ONE THING

If Martha had prepared only one dish for the dinner that day,—one bountiful, wholesome, appetizing, but plain dish—she probably would have had time to sit at the Lord's feet, too, especially if that had been her purpose and pre-eminent desire. Some have even suggested that our Lord meant that, when he spoke of "one thing." Whether this was so or not, the first temptation was to eat something that should not be eaten, and Eve fell. Satan first tempted the Last Adam to eat something that he should not eat, but he resisted. There must be an important, divine reason for this similarity.

It is profitable to note the Bible instances of God's feeding men and what he fed them. He gave manna to the Israelites; cake and water to Elijah (I Kings 19); again bread and flesh to Elijah (I Kings 17); fish and bread to the five thousand (Matt. 14); fish and bread to the four thousand (Matt. 15); fish and bread to the disciples by the sea of Galilee (John 21). One, two, or three things formed the heavenly repasts. What is God saying to us in these words?

We wonder why we do not hunger after God, or, hungering, why we are not filled. Look keenly at the things we are busy about, the multitude of things that are good, interesting, profitable to our way of thinking. Many bright ideas crowd the mind, clamoring to be carried out. And we want to carry them out. There lies a great secret,—"I want to"—the strong inward urge. We do all of these with all our might, or at least as many as we can possibly compass, giving God such time and strength as we can squeeze in between.

But it does something to which we are blind,—this forgetting that there is only one thing needful, this following eagerly after all our "profitable" ideas. It gives God no space in our time or mind to speak to us of his special plans for each day.

Suppose in one day we have written five letters, talked with three people, accomplished forty interesting jobs. It we could have seen with our Lord's eyes, it might have been that only one, or none, of those letters were of His plan. And did we let Him dictate? Perhaps when we talked with the three people we said many interesting, sharp, telling words that He did not want us to say, but left out some special seed sowing He had planned.

And those forty jobs,—perhaps they brought us a solid sense of satisfaction, perhaps a thousand dollars. But the Lord Jesus had such a different program for us, which if we had carried it out, would have given us a deep, unspeakable sense of His approval and nearness. When trouble sweeps over us, we cry out to Him, and the spirit has a keen, bitter sense of not being near enough to Him then, of not having the calm, quiet, conquering peace that He gives when we have learned through long practice to lean on His bosom. This is the one thing needful.

We feel as though, if we dropped out all the "I want to's," our lives would not be well organized, the work would suffer. We just must think and study over all our problems. But a little sharp suffering shows us that our wisdom is folly. We have failed to lay the necessary foundation for enduring, through really seeing Him who is invisible.

When we are willing never to think a thought about our own plans without asking His wisdom, or unless it is His time; never to write or cook or eat or read or work or talk, except we know we are in Hi sweet will: to "waste," divinely, all the time He wants us to spend in quietness, in waiting upon, resting upon, adoring Him: not until then can we receive the promise, "He satisfies the longing soul." For this longing for earthly possessions or pleasure or accomplishments must exist except inside and wholly under the rule of His will. Then we shall know with George Müller "what a lovely being God is," what a "precious, adorable Lord Jesus Christ" we are called to serve.

Our lives need emptying, very much emptying, before He can fill us as we ask of Him. With some of us it is a very slow process, this growth of willingness to let go of all things. Slowly, oh, so slowly, we learn to let Him empty us of the things we treasure most. Perhaps it is new clothes we meant to buy when He asks that money for some missionary. Perhaps it is the intellectual delight in which we revel, the newspaper and magazine that must be drastically cast off, until we find God's Word is satisfying. Perhaps it is friends we lean upon and seek spiritual counsel from, when He wants us to find that "God alone suffices."

But if it takes us a long time, He is very patient, and, if our hearts are sincere, He will yet pour floods on the thirsty ground and we shall find that in Him is our all. He is our "One Thing" needful.

Whether one is father or mother, or young man or woman, letting Christ cast out every lust of the flesh and of the eyes and all the pride of life will yield abundant blessing in the life that now is and in that which is to come. And the example we set in modest clothes and simple meals may speak so loudly of God's grace triumphant over the natural desires that our neighbors will marvel and glorify God.

Mary chose the good part and lived the restful life. May God help us to do likewise.—S. S. Times.

What one loves is a better test of character than what one believes.

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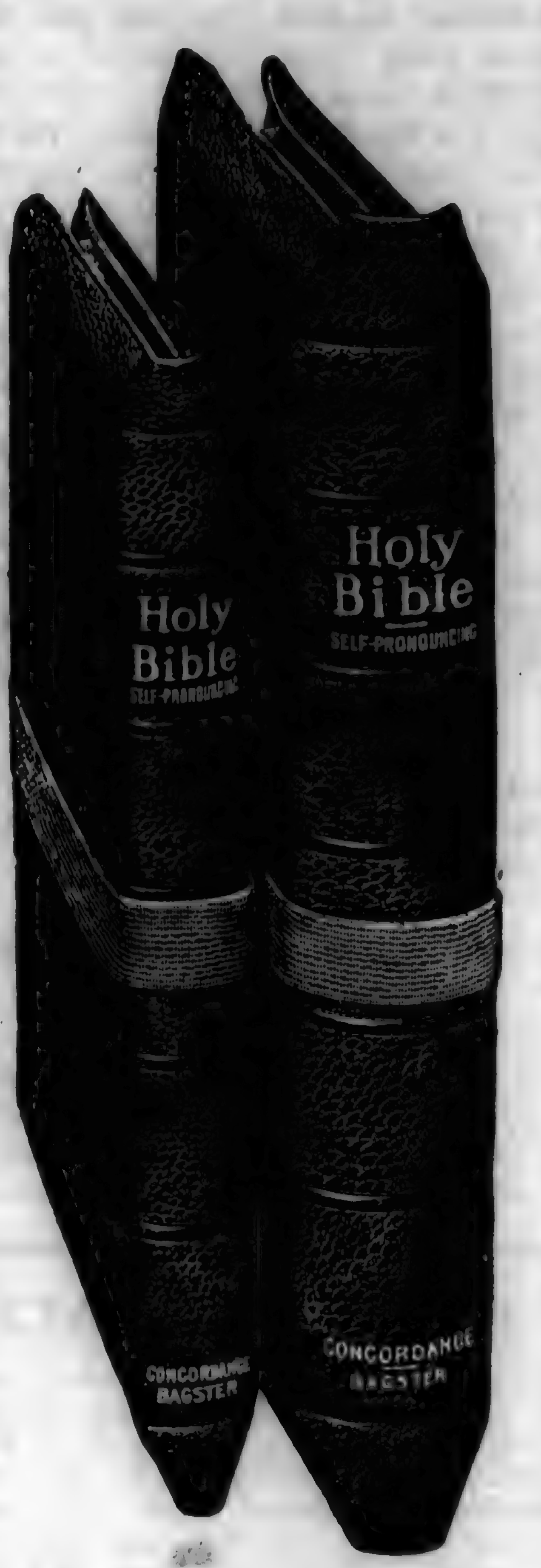

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16 The nineteenth to Pĕth-a-hī'ah, the twentieth to Je-hĕz'e-kĕl,
17 The one and twentieth to Jā'-chin, the two and twentieth to Gā'mul,
18 The three and twentieth to Dĕl-a-ī'ah, the four and twentieth

CH. 24.
5 ch. 9. 25; 1 Co. 14.4
6 ch. 23. 16 *Shebuel*
7 ch. 23. 18 *Shelomith*

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be-chāi the Hū'shath-īte slew ᵃSĭp'-pāi, *that was* of the children of ᵇthe giant; and they were subdued.
5 And there was war again with the Phĭ-lĭs'tīneș; and Ĕl-hā'nan the son of ᶜJā'ir slew Läh'mī, the brother

a or, S 2 Sa.
b or, R
c calle Jaar

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CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

C. F. DERSTINE, Editor Kitchener, Ont.
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Subscription Price

$1.00 per year in advance.

In clubs of ten or more to separate addresses, new or renewals, 75 cents each.

In clubs of ten or more to a single address, new or renewals, 50 cents each.

Expired subscriptions discontinued upon notification from subscribers to do so.

Address all matter intended for publication to
C. F. DERSTINE, KITCHENER, ONT.
Address all business communications to
CHRISTIAN MONITOR, SCOTTDALE, PA.

Entered at Post Office, Scottdale, Pa., as second-class matter.

CHRISTIAN MONITOR

JUNE, 1928

FOOLS

By John F. Bressler

It is as sport to a fool to do mischief.
Every fool will be meddling.
A fool uttereth all his mind but a wise man keeps it till afterwards.
Proverbs of Solomon.

There are fools and fools. The word is descriptive of quite a number of types of individuals. It may be one who delights in evil, or one who is given to boasting, or one who is self-confident, or empty-headed, or thickheaded, or thoughtless, or witless, or whose brains do not function properly. So, if you were going to make a list of the fools you know you would soon have quite a list, and if you would make the list systematically and divide the several kinds into their proper classification you would find a few morons, a fair proportion who apparently delight in evil, some witless, others thoughtless, but by far the larger number would be folks who ordinarily use good sense but make fools of themselves semi-occasionally. Naturally, your own name will not be on the list. I am writing this so that you may be able to recognize the species whenever you may meet any of them.

When we analyze children we are soon forced to the same conclusion that was reached by Solomon when he said, "Foolishness is bound up in the heart of a child, but the rod of correction will drive it out." Even the most precocious youngster has much foolishness in its makeup, and no wonder. By nature we are fools and become wise only by receiving instruction. Don't be too harsh on the young folks if they do not have the good sense that you wish they had. But if they do not get any as they grow older it will be well for you to examine yourself. They will become what they have been taught, and if they didn't learn any sense under your tutelage perhaps you—excuse me.

But there are some who despise both wisdom and instruction; they will not learn the ways of wisdom. They are persistent in their determination to remain in that class to which sound reason is a stranger. "Though thou shouldst bray a fool in a mortar midst wheat with a pestle yet will not his foolishness depart from him." And as it is impossible to remain what you are, if you refuse to become wiser you will surely grow more and more a fool with the years. Not every one becomes wise when he cuts his wisdom teeth. I think that term is a misnomer. You cut those teeth at the time your body reaches full development. It is a sad fact that our judgment develops much more slowly than our bodies. In fact in many cases it seems to come so late in life that about its only use will be to enable us in our dotage to review our past follies.

One of the surest signs of coming wisdom is when young persons who have not had enough sorrow to make them wise have enough sense to take counsel from their elders. An incurable fool takes counsel from nobody except from those who will encourage him to do the things that his senseless heart may crave.

Of the class that delight in evil Solomon says that he that begetteth such a one does it to his own sorrow. A foolish son is the heaviness of his mother. In this class is the one who says that there is no God, who never frequents the house of God, who makes a mock at sin, who ridicules every sacred and holy thing, who spends his money for that which is not bread, who hastens to the house of her whose steps take hold on hell, who is in almost every evil, and at last shall mourn when flesh and body are consumed and say, "How have I hated instruction, and my heart despised reproof."

FACING THE END

A Snapshot from "The Summit of the Years"

*The longer I live the more my mind dwells upon the beauty and the wonder of the world. I hardly know which feeling leads, wonderment or adoration. * * * I have loved the feel of the grass under my feet, and the sound of the running streams by my side. The hum of the wind in the tree-tops has always been good music to me, and the face of the fields has often comforted me more than the faces of men. I am in love with this world; by my constitution I have nestled lovingly in it. It has been home. It has been my point of outlook into the universe. I have not bruised myself against it, nor tried to use it ignobly. I have tilled its soil, I have gathered its harvests, I have waited upon its seasons, and always have I reaped what I have sown. While I delved I did not lose sight of the sky overhead. While I gathered its bread and meat for my body, I did not neglect to gather its bread and meat for my soul. I have climbed its mountains, roamed its forests, sailed its waters, crossed its deserts, felt the sting of its frosts, the oppression of its heats, the drench of its rains, the fury of its winds, and always have beauty and joy waited upon my goings and comings.—Selected.*

Of the second class—given to boasting—we have an example when the apostle says, "I have become a fool in glorying." Solomon's advice is "Let another man praise thee and not thine own mouth." To boast of wealth or wit, family or fame, strength or skill, vice or virtue, the theme matters not, whenever you boast you condemn yourself of folly to your hearers.

And self confidence is folly. A certain business man was speaking to a well known writer concerning another, "He'll get along, he'll succeed, he has lots of confidence in himself." This writer states that he heard that statement just once too often. He investigated and reached the conclusion that the world's greatest egotists were to be found in insane asylums. "A fool is wiser in his own conceit than seven men that can render a reason." Such a one is always right, he alone could run the government aright and he cannot understand why he is not given the job. He is by far the ablest man to preach of all the members in the church and if he were at the place in the pulpit or mission then something would be done, A Ford may make his billion, a Lindbergh may fly across the Atlantic, a Wilkins may fly over the North Pole, but what of all that. "Just you wait till I get to doing things. I'll put them all in the shade." So he prates, then tries and falls to try no more. The bruise to the bump of self-esteem was too painful to be endured again.

And the empty-headed.—Some one has said that thirty-one per cent of the people think, seventeen per cent of them think that they think, and the rest do not think at all. Perhaps this is unnecessarily severe, but when you listen hour after hour to the talk of Loquacious Louisa or Windy Mike and after winnowing the threshing can't find a grain, you agree with the proverb that an empty barrel makes the most noise.

Nature abhors a vacuum. Fill it up.

And some are thickheaded. Sometimes they are called fools. A neighbor once spoke to Mrs. Wesley, "Why do you tell the same thing twenty times to that fool?" She replied, "If I told it only nineteen times he wouldn't understand, but if I tell it twenty times he will." And that thick-headed youngster became known as Charles Wesley, one of the greatest song and hymn-writers of Christendom. Brilliant minds are often unstable, but slower minds generally develop great capacity for persistent effort that often makes them leaders among men. "Slow and steady wins the race." The fool in school will probably be foreman or superintendent by the time he is forty.

Some are thoughtless. "More harm is wrought by want of thought than want of heart." "A fool uttereth all his heart but a wise man keepeth it in till afterwards." The psalmist thought upon his ways and then he turned his feet to God's testimonies. And so will all who think soberly, but the thoughtless child, youth, or man will act on the impulse of the moment and not consider the end until the time of reaping then lament, "If I had only thought," and that expression will explain much more than they think.

When it comes to the witless or mentally deficient they are the poor that you will always have with you. Your treatment and care of such will show how much heart and good sense you possess. The good of heart and wise will always treat such with sympathy and kindness.

(Continued on page 177)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XX SCOTTDALE, PA., JUNE, 1928 No. 6

SWISS MENNONITES OF TWO HUNDRED YEARS AGO

A Historical Story

By John Horsch

IX

(Concluded)

The following account is found in the Rathsmanual concerning the organized efforts to apprehend the Täufer (Mennonites) at that time:

"Complaints have again been made concerning the **Täuferjägers** (the police force commissioned to arrest the Anabaptists) and their assistants. They have indulged in outrageous ill behaviour and excesses. This was laid before them. Sentence was pronounced demanding imprisonment and restoration of the money that has been extorted by them. Christian Rupp was accused of extorting money by putting the pistol to the breast of a citizen and of frightening others so badly that they were sick and bedfast for four days."

The population decidedly disapproved of these organized brutal efforts against the Täufer. Public feeling ran high against the **Täuferjägers** and those who supported them in their efforts. This became strikingly evident on an evening when a group of **Täuferjägers** had gathered in the parsonage at Eggiwyl. They had come upon the invitation of Pastor Freudenreich to plan and organize their work for the following day. The pastor was about to give them a cooling evening drink after the strenuous efforts of the day. He raised the glass to his lips to drink to their health when suddenly a piercing blast from a horn rent the air. He and his guests were badly frightened. They knew instantly that this and what immediately followed was an expression of public indignation at the "Anabaptists chases." A sudden tremble of fear ran through his members. The glass fell from his hand and broke into fragments on the floor. He steadied himself by holding to the arm of the chair. A hideous uproar was heard from outside. It was as if all the men and boys of the village were assembled in the yard, all uniting in the attempt to make as ugly an uproar as possible. Bells, kettles and boxes with mallets were used with terrible effect; dogs barked furiously and people yelled to make the night hideous.

Presently the expression of the pastor's face changed from the pallor of fright to the redness of anger. He jumped up from his chair and turned to the window to show himself to his parishoners. Then a shot rang out and the demolished window fell over the parson who was quickly seized by his guests and led into the interior of the house.

The matter came before the Council. Fifty Thalers reward were offered to the one who would betray the offenders and it was promised that his name was to be kept secret "even though he himself had been among them." There was but a slight probability that the government would receive the desired information. The Council decided further at the same time that "if the pastor of Eggiwyl suffers damage in person, or house, or property, the whole congregation shall pay for it." This however failed to lay the fears of the parson for his life and property.

Meanwhile the prisons at Bern became filled with Täufer. What was to be done? To sentence them to the row galleys or to death seemed after all too severe. In this period even Roman Catholic authorities seldom resorted to such measures of persecution against Protestants.

XI.

Through the Wissler brothers the Brethren in the Palatinate (in South Germany) were informed of the condition of things in Switzerland. Anna Steiner also received word concerning the sentiments and desires of her husband. However, under present conditions her return to the old home was not to be thought of. Through the effective help of Steiner and his friends the two Wissler boys were enabled to escape the persecution.

The Mennonites of the Palatinate informed the brotherhood in Holland of the state of affairs in Switzerland. A commission of Brethern from the Mennonite congregations of Holland met at Amsterdam to take steps toward extending aid. Within a short time the sum of 50,000 Guilders was raised to help the unfortunate Swiss Brethren. The government of Holland, having been informed of the persecution in Switzerland took up this matter and instructed the Dutch ambassador to that country to demand further information. Later, on March 15, 1710, the government of Holland addressed the following document to the authorities of the canton Bern:

"The Mennonites living in our state inform us with deep regret that through letters and other reliable sources they have received information that their brethren in Switzerland, and especially in your esteemed canton, are severely persecuted, and this because of their religion, and that right at the present time a large number of persons, women as well as men, are imprisoned under threat of being sentenced to the row galleys and death. They have asked us to intercede for them, their brethren in faith, and to entreat you to ease their suffering and to allow them to dwell safely in their homes and grant them freedom of worship.

"We have tolerated the Mennonites for many years, and experience has taught us that they are loyal subjects and citizens, quiet and given to the simple life, looking after their own affairs and not interfering with others' business, and for this reason we could not refuse to yield to their entreaties to intercede with you for their brethren in your country.

"We, with you, believe the faith of the Reformed Christian Church to be the best and the true faith, and hope that in time the Mennonites here as well as in your country, may be brought back to it, not however through the use of force but by persuasion, since force is not to be employed in matters of faith for the reason that faith stands in the power of God alone to whom every one is responsible for what he believes and must sometime give account of his faith as well as of his works. And you, as well as we and other potentates who are devoted to the Reformed religion, have rightly complained of the persecution of our brethren in the faith in the countries where an unbearable hierarchy has the upper hand. So it seems to us that it is not in place for us to use the same methods against these people who differ from us only in a few things. It is much more our duty to exercise Christian patience toward them, so that the enemies of the Reformed Church may have no occasion to oppress those of like faith with us and justify themselves by our treatment of these people.

"To us it seems heartless to banish any

one from his native land because of the faith in which he hopes to obtain his salvation, or to sentence any one to the row galleys or to death for his faith. We believe that every one must be granted liberty in this respect, provided he does nothing contrary to the welfare of the country. We are of the opinion that in this respect we have less to fear of the Mennonites than of other denominations, because they are obedient to the government and subject to it in all things which, according to their belief, are not contrary to the Word of God; and their life is of a quiet and serious nature.

"We beseech you therefore in all friendliness to be more lenient toward these people and not only set free those who are imprisoned and spare them all further molestation, but also to allow them to dwell under your protection in peace as good citizens. We are of the opinion that your country, toward which we entertain the kindliest feeling, will not suffer in consequence but will prosper. We believe that here the rule applies, Do not unto others the things you would not desire them to do to you.

"We would be very glad to hear that through our intercession these unhappy people have received the desired alleviation of their condition, and we should be glad to show our appreciation as opportunity may present."

(The above document is found in the book, "Ursprung, Entwicklung und Schicksale der altevangelischen Taufgesinnten oder Mennoniten," by A. Brons, Norden, 1891).

Besides the government of Holland, the king of Prussia also intervened asking toleration for the persecuted Mennonites of Switzerland. In consequence it seemed for a time that the government of the canton Bern would desist from its severe measures against them. Uli Steiner decided to make an attempt to persuade his wife to return.

In a solitary side valley in the Palatinate lay the farm of Jurian Lichti industriously kept in Emmenthal fashion. Steiner, approaching the place, saw from afar a woman at the well washing clothes. His whole soul was wrapped up in the sight and his feet carried him swiftly to the spot. He stood at the pump and the woman turned and looked at him. With an exclamation of surprise and joy she came forward. With tears in their eyes they greeted and embraced each other. Then they entered the house where the old worthy Täufer minister received Uli with the utmost friendliness. Later the husband and wife sat together and related to each other the experiences they went through after they had parted. Uli told how he had taken possession of the home of the Wissler brothers and had been conscience-smitten because of it; how he had become embittered against the government and the church because they had exiled the Täufer without respect of persons and thereby rent families. He had often thought of the good old times when Anna had worked and moved about on the place.

Anna told how she and her fellow-refugees had gone through much privation in the Palatinate and for a long time she had not found a permanent place to stay and how she had finally found a home with Lichti. She had often been lonely and longed for the old home, but had never wavered in her belief that it was the right thing to remain steadfast in her faith. She said that she could not have the assurance that it was well with her soul without a willingness to follow the dictates of her conscience. With great interest she heard of the apparent change in the attitude of the government. She was willing to return and take the possible consequences.

"And I," said Uli, "have long ago seen that I did wrong by complaining to the governor about your uniting with the Täufer. The years have brought me enough punishment for it. I have also learned to know the Täufer better and have nothing to object to their faith. As soon as possible we shall return to our home and if any one molests you, I will suffer with you."

After a short time the Steiners bade farewell to Lichti and came back to the dear old home.

And now another glance through the window of the living room of the farm house shaded by the leafy fruit trees in the Ey at Langnau. Inside and out the calm of a quiet Sunday is reigning. In the well ordered room at the table on the window seat sits an elderly woman wearing a head covering. Before her on the table she has a small thick book. On the couch beside the stove the man of the house is reclining contentedly, thinking of the times of the past, a picture of peace and Sabbath rest. Anna Steiner read the last verse of a hymn of consolation from the "Ausbund" aloud:

Let faith be shown with love always;
Pray God; to Him be all the praise.
Let every heart then follow on,
Through Jesus Christ, till life is gone.

Scottdale, Pa.

AN AMERICAN GIRL CONVERTED TO HINDUISM

By J. N. Kaufman

Among the disgusting news items displayed in the newspapers these days is the so-called conversion to Hinduism of a Miss Nancy Miller, an American girl.

A certain Sir Tukoji Rao, Ex-Maharaja Holkar of Indore, who has been deposed by the British Government has apparently won the affection of the American girl and gotten her consent to become his wife. He was already the husband of two wives before the present contract. As a Christian, however, Miss Miller could not be married to a Hindu therefore steps must be taken to convert her to Hinduism.

The conversion ceremony took place at Nasik in western India supervised by "His Holiness" Shri Shankaracharya, a Hindu priest, as noted in the following quotation from The Indian Social Reformer.

> The ceremony of conversion was simple. Miss Miller squatted on the floor in Indian fashion opposite half a dozen priests who chanted Sanskrit hymns and mantras from the Vedas. Homa (sacrificial fire) was burning near by to which priests were offering ghee (clarified butter) and from time to time holy water was being sprinkled on Miss Miller signifying purification, Miss Miller nodding her acceptance of purification every time. That Miss Miller was taking deep interest in every ceremonial was evident from the fact that a Hindu gentleman seated next to her had to explain their meaning from time to time. She was wearing a necklace of small deep blue glass beads such as worn by ladies of Maharashtra, red glass bangles round her wrists, only one on each hand, and a diamond ring. All the time her aged grandmother was seated behind her on a chair watching with interest all ceremonies. At the conclusion of "Homa" and Suddhi (purification), Miss Miller walked up to the place where Jagadguru Shri Shankaracharya was seated and received his blessing touching his feet. Shankaracharya next presented her with a cocoanut, sweets, brocade sari, bodice and red powder in a tray signifying that her Suddhi was complete. Then priests one by one and also pundits gathered there, came up and blessed her, Miss Miller gracefully acknowledging their offerings with folded hands.

Before Miss Miller could be married according to Hindu customs and rites she must change her name which she did in a special ceremony. She is now called Devi Sharmishta. According to Hindu marriage customs consent must be obtained from the parents of the bride and Devi Sharmishta (Miss Miller) was no exception to the rule but Miss Miller's parents were not in India which meant that she must be adopted into a Hindu family. This was done and her foster parents acted their part in the marriage ceremony.

Following is the speech made by Miss Miller at the conversion ceremony as reported by the Indian Social Reformer.

Miss Miller's Speech

> Miss Miller read her speech in a clear, steady voice and when she concluded it with the declaration that service was her ambition there was traceable a deep ring of sincerity and conviction in her voice. She said:—
>
> Your Holiness, sisters and brothers,—Considering the very unusual circumstances which led to the performance of to-day's ceremonies by and under the guidance of your Holiness, Shri Shankaracharya, I feel I must express my feelings of gratitude to you all assembled here to-day to have admitted into your fold one who comes from a distant part of the world. It was indeed a matter of surprise to me that some people in this country thought that there existed serious difficulties in the way of those who could not call India their mother country and yet desired to have all that your ancient religion and culture offered. Your participation in to-day's proceedings is an indication of your

resolve to throw open the doors that have for a considerable time past remained closed against outsiders. I am grateful to you that your decision and action made it possible for me to realize my most cherished desire. It was during my school days that I read some of the most fascinating portions of your ancient books as translated into English. Obviously it was not possible for me to grasp their innermost meaning, but all the same they had for me a peculiar charm. My interest in the civilization of India was suddenly roused when I met nearly two years ago one who has been the primary cause of the change through which I am passing now. As our acquaintance developed into friendship my desire to know and understand India became stronger. Old impressions of her great religion, her beautiful mythology and wonderful philosophy were revived. It was a delight to read more on these subjects and I have since had the pleasure of discussing them with the few Indians whom I met from time to time. I soon began to feel a change coming over me.

Although I was fully conscious of the fact that my knowledge of Hinduism was very limited and that a closer study was essential for acquiring deeper knowledge of it, yet I had sufficiently realized that Hinduism could give me all I needed for guidance.

Firm Belief in Christ

I must at the same time tell you very frankly that it is not without pain that I sever my connection with the Church for I know nothing in the true religion of Christ that can be discarded without disadvantage. I hope the true spirit of Christianity will continue to be with me and be a source of inspiration in the day to come and it is indeed a great consolation to feel that the true spirit of Hinduism not only tolerates such attitude as mine, but welcomes it as being essential for seekers after truth. So far as my inquiry goes Hinduism allows the greatest latitude in matters of faith or belief such as conception of God, the purpose of the universe and the nature and meaning of life and indeed it was this fact more than anything else that enabled the sages of old to bring into existence that most marvellous philosophy which had been and will always be a storehouse for the world from which to draw wisdom and enlightenment. I have no doubt that Hinduism will enable me to lead a larger and fuller life and I trust that with the help of your Holiness and other brothers and sisters I shall have in time to come a deeper knowledge of Hinduism and realize its great purpose.

Her Ambition

May I ask you all always to look upon me as one of you and for my part I shall not only be a Hindu but will ever strive to be not an unworthy member of the Hindu community to which I have now the privilege to belong. Before closing I feel it a duty to offer my heartfelt thanks to your Holiness, to the President and the members of the Working Committee, to the local Dhangar community and all the volunteers whose sincere efforts have made the ceremony of my admission to the fold of Hinduism such a success. I realize how stupendous was the task not only in bulk, but also in quality and this fact makes the expression of my thanks inadequate. May I also take this opportunity of expressing my grateful thanks to all those who were so kind as to send me numerous messages of sympathy and goodwill and offers of help. May I conclude by saying that service will be my highest ambition.

Miss Miller says, "I hope the true spirit of Christianity will continue to be with me, etc." Miss Miller knows that Christ condemns such a marriage, for her husband already has two other wives. She knows that polygamy is not the true spirit of Christianity and that her so-called conversion has taken place in order to consummate a notorious sex union. One's soul sickens at such a farce.

It is an interesting co-incidence that, following so closely upon the wholesale condemnation of India by Miss Mayo in her book "Mother India," another American girl should publicly declare herself a convert to the Hinduism that Miss Mayo condemns. Thoughtful people will read in Miss Miller's actions a verification rather than otherwise of the wholesale unfortunate statements found in "Mother India."

Dhamtari, C. P., India.

"FATHER FORGETS"

Listen, son, I am saying this to you, as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room, alone. Just a few minutes ago, as I sat reading my paper in the library, a hot, stifling wave of remorse swept over me. I could not resist it. Guiltily I came to your bedside.

These were the things I was thinking, son: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I called angrily when I found you had thrown some of your things on the floor.

At breakfast, I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made my train, you turned and waved a little hand and called, "Good-bye, daddy," and I frowned, and said in reply, "Hold your shoulders back."

Then it began all over again in the late afternoon. As I came up the hill road, I spied you, down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends, by making you march ahead of me back to the house. Stockings were expensive—and if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly logic.

Do you remember, later, when I was reading in the library, how you came in, softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up, over my paper, impatient at the interruption, you hesitated at the door.

"What is it you want?" I snapped.

You said nothing, but you ran across, in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs.

Well, son, it was shortly afterwards that my paper slipped from my hand and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrified selfishness, and I felt sick at heart.

What had habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so terrible much of youth. I was measuring you by the yardstick of my own years.

And there was so much that was good, and fine, and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself, over the wide hills.

All this was shown by your spontaneous impulse to rush in and kiss me goodnight. Nothing else matters to-night, son. I have come to your bedside in the darkness, and I have knelt here, choking with emotion and so ashamed!

It is a feeble atonement. I know you would not understand these things if I told them to you during your waking hours. Yet I must say what I am saying. I must burn sacrificial fires, alone here in your bedroom, and make free confession.

And I have prayed God to strengthen me in my new resolve. To-morrow I will be a real daddy. I will chum with you and suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying, as if it were a ritual: "He is nothing but a boy—a little boy."

And I am afraid I have visualized you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much!

Dear boy, dear little son! A penitent kneels at your infant shrine, here in the moonlight. I kiss the little fingers and the damp forehead, and the yellow curls, and, if it were not for waking you, I would snatch you up and crush you to my breast.

Tears came and heartache and remorse, and, I think, a greater, deeper love, when you ran through the library door and wanted to kiss me!—Thatcher News.

Nothing can separate us from the love of God! Nothing in life, nothing in death, nothing in time, nothing in eternity, nothing inside of us, nothing outside of us, nothing in the circumstances of life, nothing we can think, nothing we can ever do, nothing in our personality, nothing in the life of our neighbor, nothing that can be described, no sin, no sorrow, no suffering, no calamity, no darkness, nothing in this world, nothing in any world, can ever make God stop loving us!

—Selected.

CHRISTIAN MONITOR PULPIT

THE OLD PATHS

By Maurice Yoder

Ask for the old paths. Jeremiah 6:16.

In our desire to place before our readers interesting, unique material in new dress or forms we dare not forget these valuable articles on "Old Themes." Every issue some readers come to the point of yielding their lives to the Lord for service or selfishly withhold their lives. God bless this article.—Editor.

The path that leads from the lips of the speaker to the ear of the listener is the old old route by which from the beginning thought was conveyed, moving the heart and the heart in turn moving the actions of men It is the route by which that old serpent, called the Devil, bequiled our Mother Eve starting her out by a straight path, yet soon had her entangled in the wilderness of doubt and disbelief, leading her into what he termed light but which was in reality the darkest of darkness, so have the critics of the immutable Word of God led hundreds into doubt and skepticism. This age is known as an age of doubt. An age when men believe nothing unless proved, authorized and sealed by science. It is an age that will stand out above others for its scientific research; blessed with all the wisdom of preceding centuries, enlightened by its own research yet now awakening to the fact that it is lost, not in a timbered wlderness but in a desert where it can see for miles around, standing there trembling, fearing to move, lest, like an infant, it should fall. The path on which it has travelled has narrowed down until it is almost invisible, and for the first time in many miles of traveling it has looked up to see one of its brightest lights, Darwinism flickering. That hope, that sure explanation of the origin of all living thing, dying out.

The industrial world has left the Old Path that leads to the belief that labor is honorable. And must not the educators take their share of the blame? Did they not in their continual emphasis on leadership produce an over supply of would be leaders who can neither lead nor be led? Instead of recieving their education for the purpose of being more efficient in their particular sphere they have lost sight of what they are qualified for and desire the things that they are unable to do. As you look into history do you not find that as long as the Greek and Roman citizens cultivated their own farms, as long as they loved honest labor, as long as the ravages of war did not make its inroads, demoralizing the people, that arts flourished and laws ruled? But when the minds of the masses became perverted, no more desiring to earn their bread by the sweat of their faces, they degenerated and finally ceased to be.

This is no new disease that has overtaken the industrial world for one of the prophets of old declared "Woe to them that are at ease." The path of labor will only cease to be the route by which man will get his livelihood when times cease to be. For did not the finger of the hand that "Measured the heavens with the span and comprehended the dust of the earth in a measure," mark that path? It is the path by which man is to provide for himself and his offspring. As long as he follows it the wheel of industry will turn, flocks and herds will fill the pastures, ships will leave the port loaded with exports for foreign trade and return bringing wealth from afar. Turn back in the pages of history again and there look at the rabble that paraded the streets of mighty Rome, homeless vagabonds with nothing to do but follow the one who gave them to eat, shouting his praise today and tomorrow shouting for some one else. Where is Greece, where is Rome? And will not the same catastrophe overtake proud America with her several hundred thousand unemployed unless she takes warning from the ruins of Athens and Rome

A large part of the religious world no longer believes that the route to eternal happiness is by the blood stained path that was marked before men existed. At this time when we swim in vulgar printers' ink it seems as though the sacred Word of Scripture itself has become contaminated, for man no longer believes it to be God-breathed. The critics, as I have formerly said, have led men who are searching for truth, into doubt and skepticism. They have not changed the truth of Scripture, but they have perverted the minds of men. I care not what the higher critics desire to do with the Bible. They may try to remove the blood, disbelieve any part they cannot reason out, or disregard the whole of it. Yet I challenge them to show where they have annihilated one word, jot, or title of the words breathed by God Himself. Will not God's Word stand sure? Let them criticise, let them shout as loud and long as they wish of what they do not believe; though the gates of the infernal regions were thrown back and all the imps should rush out with one blast, yet the foundation of God's Word would not move one thousandth of a millimeter. They cannot, my friends, they cannot change the course that an Omnipotent God has traced by which fallen man may regain his former state. Sooner will Gibraltar be washed into the sea than one part of God's eternal Word fail. Have they not tried to erase that path ever since it has been traced? What have they accomplished? What is their standing at the present? Their hopes as far as the covering up of the trail in the future is concerned? Can innocent blood be covered? Down through the ages that path has stood out above all others, for on it are stains of innocent blood, of the One who was on His way home to appease the wrath of his Father. It has been worn deep on a mountain side by our pilgrim forefathers whose course was illuminated by the rays of an eternal light.

Since the marking of this path hundreds of others have been laid out which were supposed to lead to the same happiness. Men have spent their lives following them only to find at their end no hope, no assurance. Where are the hundreds of false sects whose voices filled the air like peals of thunder and whose sudden flare illuminated the sky like a meteor? The noise has died away and the light has disappeared. And yet the old bloodstained path, from which many are shrinking, has neither turned to the right nor the left. On it have travelled the greatest men the world has ever seen. Great men will keep on travelling this path for it is the only one that leads to true greatness. Hannibal may be remembered for crossing the Alps, Caesar for his genius, Wellington for Waterloo, but Saul of Tarsus, D. L. Moody and others are known, not for their genius of blasting new paths by which men arise to heights of fame, but as defenders, as guards of the old path; who when occasion demanded, gave their lives that those on it might not be led astray.

A vision rises before me and I see the white rays of an eternal light piercing the darkness, the night is coming on and we cannot evade it, the masses are once more losing faith in their gods, they have eyes but they cannot see, ears but they cannot hear. It is left for us to dedicate our lives to the task of carrying the ointment with which to annoint their eyes that they might see the path. For it has been the path of our fathers, it is the path for us, and will be the path for our posterity.

—Goshen, Ind.

We may not all be rich, or handsome, or talented, or blessed with abundant health—all or any of these may have been denied us—but we all can be kind.

"Faithful is He that calleth you."

WHAT I EXPECT OF MY MINISTER

By Walter L. Lingle*

This message to Ministers is breezy, and withal profitable. We hope all our Ministers will be helped by some of the helpful counsel by an experienced man. Editor.

I graduated from the theological seminary thirty years ago. For about fifteen years I was a pastor, and saw everything from the pulpit. For the last fifteen years I have been a professor in a theological seminary and in a Bible training school. I have heard a great deal of preaching in the last fifteen years, and ought to be a lot better man than I am. At any rate, I claim to have earned the right to speak on "What I Expect of My Minister."

First of all, **I expect him to be a man of God.**

When he goes into the pulpit and while he is preaching I want to have an overwhelming sense of the fact that here is a man who knows God as he is revealed in Jesus Christ. I want him to know not only the Jesus of history, but the Christ of experience.

While I was still a student in the theological seminary I met an old Methodist minister with the face of a saint. I never saw him before and have never heard of him since, but in the few moments of my conversation with him he left a message with me that I have never forgotten. He placed his hand tenderly upon my shoulder and said:

"My young brother, there are two secrets of success in the ministry: Keep close to God and keep fresh!"

The man in the pew instinctively knows whether his minister is keeping close to God and whether he is speaking for God. He detects at once the lack of the note of reality in his minister's sermons.

Dr. James Stalker, the distinguished Scotch minister and teacher, died a few weeks ago. His books meant much to me when I was a student in the theological seminary. I recall a striking paragraph in "The Preacher and His Models." In that paragraph Dr. Stalker says the primary purpose for which a minister is settled in a parish is not to preach great sermons, nor to cultivate profound scholarship, nor to pay pastoral visits, but to live among the people as a good man, a man of God, whose very life is proof of the fact that there is a life here upon the earth which is not fed from any earthly source, but from heaven itself.

I read the other day this description of St. Gauden's statue of Phillips Brooks:

"There stands the speaker, strong, vigorous, erect, while just behind him and towering above his head is the figure of our Lord, at once the inspiration of the messenger and the object of his loyalty: a presence dim-described but real, felt rather than seen."

It was this unseen presence that gave Phillips Brooks power as a preacher. He knew God as he is revealed in the face of Jesus Christ, his eternal Son.

I want my minister to preach the Word of God. I want him to preach the whole Word, nothing but the Word, in the right proportion, and to apply it to my heart. When I go to church I go to hear the gospel of the grace of the Son of God.

There is a great temptation to preach other things just now. It is easy to leave the gospel and get off into politics. It is even easier to leave the gospel and get off into science. Not long ago I received a book of alleged sermons from a well known minister. He had preached them to his own congregation. The title of the book was "The Truth about Evolution." The so-called sermons were made up largely of quotations from scientists and near-scientists giving their opinions about evolution. His people came to church looking for bread, and he gave them a stone. My point is that the minister is commissioned to preach the Word, and there is not a word about evolution in the Bible.

But the Bible does teach the sovereignty of God in creation, providence, and redemption. The apostle Paul sums up this great doctrine in five short words: "All things are of God." If the minister feels that his people need instruction about the story of creation, let him preach this great doctrine of the sovereignty of God in creation! The man in the pew wants positive, constructive preaching. Gamaliel Bradford in his "Damaged Souls" says that the thing that kept John Randolph of Roanoke from being a really great man was the fact that he was a ferocious negative. The moment we depart from the practice of preaching the Word of God in a positive constructive way we are in danger of drifting in a ministry that is a ferocious negative.

Dr. Theron H. Rice, who was professor of Bible at Union Theological Seminary in Virginia for a good many years, was the greatest expository preacher my church has produced, and he was the most heavenly-minded man I ever knew. One day when he and I were discussing the best way to preach a missionary sermon he told me he had tried a number of ways, including the most realistic description of the needs of the foreign field that he could give, but that he had discovered that his most effective way of preaching a missionary sermon was to take his Bible and unfold what it had to say on the subject of missions, and thus show the people that it was the will of God that they should give the gospel to every creature.

A little incident will show how effective his Bible missionary sermons were.

When Dr. Rice was leaving the Central Presbyterian Church in Atlanta to take the chair of English Bible in Union Seminary, Va., we had a farewell service for him in his own church. During the service Mr. J. K. Orr, one of the most efficient elders in Atlanta, told a story out of his own experience.

A number of years before Mr. Orr and a friend had come to Atlanta to purchase a business. All their capital was liquid, ready to be invested. While they were looking around for the best business opening they were also browsing around looking for a church in which to put their letters.

They dropped into the Central Church one Sunday when Dr. Rice was preaching one of his great missionary sermons based on a passage from the Word of God.

As Mr. Orr and his friend walked away from the church the friend looked at him seriously and said:

"We can't put our letters in that church. That preacher would soon have all the money we've got for foreign missions, and there would be none left for business!"

To preach the Word of God the minister must know it, believe it, and feel it.

I expect my minister to preach the Word of God with simplicity and power.

"Tell me the story simply, that I may take it in" is a line of a hymn that always touches my heart.

The bishop of Durham had preached a profound sermon at Cambridge University. As two professors walked home one asked the other what he thought of the sermon. He replied:

"I was just thinking that Christianity must be a great deal simpler thing than that."

When I hear a sermon that makes an effort to be profound and learned I always feel that Christianity must be a great deal simpler thing than that.

Martin Luther used to say that when he preached he was not thinking of Dr. Melanchthon or Dr. Bucer, but of little Hans and Gretchen. When some one asked him where he got the wonderful strong and simple vocabulary which he used in his translation of the Bible he replied that he got it from the man in the marketplace, the woman at the washtub, and the child at play.

When William Tyndale resolved to translate the Bible he said: "I will make it so that the boy who drives the plow will know more of the Bible than the pope of Rome." Note that he was thinking of the boy at the plow when he translated the New Testament into the clearest, strongest, simplest English that has ever been written! It was Tyndale with that resolve in his heart who fixed the standard of English in our English Bible to-day. If you want to see the kind of vocabulary the King James translators would have used, look at their preface to the King James Version!

Near the close of his life Dr. John A. Broadus told the Ministers' Association of Baltimore a beautiful little story out of his own experience. When he first began to preach, he said he made it a rule to preach to children one Sunday out of every month. It was not long until he discov-

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EDITORIALS

TRANSLATION FROM THE SCHOOL ROOM INTO OTHER SPHERES

The month of June with its many Commencement Exercises makes the mind run into channels of thought, mayhap beneficial to those leaving the corridors of their "Alma Mater." Many will be the pleasant hours of meditation in the years to come of those happy days of youth. On the other hand the best need not be behind you, because Graduation has translated you into another sphere. Some will continue their studies in Higher Schools of learning. We want to address this editorial primarily to those leaving School for the last time.

Both God and man expect good character and some useful form of activity from you. The days of constant study need to end somewhere, but you may, and ought to continue increasing in knowledge and wisdom. To read much, and not teach is to stagnate. The fruit tree is not always showing its beautiful flowers, there is a period for fruitage. School days are like the budding, the flowering days of the orchard, but few men would continue wasting the land if their orchard were only a place of sweet smelling flowers. Fruit is what they expect. The world expects to see the knowledge acquired in school days to materialize into character and activity. They have made these benefits at no small outlay of time and money.

Season the world with the salt of your knowledge, give the thirsty to drink of your fountain, light up the dying tapers of the world, put forth your sickles into the harvest fields of God, let the world make use of some production of your own, play the man, live well, live righteously in some sphere, work hard, work in a useful business, cheer the world by a buoyant spirit, sing your song even though it be at a Brook Chebar, set your talents to work, ask God for all the gifts that He counts you worthy of bestowal, pray for grace to use them nobly and well, make full proof of your calling in life, leave the realms of study and theory, and enter valiantly the sphere of activity and valuable toil.

Thus you shall please God, and good men, profit your country, discharge your duty, give a good account of the stewardship of life, and when your life shall come to its concluding chapter you will fold the book of your life with joy. When "finis" shall be written on the last page of your life, you will thank your Creator for the joy and satisfaction of having been called into existence.

Last, but not least, may you then be called into the "blue," to the eternal fellowship, and the service of the God Almighty.

FINANCIERS, DIPLOMATS, MILITARISTS, AND CHURCH DIGNITIES

In the background of the average war lies the financial question, the greed for gold, not gold for the masses, but gold for the few, gold for the already rich. The real cause of the "World War" was the contest between the financiers of Germany, France and England.

The second thing that happened was that the diplomats got their wires crossed. The world is cursed by too few statesmen, and too many diplomats. The difference between a statesman and a diplomat is that one has his eye upon the general good, while the other sees the view point of his own nation. Another difference is that the statesman has his eye upon the next generation, while the diplomat only sees those of to-day, and then largely a select few. Eliminate the greed for gold from International Problems, and the solutions are in sight.

The third class which enter the arena, and have much to do with bringing about wars are the Militarists, who want to show their powers, who appreciate the skill and strategy of military movements. In plain words many of them like the thrill of battle. Usually these men stay at safe distances. All know quite well that King George is alive yet, the Kaiser resides upon his famed estate in Holland, and Hindenburg is President of Germany to-day. The Prince of Wales aspires to the British throne. Kaiser Wilhelm's sons escaped harm. General Foch, Haig, Pershing and the bulk of the great Militarists are alive, surviving the terrible carnage.

If these three classes would have to do the fighting, peace would not have to be made, it would be kept. The fighting is left to the common people, whose advice as to how to keep out of war is not asked.

It may be that a fourth class should be recorded as being at the root of wars in the world. It is preachers, bishops, and other Church Dignities who bless war. One can hardly shed tears for the damage done to the Great Cathedrals in the World War, for in those very buildings were heard over and over again, the blessings of God spoken over the arms of the nations, on both sides of the conflict. It is certain God cannot be on both sides. It is high time that the nations cease trying to invoke the blessings of Deity upon their selfish carnage of blood. This type of religion the world had sufficient of before the advent of the Son of God. What the world needs, and that badly, is some of the spirit of Him who Himself said, or spoke through His Apostles:

"Love your enemies."
"Do good to them that hate you."
"Overcome evil with good."
"Put up thy sword."
"If thine enemy hunger, feed him."
"If he thirst, give him drink."
"Behold I send you forth as lambs among wolves."
"Be harmless as doves."
"Thou shalt not kill."

We say, and that without modification, that if the Financiers and Diplomats, the Militarists, the Church Dignities had to do the fighting of the next war, there would be peace, as far as death dealing instruments of war were concerned. There might be a war of words, but we know it would end there. Let the common people of the world, who ultimately pay the bill in life and tax, say NO, emphatically NO, to the call of war, and an era of peace would follow as night does day.

AN INTERESTING SKYSCRAPER IN NEW YORK CITY

The International Students' Home is by far the most interesting skyscraper, not because of its height, for it is among the smaller of the higher buildings of "Greater New York." It is interesting because it houses six thousand students, this fact however would be secondary if it were not that they come from forty nationalities, for the purpose of study and research in America. This makes the building the most international building in the world. What a marvelous institution for better international understanding and peace. The root cause of many wars are the border lines, isolation, the different languages which close up the avenues of human contact.

There are a number of outstanding statements of the Bible that came to the forefront for attention when we started thinking about this building.

The first, "God has made of one blood **all** nations."
The second, "Christ died for **all.**"
The third, "Preach the Gospel to **every** creature."
The fourth, "Thou hast redeemed us out of **every** kindred, and tongue, and people, and nation."
The fifth, "And they shall bring the glory and honor of the **nations** into it."

Recently an orchestra played in various cities, each player coming from a different country. We were told by a hearer that the harmony was grand. Why harmony when it comes to music, and discord when it comes to life in its mutual relations? We hope for the day when through the zeal of the Lord of Hosts the day will come when nations will learn war no more, all dwelling under their own fig tree (own home) with none to molest or make afraid. LORD GOD OF HOSTS AND POWER HASTEN THE DAY.

SCARS, NOT—

The Lord will never look us over for medals pinned upon us by man for human prowess. Neither will He inquire as to the diplomas which hang in our study. Neither will He be inquisitive about how many degrees colleges and universities have bestowed upon us. But He will look us over for the **"Scars"** which we have received in the conflicts of life.

When the Canadian Pacific train rolled into the London, Ontario depot after the close of the "Great War" with its load of veterans, coming home from Europe, I noticed several lift up the wrappings and bandages covering their wounded bodies with a great deal of satisfaction. They seemed happier than the ones who had no scars to show.

When the Apostle Paul was accused of insincerity by some of his enemies, he remarked, "I bear in my body **the marks** of the Lord Jesus Christ." Many of us may never get any scars upon the physical body, the Devil seems to have changed his mode of combat to some extent. But I would warn every child of God that if they have no "Scars" to show in defence of the Gospel, Truth and Right, that there may have been too much loafing around the Camp-Fire, or too much hanging around the Camp of the enemy lifting the Flag of Truce, and making **COMPROMISES.** The Lord will look for "Scars."

RETREAT THE "MAINSPRING" OF VITAL LIFE

From San Joaquin Valley in California to the Rocky Mountains a traveler east passes through about fourteen hundred miles of desert, barren and unfruitful indeed, yet in this solitude one of the world's best writers enters and writes some of the best stories the world has ever heard.

Christians to-day need to hear anew the voice that speaks from the Galilean Hills and Desert. "Come apart in the DESERT and rest a while." Leave your Broadways, Fifth Avenues, State Streets, Market Streets, Pennsylvania Avenues, Main Streets, King and Queen Streets for the place where God still speaks through bird and bee, and a thousand and one other ways.

Re-vitalize your tired and nerve strung bodies—re-juvenate your jaded brains—renew your starving soul and spirit. Moses, Elijah and Paul spent years in the solitudes of Arabia to the well being of themselves and the world. To leave mankind permanently for mountain fastness, or deserts of the world is not conducive to piety, but to leave them awhile one may profit greatly withal. You that live in God's country, thank Him that you do not live in man-made cities with their artificial civilization; take time for quiet retreats occasionally, as God and circumstances permit.

THE STORY WRITTEN UPON THE HUMAN FACE

Life writes its record upon the human face indelibly. Some times the record is written largely, so that he that runneth may read. The rum bottle paints a peculiar red upon the point that protrudes above the mouth. Dishonesty produces a strange squint of the eye. Uncleanness stamps the face with a sort of a bovine appearance. Hatred puts a look of murder in the eye. All sins write their peculiar outlines upon the human face. It is not only the "speech that betrays people," but the human face is a great story teller. If youth appreciates the fine outlines in the face of old age, he must start the work which produces these fine lines in the days of youth, and keep upon the job unremittently, as do the sculptors of marble.

THE EVANGELISTIC NUMBER OF THE MONITOR

There is in course of preparation a Special Evangelistic Number of the Christian Monitor. We want to inform those who have written the reason why their material is not used as yet. The reason is the delayed articles of a number who have important articles for the issue. Trust that this reminder will hasten them on their mission. Thank you.

Its the first drink that makes drunkards, rather than the last one.

Murder is hatred stretched out to its full length.

CHRISTIAN LIFE

INDIVIDUAL RESPONSIBILITY

By Mrs. Yoder

Responsibility is measured by our ability to give an account. That which God has placed in our power to do or leave undone by our own choice of will, becomes a responsibility to us.

Could a son plead ignorance of the father's will, when the father had directed him to written instructions which he had given him concerning a task during his absence? He might be truly ignorant of it because he had been careless about finding out what it was. If he is thus careless it is evident that he is unwilling to do his father's pleasure, and may therefore be judged as an undutiful son. Is it not even so with us in reference to the Word of God—the Bible? We are told to read it, to hear it, to search it, to meditate upon it, to give earnest heed to it and to let it dwell in our hearts. What excuse can we render for not knowing the Word? hence not knowing the will of God, and therefore not doing what He commands? What doth the Lord require of us? "but to do justly, and to love mercy and to walk humbly with thy God." It surely is a personal responsibility that we "walk worthy of the high calling" wherewith we have been called.

A Glimpse of the Task

It requires no special revelation to establish the fact that every Christian should be an active worker because all are needed in the great conflict now going on between sin and righteousness. Look around. See the sinfulness in the world, see our own boasted Christian land spending more money for pride and foolishness than for the necessities of life, see the people spending much more time and money in pursuit of worldly pleasures than in support of the Gospel. Look at the crowded conditions of the reform schools, jails, penitentiaries and gambling dens, see the millions in heathendom, going down to their graves without even a knowledge of the Bible, see the indifference of many Christian professors who ought to be engaged in an earnest endeavor to rescue those who are starving for the Bread of Life. See all this and we see a little of what our Savior saw when He sacrificed all that man might be redeemed. When we really see the sin and sorrow in a sense at least, as our Savior saw it, we will cease to consult our own ease, but will like Him labor in the all-important work of "rescuing the perishing" from the great mass of sinking humanity and the conviction will rest upon us, that, whether in sickness or in health, in shadow or in sunshine, in adversity or prosperity, at home or abroad, every Christian has a great responsibility in this all-important work which Jesus has left for us, His followers, to carry forth.

"To the Work"

Jesus said "The works that I do, shall he do also; and greater works than these shall he do." While Christ was here on earth, He was constantly engaged in personal work using at the same time both tact and wisdom. Andrew, after he had found Jesus precious to him, told Peter. Philip went after Nathaniel, and Philip was taken away from a great revival in Samaria to go down and win the eunuch.

We find it is the same all through the ages, and the value of personal soul-winning occupies a great part in the plan of salvation. Some one has said "The Christians who do not put forth effort in some way to win souls to Christ have forfeited their privilege. The Christian worker's responsibility does not cease until every effort possible has been put forth to reach the unsaved in all our communities. God would say to us as He did to Joshua, "There remaineth yet much land to be possessed." In this great work of "winning souls" our station in life and our occupation does not in any way lessen our responsibility toward others.

The story is told of how some years ago on the Irish sea a terrible storm was raging. It was known that just off the coast a vessel was going to pieces. Suddenly two men, an old sailor and his son, put out through the storm. Everybody tried to persuade them not to do so, for it seemed to be absolutely useless. Over the waves which appeared almost mountain high, they pushed along, until at last amid the cheers of the waiting throng they returned with their little boat filled with those who had been all but lost upon the ship. When the sea captain was asked, "Why did you do this?" "Why take such a risk?" he answered, "I have been there myself and I know the danger." It is because we had been in sin and are now redeemed by the precious blood of Christ, that we should warn others of the danger by both word and deed. I think the sailor has given us a good example of how, when everybody said they couldn't be saved, he didn't listen but went after and saved them.

The Call to Be An Example to Others

When we think of our opportunities, we are responsible for them because Jesus says, "He that knoweth to do good and doeth it not, to him it is sin." We have an excellent opportunity of giving the world a practical example of what it means to live a fully consecrated Christian life. To live as Jesus would have us live will be more effectual in winning souls than telling the most wonderful experience and visions that we have had. A steadfast Christian walk will touch souls as nothing else on earth will. We are watched continually, in our home, at our work, or wherever we may be. Some one is always judging whether we are what we profess to be or not; or what is more important still, there are always those who are shaping their own doing and characters by ours. Knowing this, we need to be very careful both of what we say and do, lest we cause some one else to fall. Paul says in I Cor. 8:9, 11-13, "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak." "And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

He also says, "As we therefore have opportunity let us do good unto all men, especially unto them who are of the household of faith."

Everywhere there are many weary, helpless ones who have fallen along the way, who would be glad for a little friendly aid to help them up again. It is not strange perhaps, that we hesitate sometimes to do the kindnesses that mean sacrifice and effort, but it is strange how we often make hard work out of kindness which cost nothing. Smiles, hand clasps, words of encouragement and appreciation, little courtesies which involve no inconvenience are frequently ignored and neglected, when they might have helped some one so much. Like the poet says, "A little word in kindness spoken, A motion or a tear, Has often healed the heart that's broken, and made a friend sincere."

A Thousand Workers Needed

As long as we live we have responsibility in this great work. The fact that we are alive to-day is positive proof that we have work to do. The statement was made sometime ago by one who is in position to know, that, "The Mennonite Church could within six months, locate at least a thousand workers in needy places, if the qualified workers were available." The statement is a ringing challenge and deserves our most sober and serious reflection. Why is it that not more qualified workers are available? How can the church secure more such to fill the needy places? As individuals we are evidently not doing our full duty in the matter. Oh, let us neither shirk nor avoid any duty or responsibility that God through the church or Sunday school sees fit to lay upon us.

Far Reaching Responsibility

How far does our responsibility reach? Just as far as our ability and opportunities reach. And we as Mennonite young people, and older people as well, who have been under the influence and teachings of the full Gospel, as taught by the Mennonite Church all our lives, have all the greater responsibility. When we thing of the Sunday school, we think of the work of the superintendent, of the officers and of the teachers, as a duty and responsibility. The teacher is almost entirely responsible for the success or failure of the class. This is one reason why it is so difficult to get teachers for the classes. Another is an unwillingness to serve the Lord in this line of work.

But the chief reason is, perhaps, a sense of our weakness and unworthiness. We are not fit for the work. But what right have we to say whether we are fit or not. The Master-workman surely has a right to use any tool He pleases for His work, and it is not for the tool to decide whether it is the right one to be used or not. He knows; and if He chooses to use us in teaching or in any other work, He will make us fit. And in truth if we only knew it, our chief fitness is in our utter helplessness. His strength is made perfect, not in our strength, but in our weakness.

Then, too, we know that no one individual is responsible for all the work in the world, but only for a small share. The Master does not say to us "go and do everything" but He marks out a special path for each one of us, and gives to each of us a special duty. My responsibility is simply to do that which I am called to do, nothing more or less. "The steps of a good man are ordered of the Lord," not his way only, but each separate step in that way. I wonder if we forget this sometimes. The work appointed to us is to "Occupy till He come" (Luke 19:13).

Am I using talents to me now entrusted?
Do I "occupy until He come?"
Or will I at last, filled with shame and
with sorrow,
See but wasted time when life is done?"

The Obscure Deeds—Not Beneath His Notice

Jesus tells us to work. He never said we should be idle. We have no time to spend in idleness. And He takes special notice of the little things for He says "He that is faithful in that which is least, is faithful also in much" (Luke 16:19). We want to be faithful, not in deeds which startle the world, but also in deeds which no one but ourselves, and God, know were ever done. Faithfulness in little things which we all can seek are:—Private prayer, careful study of the Bible, preparation of Sunday school lessons, kindness to neighbors, kindness to the poor, consideration for the feelings of others, carefulness in what we say, upright dealing with our fellowmen, care for the comforts of the aged, care for the sick, faithful attendance at religious services, faithfulness to promises, excellent deportment in society and a good moral character. These are some of the little things that every Christian individual is responsible for. "God rewards faithfulness, rather than amount of labor."

No one has ever engaged in Christian work of any kind without that work carrying with it a double blessing. (1) It is upbuilding to ourselves. (2) It is upbuilding to others. When we become engaged in earnest Christian work we become more firmly established in the principles of the Gospel, and receive a deeper spiritual insight into the truths of God's Word.

We cannot tell just how much we help others, but we know that labor is never lost. Though we may not see immediate results, it is nevertheless true, that every act of worship, every prayer and every other deed connected either directly or indirectly with Christian work, will in time yield its fruits.

A Place for Every Man

The Bible speaks of a diversity of gifts. There is also a diversity of work. Because we are not all active in the same line of work, we ought not to accuse one another of indifference. We are all to be devoted to one work, that of winning souls, but we do not all have the same line of work. If we had, a lot of work would be neglected. We need preachers, and teachers, Sunday school workers and mission workers, and many other workers in various fields. God has wisely provided for these many needs by bestowing upon His people a diversity of gifts. Some are especially gifted for public speech, some for prayer, for teaching, for singing, some for foreign mission work, some for home mission work, some for sympathetic work, some for business management, some for personal work among members, some for personal work among the unsaved, and a few for any work that is necessary for the carrying forward of this one great work.

We may excuse ourselves in not exercising all of these talents, but we cannot excuse ourselves for not making use of the talents which God has bestowed upon us. There is no limit to the Christian's responsibility because there is no limit to Christian work. Some can do more than others. We can all do what we can. Whenever we can give an acceptable reason to God for all that we do or leave undone, we have done our part in Christian work.

The women who poured the oil on the head of her Savior could not preach like the apostles; she could not win popularity by great deeds; but she could sit at the feet of her Savior and do Him homage. She received terms of praise that you and I would be glad to get. **"She hath done what she could."**

Will our life tell the same story?

Clarence Center, N. Y.

IS CONSCIENCE A RELIABLE GUIDE

By Charles Fricke

We wish all the readers of the Christian Monitor would read this article. The writer did not merely write another article, but he made his theme a matter of close study. His conclusions arrived at are worthy of consideration. May we bespeak a large reading. Editor.

Let your conscience be your guide. Live according to the dictates of your conscience. How often we have heard such exhortations in religious discourses! But is conscience a reliable guide? Is conscience our ultimate and infallible authority in moral and religious questions?

For many centuries, the authority of the conscience held a commanding position in the minds of men. Kant, for instance, said that "an erring conscience is a chimera." Bishop Butler said, "If conscience had the power, as it had the manifest authority, it would absolutely govern the world." Luther at Worms declared, "It is never safe to do anything against conscience." But conscience has no authority in itself. Its authority lies in the authority of those laws which the mind sanctions and upholds as binding. *For the Christian, the authority of the conscience lies in the authority of the Scriptures, which are binding upon him as the laws of a holy and just God.*

Conscience recognizes its duty to obey the established law, which is an intellectual act, as well as persuading and urging us to execute the same, which is an emotional act. This joint intellectual and emotional activity of the conscience enters in the following definitions: "Conscience is that power of mind by which moral law is discovered to each individual for the guidance of his conduct. .... It is an essential requisite for the direction of an intelligent free-will agent, and affords the basis for moral obligations and responsibility in human life."[1] "Conscience is a term with a moral import, though complicated with the intellectual, and implies an emotional content at the same time."[2]

Conscience is not "the voice of God speaking in the hearts of men." God has created conscience, and it has divine potentialities which He may use for His purposes. He can awaken the conscience and convict men of sin by means of His Holy Spirit. But conscience is only the vehicle which carries the voice of God, and is not the voice itself. He who wholly depends upon such a voice for guidance will surely fall.

A knowledge of God and salvation cannot come through conscience alone. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His spirit." The limitations of man are also recognized in the opening words of the Westminster Confession: "Although the light of nature and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable, yet they are not sufficient to give that knowledge of God and of His will, which is necessary unto salvation." *We need a direct revelation from God, or in other words, we need the Bible.* "The law of God is perfect, converting the soul."

Man, unaided in his revelation, develops his laws from customs and superstitions. He accepts the social traditions and religious beliefs of his ancestors without questioning. If he breaks one of these laws, his conscience will likewise condemn him. "No nation, whether savage or civilized, ever existed without some moral notions, some discrimination between right and wrong; and when the individual compares his actions by the standards of these notions, he has a feeling of satisfaction or of pain."[3]

The conscience of a people concerning certain moral standards or social customs may change from generation to generation. The standards of the Old Testament were right in their day, but Christ came to give us loftier ldeals and standards. Christ showed us a more excellent way of living. There are even to-day many things which we do with a perfectly good conscience that saints of old would utterly condemn as sinful. For instance, at one time it was thought to be a sin to sing anything else than the psalms in the worship of God, or to offer prayer in the house of God without kneeling. *Our practices and standards may change, but principles of right and wrong never do. Right and wrong are immutable. But our interpretation of what is right and wrong may change from time to time.*

The most atrocious and horrible events of history have often been performed with a good conscience, sanctioned by custom or religion. The terrible tortures of the Inquistion were perpetrated by Phillip II in the name of religion. He was consoled in his last moments by the deeds he had done as a staunch defender of the faith. Paul, the Apostle, also persecuted the Christians with a good conscience, for he heartily believed that he was doing the will of God.

Man has always endeavored to escape in some way or other the sting of conscience. He will labor to quiet his guilty conscience by some rational explanation. He will blame his weaknesses or excuse himself by the clever reasoning of his mind in justification of what he did. He will often attach a good motive to his act, and let his lop-sided reasoning overrule his better judgment. Pilate washed his hands to clear his conscience. But conscience is not always so easily shaken, for it drove Judas to hang himself, and has produced many cases of insanity. Macbeth cried:

"Whence is that knocking?
How is't with me, when every noise appals me?
What hands are here? ha! They pluck out mine eyes."

In vain did his wife struggle to wash off the red spots of blood from her hands, and conscience drove her to cry out in despair:

"Out, dammed spot! out, I say!-"

Thus Walter Scott writes of a guilty conscience:

"Thus oft it haps that when within
They shrink at sense of secret sin,
A feather daunts the brave;
A fool's wild speech confounds the wise
And proudest princes veil their eyes
Before their meanest slave."

Conscience is a great conservative force, giving stability to our social order. It often blocks the path of sin, by making it difficult to sin. Tennyson had this thought in mind when he spoke of Guinevere:

"Henceforward, too, the powers that tend the soul
To help it from the death that cannot die,
And save it even in extremes, began
To vex and plague her."

David prayed, "Keep back thy servant from presumptuous sin." But God can do this only through the conscience of him who seeks to do His holy will, as revealed in His word.

There is no compunction of conscience where there is no knowledge of right and wrong. Hence the need of education. But education alone is not enough. University students have been known to enter houses of prostitution with their pockets stuffed full of good and edifying literature on sex hygiene. *Besides education we must have the dynamic power of Christianity. We must have Christ in the fullness of His power as Savior and Redeemer. What we need is an educated, Christian conscience.*

Here is some food for thought in a paragraph from Professor Valentine[4]: "The ethics of Christ are not individual; they are the ethics of the Kingdom of Heaven. Their authority rests upon the moral perfection of Christ and upon the moral achievement of the society of the redeemed. Hence, in all disputes on moral issues, guidance is to be sought by the interpretation of the mind of Christ. Moral development in man brings with it the perception of moral perfection in Christ. The authority of the law of the Kingdom of Heaven becomes binding as soon as it is recognized as the highest moral law. Obedience to conscience is secondary and derivative. In the spiritual life it is a consequence, not a cause. To set up obedience to conscience as the requirement of religion means little more than giving religious sanction to things as they are. If conscience be the voice of the ethical self, then, although obedience is necessary to the maintenance of the moral standard and is essential as a preparation for fuller acceptance of its demands, nevertheless it is only by the higher development of the personality that moral progress can be affected. The aim of religion is the atonement and perfection of the self. To this end obedience to conscience is indispensable. But the conscience obeyed must be a Christian conscience; and this is the expression of a Christian character."

Professor Hickman[5] remarks: "As long as the social standards of right and wrong are firmly established and generally respected, there is no great difficulty in getting growing young people to become aware of these standards and fashion their conscience about them. But in times of shifting social standards, growing life is greatly put to it to discover what is right and what is wrong. Much of our moral confusion among young people to-day results not so much from wrong motives as from lack of adequate standards for conscience. A great burden is just now thrown upon religion in this respect. No need is more pressing now than for a clearance along many lines as to what kinds of conduct religion can sanction, and what it must repudiate. When that is done, the way will again be open to train boys and girls up to conscientious regard for these accepted standards. Until it is done, moral confusion is bound to continue.

"With the standard of right values well established, the next task of religious education with regard to conscience is to shape the attitudes and habit-systems of young people in accordance with these standards. Our young people will come to regard conscientiously their moral problems if

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HINDERED

By Alice R. Kauffman

Thro' a verdant little meadow
Flowed a happy, purling stream,
Laughing in the summer sunshine,
Sleeping 'neath the moon's cool beam.
Where the way was rough and stony,
There the sweetest notes would ring,
And it flowed from out the bosom
Of a never-failing spring.
By its side the flowers flourished,
Fruit trees grew upon the brink,
And at close of day the cattle
Sought it for a cooling drink.

But the singing stream grew silent,
And the waters swift grew slow,
Till the flowers drooped beside it,
And at last it ceased to flow.
Tho' the cooling spring still bubbled,
And the source was just the same,
Idle was the busy streamlet,
When a threat'ning hindrance came.
For an enemy had burrowed
Neath the streamlet, near its source,
And the life sustaining water
Was diverted from its course.

In your life, my friend, for Jesus
Does your inspiration flag?
Do the feet once swift to serve Him
Ever falter now, or lag?
Jesus stands the same forever,
Ever helpful, kind, and true,
You have let some sinful hindrance
Come between your Lord and you.
Keep the prayer channel open
To your never-failing Spring,
And your happy stream of service
Will keep flowing for your King.

Scottdale, Pa.

they are trained to the conscientious attitude toward life; but if they are not so trained we can hardly expect them to do so."

I do not agree with all that is said by the two professors quoted above, but they do furnish us some food for thought, and shed light upon some of our problems as young people.

In answer to the question first raised, I would say, therefore, that our conscience is reliable only as it accepts the perfect moral standard of Jesus Christ, being guided by His wisdom, and seeking His will in all questions. We must "let the mind of the Master be the master of our mind."

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1. Calderwood, **Handbook of Moral Philosophy,** p. 77.
2. Hyslop in Hasting's **Encyclopedia of Religion and Ethics.**
3. Hantz in **Luthern Quarterly,** April 1926.
4. Valentine, **Modern Psychology and the Validity of Christian Experience,** p. 151.
5. Hickman, **Introduction to the Psychology of Religion,** p. 334ff.

Princeton, N. J.

WHAT I EXPECT OF MY MINISTER.

(Continued from page 167)

ered that there were more adults present on Children's Sundays than on other Sundays. He could not quite understand it, but determined to find out why it was. So on one of the Sundays for children he walked home with a thoughtful man, and as they walked he asked the man why it was that he always came to church on Children's Sundays, and did not come on other Sundays.

The man replied: "To be perfectly frank, Mr. Broadus, I can always understand what you say on Children's Sundays."

Dr. Broadus said to the Baltimore ministers: "From that day to this I have preached to children every Sunday." And Dr. Broadus was a great preacher,—great in his simplicity as well as in other things.

When we begin to think of it, we marvel at the simplicity and profundity of Jesus. Think how His parables must have gripped the unlearned, and how the learned are still wrestling with them trying to get at their full meaning!

I want my minister to preach the Word of God with winsomeness and persuasiveness.

I once heard Dr. J. Wilbur Chapman tell of one of his trial sermons at the seminary. He grew vehement, and pounded the pulpit with his fists, and shook his fists at the congregation. During the criticism by the faculty, an aged professor said:

"Mr. Chapman, nobody was ever converted by a clenched fist! People are converted by open hand gestures and by an open heart."

Dr. Chapman said that from that day on he never used the clenched fist gesture.

Several years ago I heard an able sermon on the deity of Christ. It was by one of the strongest and most conservative ministers I know. It was highly polemic. The preacher shook his fists and his head, and used the fiercest invectives in his repertoire.

As I was walking away I met about the most saintly man I know, a minister over seventy years of age. He paused for a moment and said: "I want you to know that I still believe in the deity of Jesus Christ in spite of that sermon," and then he walked on. It is strange how we can fight for some of the most precious things in Christianity with so little of the spirit of Christ. The intention of a sermon is to win men, not to drive them from us.

I want my minister to comfort me as well as to convict me. The Bible is full of the precious promises of God, and I want my minister to unfold them to me. When I was just starting out as a young minister I was talking one day with Dr. R. P. Kerr, who was at that time pastor of the First Presbyterian Church of Richmond. During the conversation he turned to me and said:

"What do you consider the greatest work of the minister?"

I replied that I thought the greatest work of the minister is to lead souls to Jesus Christ.

He replied: "I used to think that when I was as young as you are, but as I have grown older I have come to feel that the greatest work of the minister is to comfort God's people."

I have thought about that conversation many a time. I still believe that my reply was the correct one, but as I have grown older I am persuaded that next to leading souls to Jesus Christ the greatest work of the minister is to comfort God's people.

Dr. Joseph Parker used to say to young ministers: "Preach often to broken hearts! You will find one in every pew."

You will recall the words of the Lord to Isaiah: "Comfort ye, comfort ye, my people, speak comfortably to Jerusalem!"

I want my minister to have some regard for the time element in his church services. I want him to begin on time, and I want him to be able to distinguish between time and eternity.

It strikes the man in the pew that there is frequently a lot of lost motion in the pulpit. The minister fumbles around trying to find the hymn or the passage of Scripture or the notices. When he finds his notices he sometimes spends more time on them than is necessary, and sometimes more time than they deserve.

I was referring a moment ago to Dr. J. Wilbur Chapman. As manager of our Montreal conferences it fell to my lot to sit on the rostrum with him for a week at a time for several summers. I was always struck with the fact that there was never a moment of lost motion in his services. He always had the hymn, the notice, or the Bible passage ready the moment that it was needed. This gave movement to the service, and no man ever felt that one of Dr. Chapman's services dragged.

Speaking of the time element, I once heard the distinguished minister, Dr. George R. Stuart, deliver a lecture on the time element in a sermon. He first of all had us take out our watches and watch them in silence for a minute. He then asked whether it was a long minute or a short minute. Of course we all said that it was long. He drew the induction that time always passes slowly when we are thinking about time. That being true, the preacher should never do or say anything that would make the people think about time. If we pull out our watches or fumble with the chain we make them think of time. If we say anything that makes them think of time it will pass slowly for them. His conclusion was that the preacher should always remember the time element in a church service, but that he should never say or do anything that would make the people remember it. At any rate the people will forgive a preacher's sins of omission more readily than they will forgive his sins of commission.

I want my minister to come to my home. I want to know him and love him. When I know and love the minister his sermons mean so much more to me. But more than this, I want my children to know and love him. In this way he becomes a link between them and the house of God, and through him they learn to love their Father's house.

I went often to the home of a thoughtful elder in my church. He had a number of children. But somehow my visits seemed to be social visits rather than pastoral visits. One day I was telling my friend the elder that I rather deplored the fact that my visits to his home always seemed to be more social than pastoral, and suggested that he might help me to make them more pastoral. He replied:

"Of course I would be glad to have you read the Bible and have prayers with us, but that is not the greatest thing that you can do for my home. I read the Bible and have prayers with my family. The greatest thing that you can do for my home is to learn to know and love my children, and give them an opportunity to know and love you, and thus you will link them up with the church as nobody else can do. This," he added, "you are doing by coming into our home in a perfectly natural way."

"The church of to-morrow walks in the children of to-day." It will be a great thing if the minister can, through his visits and his personality, link the children of to-day up with the church.

The saying of Dr. Thomas Chalmers is still true that a house-going preacher makes a church-going people.

These are some of the things that I expect of my minister. Do I expect too much?—Record of Christian Work.

THINGS WORTH WHILE

It's not what you get, but what you give;
It's not what you say, but how you live;
Giving the world the love it needs,
Living a life of noble deeds.
It's not whence you came, but whither bound;
It's not what you have, but whither found,
Striving for the right, the good, and true—
These are the things worthwhile to you.

—D. Carl Yoder.

• MISSIONS •

THE ADVENTURE OF FAITH

By S. F. Coffman

Our forefathers may not have opened as many Mission Stations as this generation is opening, but let no one say that they did not advance the Kingdom of God in their day, by opening new country, and there planting the "Banner of King Emmanuel." Peace to their sleeping dust, thanks for their courage, and strength to their posterity, and grace from God to us all is our highest wish.—Editor.

This occasion has many significances. It recalls the incidents connected with the early settlement of this district; the heroism and struggle of the pioneer; the privations and disappointment met with in establishing new homes, environments and fellowships; the slow progress and patience which led on to success and happiness.

Heroism is the chief characteristic of the pioneer. The effort put forth by those who establish these homes and whose memory to-day is honored, resulted in more than the conquest of the forces of nature, of natural barriers and wilds of country; theirs was a conquest of spirit and soul—a conquest of faith.

"The great cloud of witnesses" whose heroism has encouraged the hearts of men in the centuries and milleniums of the past has not been a limited group. There have been many whose names have been omitted, but not because of their unworthy character. Their number has been increased as their triumphs continued, and there are innumerable victors whose conquests have won them crowns of unfading glory in the ages past and in the not far distant past. We speak particularly of men who have hazarded all for the sake of the faith of God and of Jesus Christ.

Faith in other interests than religious ones has made men heroes, whose adventures have led them from the beaten paths into uncertain quests and have placed their memory among the honored ones. Men have ventured in the fields of exploration and every discoverer from Columbus to Byrd, who flew over the North Pole, have ventured according to their faith and have brought back their laurels. Every scientist, every inventor, the genius and the plodding toiler, who has been led by a faith that inspired his effort, has not been without his wellearned compensation.

The greatest adventures that the world has known are not those of a material nature. The great Abraham rose to the heights of honor because he believed in and went forth at the command of the Eternal One. He sought not the common paths of men, for his soul was satisfied only when he was assured of the will of his Lord. His is the model of every adventure of faith.

At, or near, the origin of that great movement which set at liberty the conscience of men to enjoy the well-spring of devotion and service to God as revealed by His Word, are such men as Waldo, Luther, Zwingli, Grebel, Manz, Calvin, Huss, Menno, Erasmus, and later Knox, Wesley, Penn and others who are termed reformers. For many centuries the sovereignty over men's bodies and souls had been usurped by ecclesiastical and political powers. Freedom of conscience lay solely in the inner conception of that fact and in the secret performance of that spiritual obligation to God. The privilege of worshipping according to one's own appreciation of his duty to God and man was made available only as men whom we term heroes of faith ventured out in the face of world powers to claim what God requires and provides for all men. Today men speak of making the world safe for democracy. Who were they who laid the foundation of safety in the world for the worship of God and His Son, our Lord Jesus Christ? It was this principle which moved the hearts of our forefathers, those whose memory is honored here today. While the names of certain leaders among them stand out more prominently, it was the faithful and self-sacrificing followers of those leaders who made possible by their support the attainment of their holy purposes. These latter are the unhonored heroes who were devoted to their cause but pass on unknown.

Transition Record

The sixteenth and seventeenth centuries of European history had to do with events which marked the transitions from darkness to light, intellectually and morally; from bondage to liberty, spiritually and politically. The causes of these transitions may be termed "the revival of learning," but may be attributed as well to the revival of spiritual life in the Church which had long been hindered in its natural expression and growth. This new beginning of spiritual life would have gone on as naturally and as peacefully as in the early dawn of the Christian age—a message and a life of peace and goodwill to men—but for the fears and opposition of a disturbed social and political order and custom.

Simple Obedience

Another adventure on the part of the forebears of those who first settled in this section of the land of religious freedom was that of simple obedience to the teaching and example of Jesus, the Prince of Peace. It was not in the spirit "I am better than thou" that these pioneers of faith endeavored to exemplify the spirit of Christ; but, believing that His teachings were practical and beneficial in the promotion of personal holiness and in witnessing to the truth of God's Word, they lived a simple life, a pure life and a peaceful life among all men. Regarding their first venture of religious liberty they suffered persecution with all reformers. With regard to the separation of Church and state they suffered with some; but for the latter teaching they suffered alone at the hands of Church and state. No other body of Christian professors has had such a record of hardship, suffering, persecution and destruction on account of their faith as has this body, on account of this particular adventure concerning their non-resistant faith. To-day the voice of Christendom is decrying the violence of nations and the use of carnal weapons as both futile and un-Christian in its purpose and in its methods.

Heroic Stock

The pioneers of this district spring from the heroic stock of faith's adventurers. England and Scotland have had their men of foresight led by divine faith. The nonconformists found just grounds for their claims, freedom of conscience. The Calvinists or Puritans pressed their claims to final success. While this conflict was at its height the American colonies were founded, the crown granting charters to companies of religious dissenters to establish homes in the new world with the privilege of freedom of worship, a privilege not yet fully enjoyed in the home land. The Puritans of Plymouth, with later settlement in the Carolinas, were the American pioneers of traditional British liberty, transplanted later into Upper Canada by the same stock of British origin, her Scotch and English sons, adventurers of their sacred faith. No other tradition is so sacred to-day in the United States and in Canada as that which was established on the shores of New England under the standard of religious liberty. Through the same channel and under the flag of England came to the new world the Puritan, the Baptist, the Congregationalist, the Methodist, the Quaker, the Episcopalian and the Catholic. Spasmodic disruptions, no doubt, arose, but subsided, and under the same reflections that religious liberty and freedom of conscience is the divine right of all men.

Swiss Origin

On Swiss origin the Anabaptist faith found its way into the lower valleys of Europe, by dissemination and as a result of persecution and exile. Organized onslaughts on the settlements of a non-resistant people found victims led like sheep to their destruction. No records ever computed the number of deaths thus brought about among a defenseless people. There was no asylum for these people except in a few independent European states. They scattered and fled to Austria, Prussia, Germany, France and Holland. Driven from Holland, they sojourned in England, and were again obliged to find refuge in Holland.

Their sojourn in Prussia was tolerated until Fredrick the Great forced military service upon them. Thence they went to Russia in the latter part of the seventeenth century. They suffered, they fled, but their faith went with them. They bore no malice and they bore no weapons. They lived as the messengers of the peace of the Gospel of Jesus Christ.

Among the many who hazarded their all, even life, for the sake of religious convictions, was William Penn, who secured a territorial right from the king of England in 1681 and established his colony in 1683, including several families of the Mennonites from Europe. Closely related and associated in their faith in the old world, they entered into sympathetic association in the new. To those pioneers of the Gospel of peace, who in the old world had given up and lost home, wealth, friends and honor, life, all except their faith—their most sacred treasure—the new world opened a door of hope. Their most precious faith led them to the adventure of a new hope. Their most precious faith led them to the adventure of a new world. Abraham pilgrimaged anew in these men of faith. In the apostolic faith they fled to other places driven by persecution. But everywhere they bore witness to their faith in its three-fold form—liberty of conscience, separation of Church and state, and obedience to the Gospel of the Prince of Peace.

In New World

In the new world their adventure proved a success for these pilgrims and their co-religionists, the Quakers. They lived in the most peaceful relations with the native Americans, barring a few isolated instances. They then proved the possibility of their amalgamation with their fellow citizens and of their assimilation with their common interests and life. Their faith has rather aided them in such relations and promoted that spirit of freedom, tolerance and peace which forms the very foundation of national unity and prosperity. But, during the time of the revolution in the colonies, the refusal of the peace-loving citizens was interpreted politically and persecution resulted. It is true that these Canadian pioneers were religiously opposed to revolution, opposed to rebellion against organized government, opposed to the resistance against the government that had granted them the right to live in the fear of God and to live in peace with all men, not resisting any with carnal weapons. Because of this persecution there arose a distrust in the minds of many as to the stability of religious rights under a new government, and thus originated the movement which sought a new venture for the sake of their treasured faith under the flag of Great Britain.

The movement of the Mennonites into Canada from the United States had the same purpose as their earlier pilgrimage from Europe. The security of their faith and the promotion of those religious principles to their children and community. No ulterior motive, even that of patriotism, can account for the motive of their sacrifice and the heroism of their effect to reach and settle in a new land. Their migration conceded with that of the United Empire Loyalists, yet theirs was a deeper purpose, a religious loyalty which wavers not nor fails because of changing sentiments of political import only.

Through those early days they lived as they had begun, disciples of peace and good will. They proved their sincerity by their religious ardor and devotion and piety. Their industry and frugality is marked by the evident prosperity which blessed their efforts. Their descendants cherish the memory of these adventurers of faith and cherish the faith which they so ardently loved and labored and endured and in which they so blessedly triumphed.

Debt to Pioneers

This generation owes much to those pioneers who in this colony of the British Empire have laid the permanent foundations of personal freedom, of true worship and social welfare and happiness. Whether transplanted from the Sovereign Island by Briton and Scot, or carried by adopted sons from other lands to this, these principles put into practice have made this land and these homes what we find them to-day, a cause to honor the memory of the true faith of Jesus Christ.

It is the common testimony of men that Great Britian has stood foremost among the nations in the promotion of the religious interests of her citizens, in the toleration of religious rights and upholding the sacredness of the worship of Christian believers in the acknowledgment of the Bible as the work and will of God. The day when the crosses of St. George and St. Andrew were united in heraldic design, the religious prejudices of two nations were broken down. The day when the cross of St. Patrick was made to form a triple alliance, religious liberty became the standard of the Empire. May these traditions be cherished and preserved by every loyal citizen, by every child of God and follower of Jesus Christ.

In a special manner this occasion represents the religious impulses of the pioneers of this district. Homes were established on their soil, but they were homes in which Christianity had the first place and the spiritual interests of the rising generation were sought and fostered that they might attain to eternal life and gain that home whose foundations God has established. They labored more for the meat which perishes not than for the bread of their daily food. They have given no inheritance of millions to their children; but the riches of their bequests are the treasures of character, of love and peace to men, and the Bible and its faith which gives to men eternal life. This is the end of their adventure of faith.

Vineland, Ont.

THE LAST HOUR OF MISSIONS

By D. M. Panton

The pull of God's hand is on the heart of the nations; but the hour will not last. In the words of Max Muller: "We are now on the eve of a storm which will shake the oldest convictions of the world;" or, as Principal Forsyth has expressed it: "The Gospel is fighting for its life inside the churches as well as outside." We stand on the brink of a day in which the struggle will be more desperate and terrible than any that has gone before, because it involves no less than the destiny of the world, and the supremacy of God. "Rarely, if ever," says Mr. Samuel Wilkinson, "has Jewish opposition been so slanderous and vindictive." A consuming wave of Islam is passing like prairie fire over Africa. In the East has been every great apostacy from God: the East will give birth to the philosophy of antichrist (I Tim. 4:3); in the East already vast revivals are passing over the false religions of the world. The Edinburgh Conference reports not only the Eastern governments are banishing the word "God" from the school text-books, and that Haeckel and Ingersol are studied from Turkey to Japan, but that Hinduism and Buddhism, copying aggressive Christian effort, now press their propaganda throughout Sunday schools, orphanages, theological colleges, and even missionary societies. In China, Confucius has been raised to the rank of deity. India is becoming once again the breeding-ground of deadly agnosticisms, in which, as in the second century, the Church will be hugged to death by the giant theosophies of the East. "Extraordinary revivals of Buddhism, says the Bishop of South Tokio, "have taken place in Japan during 1910."

During the great missionary century, while three or four million souls, roughly computed, have been brought to Christ, there has been a growth of population of two hundred million of mankind—a seventyfold increase of darkness over the light. This world was never so full of loss as it is to-day.

"Recall the twenty-one years," says James Chalmers, "give me back its shipwrecks, give me its standings in the face of death, give me it surrounded with savages, with spears and clubs, give it back with the spears flying about me, with club knocking me to the ground—give it me back, and I will be your missionary still." Rarely does the Holy Ghost break an exclamation of admiration and wonder; but here He does. "How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace" (Isa. 52:7)—tired feet, bleeding feet, blood-washed feet. God thinks them beautiful: "how beautiful are the feet."

Is there no young life among my readers willing to dedicate itself for ever in the service of God anywhere in God's wide world? Not necessarily abroad: baffled missionaries often make best home workers, and are the best holders of the ropes at home. It is hard to understand how young disciples, free from responsibilities, have no passionate longing to give up their life and time to the service of God, whether at home or abroad. Could our Lord say more than He has? "Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing" (Luke 12:42). Why? "Of a truth I say unto you, that he will set him over all that he hath." Inconceivable wonder and glory: "All that he hath."

Meantime, there are waiting nations, and the hour will not last.

In those days two African chiefs came to Chalmers and said, "We want Christian teachers; will you send them?" Chalmers had no one to send, and he said, "I have no one; I cannot send any one." Two years passed away, and those two chiefs came to him again. Chalmers himself happened to be at liberty, and he traveled over the intervening country, and arrived on Sunday morning. To his surprise, he saw the whole nation on their knees in perfect silence. Chalmers said to one of the chiefs, "What are you doing?" "Why," he said, "we are praying." "But," said Chalmers "you are not saying anything." "White man," the chief answered, "we do not know what to say. For two years every Sunday morning we have met here, and for four hours we have been on our knees, and we have been praying like that, but we don't know what to say." What a picture of waiting nations. Hear the warning of the Edinburgh Conference. The tug is at the heart of waiting nations; but it may soon pass forever; and oh, what must happen when the Holy Ghost departs (II Thes. 2:7), from the nations of the world? "That thou doest" —it is a principle of perpetual and urgent application—"do quickly."—Charlotte Chapel Record.

GLIMPSES OF SOUTH INDIA

III

By Geo. J. Lapp

The writer was asked by a special committee of his Mission to give some time to gathering data which would help the committee toward some conclusion regarding shifting more responsibility to the shoulders of Indian brethren. This has to do with the Church and developing various activities in connection with the Christian community and does not touch the work of the Mission except in so far as it relieves the Mission of a few burdens in order to take others in some other direction. The writer was loathe to undertake such a work single handed and would have much preferred if he could have been accompanied by some qualified Indian brother with whom he might have discussed the various findings as they went along. However, one should never refuse a duty if it can be done, although in this case one so delegated would naturally feel that his work could not be as complete as it should.

The Court, Dhamtari. Three educated and influential Indians

During the actual time which could be given to this special task we were enabled to interview fifty-two Christian leaders mostly Indians who had had years of experience in shouldering very heavy responsibilities and who to a great extent realized what it would mean for the Indian Church to be left to herself as to government and resources and the furtherance of the Kingdom in India.

We shall mention a few with whom we had the pleasure of meeting but shall not ask you to pronounce all the names. They would puzzle any one. They are as follows:

- Dr. Nundy, L. L. D., retired State official, Hyderabad.
- Miss Azaraiah, daughter of the Bishop of Dornakal, an Indian, who also serves as his private secretary.
- Mr. V. Ch. John, M. A., L. T., M. C. L., Guntur.
- Mr. Arthur Paul, M. A., L. T., Guntur.
- Mr. E. S. Swamniatham, M. A., Guntur.
- Rev. C. R. Gopal, B. D., Guntur.
- K. C. Mammon Mapillai M. A., L. T., M. C. L., Syrian Christian, Travancore, Large rubber and cocoanut planter and editor of an influential paper.
- Mr. Chanchaya, B. A., L. L. D., Member of High Court, Madras.
- Prof. Asirvadam, B. A., L. T., Madras Christian College.
- A. A. Paul, B. A., Secretary Student Movementt, Madras.
- J. A. Jacob, M. A., B. D., Arcot Assembly, Vellore.
- C. J. Lucas, M. A., L. T., Moderator Arcot Assembly, Vellore.
- Dr. S. K. Datta, B. A., M. B., Ch. B., M. L. A., Nat. Sec'y, Y. M. C. A., Calcutta.
- P. O. Philip, B. A., Sec'y National Christian Council, Poona

The last named very kindly wrote a long letter giving places which should be visited and also included a number of names of leaders who would render every assistance possible to the writer. Dr. Datta of the Y. M. C. A. was sought out because of a special commission he had a few years ago in connection with a committee which was appointed to look into the status and needs of the Missions of Eastern India which were left without missionaries when the Germans were sent out of India on account of the war. He very clearly described the condition of those Churches which although left without missionaries faithfully carried on the work of their Church (Lutheran).

By carefully studying the above names with their educational and other titles one will come to know that they are widely representative, well educated and must be capable or they would not have gained the recognition which they receive of filling places of large responsibility and not a few very lucrative positions. One Indian L. L. D., was in The Nizam of Hyderabad's service for a number of years and now has retired on a very large pension. He is an influential member on the Board of Trustees in his own Church and has to do with shaping many of her local policies. Another is a member of the Madras Legislative Council and still another a member of the High Court in Madras. The reader might wonder whether searching out individuals of such varied callings would enable one to gather such data as would be most helpful in making out a report. The writer confesses that not all made the greatest spiritual contribution but they represented as great intelligence as could be found in the Christian communities of the different areas visited and men highly respected in all circles outside as well as within the Christian community. Some viewed the questions asked from a legal, others from a philosophical, others from a social standpoint, others from the standpoint of the mental and financial ability of the Christian community and others from the future prospects of the Indian Church and still others from the standpoint of her spiritual, industrial, educational and social needs. All were courteous and very ready to make what contributions they could. Some were consulted in group meetings and some individually. A few severely criticized foreign missionaries and their methods which they said tended toward denationalizing the Indian Christian people. Others expressed themselves of the conviction that the time had come for the Indian Church to assume full control of her own affairs, and that the missionaries either should become agents in the Indian Church or seek evangelistic fields elsewhere. One said he thought it was a mistake for missionaries to ever have come to India as representatives of foreign missionary societies. His contention was that they should have come to India and closely allied themselves with already established Churches and helped instill the evangelistic spirit in them and make sacrifices necessary to prove their willingness to become an integral part of the Indian Christian Church. One even ventured to suggest that missionaries should have from the first intermarried with the Indians as they have done in South America and raised up a generation of strongly intellectual Christian families. With few exceptions they expressed their deep appreciation of Mission work and ascribed the strength of the Christian Church in India to the sacrificing efforts of the missionaries who fostered every activity which would help to establish the Kingdom in India. Most of them deplored the Occidental mold into which the Indian Church has been fashioned to a great extent. Not a few expressed fears that Western Modernism and Liberalism would be the undoing of the Christian Church in India unless their influences were counteracted by conservative orthodox teaching.

As to the strength of the indigenous Christian Church there was a great similarity of opinion. The Churches of South India are made up very largely of the lowest and poorest classes of adherents. They find it very difficult to make a living for their families. Very few are land owners, most of them are menial servants or serfs of village owners or large landholders. As an illustration there are thousands of Christians in the Diocese of the Bishop of Dornakal an Indian Bishop. The support for the work of his area comes from the Tamilian Christians of the extreme South of India which amounts to over twenty thousand rupees, while support from indigenous sources does not exceed fifteen hundred rupees, although the administration, financing, and evangelistic effort is all Indian. But while the finances all come from Indian sources they are not given by what we might call the indigenous Church because of the money coming from an area outside of that in which the work is carried. The Bishop's daughter who is his private secretary told the writer that her father, being an Indian, was very strongly of the opinion that the Indian Church should only administrate what she is able to finance and should not administrate foreign funds as is done in some places. The Methodist organization in India is not termed a Mission but The Methodist Church in India and has in its organization both Indian and foreign agents who jointly administrate all the affairs of the Church regardless of the sources from which the funds come. This method is looked upon with favor by many within and outside of the organization and also criticized from within and without. The Lutherans of the Guntur Area have this year proposed a plan for uniting their Indian and foreign agents into an organization in which there will be close coöperation in Church and evangelistic affairs. The Argot Assembly is an organization where such coöperation has been in effect for several years and the members of it, both Indian and foreign, were free to frankly express their opinions as to its strong and weak points.

It was very interesting to note that the consensus of opinion favored the following:

1. That no complete devolution has taken place and no Missions or Foreign Church organizations have as yet been able to completely and satisfactorily turn over all administration into the hands of Indian leaders with the full assurance that the work would be entirely self-supporting.

2. That up to the present there is no Indian Church which is entirely self-supporting except a few isolated cases and the Syrian Churches of South India which are centuries old and many of whose members have become immensely wealthy.

3. That too few highly educated and professional Indians give sufficient for Church work to ensure self-maintenance.

4. That responsible Indian leaders within the Church tend too much toward forming cliques, showing partiality and self-interest, and are over sensitive and take opposition as personal offence.

5. Too much tendency to shrink from assuming responsibility but too much desire for public recognition and popularity.

6. Many favored establishing an Indian ministry to work side by side with the foreign ministry and let the pastors be chosen by the respective congregations.

7. That all coöperation between Missions and Indian Christian leaders should be from the angle of the Church and not with the view of administrating foreign funds but only such funds as are given by the Indian Church.

Such interviews were not only enlightening but very helpful in gaining an intelligent conception of the problems before us and the need of careful proceedure in order that a strong Church which will remain true to the Faith may be permanently established in India.

Ghatula, C. P., India, via Dhamtari.

FOOLS

(Continued from page 162)

To tease or ridicule or abuse such is enough to merit the term Fool.

But all of us have at some time played the fool. The distinction between the wise and foolish is largely one of degree. The foolish do so many things that they should not and so few things that they should; while the wise generally do the things that the consensus of the many approves as the right and proper thing, yet they, too, will occasionally do that which will later make them say, "What a fool I was." To seek the company of the good and wise is in itself the highest wisdom and the open sesame to the treasures of wisdom. The Arabic proverb is good to remember: "If a man knows not and knows not that he knows not, he is a fool, shun him; If a man knows not and knows that he knows not, he is ignorant, teach him; If a man knows and knows not that he knows, he is asleep, wake him; If a man knows and knows that he knows, he is wise, follow him."

But be not so foolish as to make a list of the fools you know. The Master warns against calling any man so and to consider others better and wiser than yourself is the wisest thing that you can do about it.

Lancaster, Pa.

When we pray for patience, we are often led into a trying place where we will have abundant opportunity to grow it.

Real strength of character is that which radiates unconsciously from a heart with noble ideals and purposes and motives.

Handicaps are opportunities, if we would but see them as such and use them.

"For I am the Lord, and the word that I shall speak shall come to pass."

BIBLE STUDY

BIBLE STUDY COURSE

PROVERBS

The meaning of the word "Proverb" is variously given. In a few places in the Scripture it applies to a term of reproach used by men in ridicule or reviling. Jer. 24: 9,—"I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them." Also in the Psalms, David makes use of the term. Ps. 69:11, "I made sackcloth my garment; and I became a proverb to them." Other passages are, Ps. 44:14; Num. 21:27-30. Etc. However, this is not the sense in which the term is most commonly used and understood. The proverb may be used in the spirit of a warning, but its wider application is in the meaning of a concrete saying which gives instruction. This would apply to those statements of facts from which a moral or spiritual truth may be deduced. A second meaning would be that it is a statement in the nature of a parable, or an illustration from nature with a spiritual meaning. The third form of a proverb as given in the collection in the Scriptures is in the nature of a comparison of ideas either in similar truths or in contrast of ideas. The fourth form of proverb is found in the brief and logical expression of truth.

It might be noted that the first part of the Book of Proverbs is not a series of proverbs, although many proverbs are set forth in this section. It is rather a discussion of the subject of wisdom, a logical setting forth of facts concerning wisdom. The second class of proverbs in the book are those found in the form of comparisons and contrast, an example of which is seen in chapter 10. The statements of truth as seen in the events of life and the facts in nature are as those found in chapter 25. The logical representation of truth is exemplified by the form of proverbs in chapter 16. A more extended form of this philosophical group of proverbs is found in chapter 24:30-34.

The Nature of the Book

There are four sources of the wisdom of Solomon as presented in this book of Proverbs. It differs from the book of Ecclesiastes in this, that the latter is the result of the experience and observation of the wise man, the direct purpose being to discover what is worthy and what is folly. In the book of proverbs the truth of God is set forth, instead of the wisdom of man. Neither of these books reject the knowledge of God; instead, both conclude that God is to be honored, but, the book of Proverbs sets forth the facts of life as taught by the Word of God. God's truth underlies all of the teachings of the wise man.

The book also sets forth the truth as experienced by men, the results of human efforts which have proved the truth of the Word of God. This may be an observation of cause and effect, yet every trial of life that proves the righteousness of the Word of God becomes a proverb to which every wise person will give heed.

The third theme of the book seems to be the result of the observation of the wise man concerning what he has seen in the lives of others who have passed through either successes or failures. One might ask the question, "Have men gained or lost by obedience to the Word of the Lord and in respecting righteousness?" and the answer may be found in what the wise man has observed or in what we may observe in the lives of those about us. The wise man has framed many of his proverbs on the observation of the attitude that men have taken toward the ways of the Lord.

The Divisions of the Book

I. The Wisdom of Solomon.
  1. The essay on wisdom—Prov. 1-9.
  2. The Holy precepts of Solomon—10:1—22:16.
  3. Wise instructions of Solomon—22:17—24:22.
  4. Added instructions of Solomon—24: 23-34.

PROVERBS.—3.

II. The collection of Solomon's Proverbs by the men of Hezekiah—25-29.
III. The words of Agur—Prov. 30.
IV. The Words of King Lemuel—Prov. 31.

The General Teaching of the Book

I. The Book of Proverbs upholds the integrity of God and of His Word.

There are but four chapters in which the name of the Lord or God are not mentioned—4, 7, 13, 27; but in the first three the Word or commandment or law are mentioned, and wisdom is mentioned in the latter chapter. It is evident that Solomon desired to impress upon the attention of men, and especially upon his son the fact that God and His righteousness is the foundation of all blessing. The long dissertation on the subject of wisdom, and the strong appeal which the wise man makes in that section to win his son's trust in God and to cause him to seek wisdom reveals the heart of the King and his affection for the truth and righteousness of God.

Solomon asked wisdom of God and received it, but, like all men, he failed in keeping the Law and must rely on the mercy and grace of God for his salvation. It is, however, noteworthy that in no section of this book is the weakness of man an excuse for his failure to keep the Word of God and a basis of any claim on the mercy of the Lord. Everywhere the failure of man is made to suffer the judgment of God.

II. The Introduction to the Book.
  1. The author, Solomon, the son of David, king of Israel.—1:1.
  2. The purpose of these proverbs—1:1-4.
    a. To know wisdom—the gain knowledge, as of the proverbs.
    b. To know instruction—tutoring in the application of the principles of righteousness to daily life.
    c. To perceive words of understanding—discerning between good and evil.
    d. To receive the instruction of wisdom—intelligent, circumspect consideration.
    e. To receive Justice—the principle of righteousness to God and man.
    f. To receive judgment—exercising justice toward men.
    g. To receive equity—uprightness.
    h. To give subtilty to the simple—shrewdness to guard against the snares of the wicked.
    i. To give the young man knowledge and discretion. Knowledge—to know and to be enlightened; discretion—thoughtful prudence to distinguish between what is honorable and base and to choose the former. Definitions—Fausset.

This purpose of the wise man is seen throughout the book. The appeal to the young man is especially significant, since it is to the young that the appeal is made, and not to the experienced. The aged should know who have fallen into the snares of evil. The youth should be warned and be provided with the means of knowing and avoiding the evil.

  3. Those to be benefitted—1:5.
    a. The wise, to increase learning.
    b. The man of understanding to attain unto wise counsels.
      The thought is that wise men and understanding men may and will continually add to their store of wisdom and experience.
  4. The purpose of the proverbs—explain, interpret and enlighten concerning the truths that are often hidden from the perception of men. Compare the parables of Jesus, and the statement of Jesus,—"If I have told you earthly things and ye believe not, how shall ye believe, if I tell you of heavenly things?"—Jn. 3:12.

III. The Essay on Wisdom.
1. The definition—1:7. The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction. This is not only a definition, but a test for the hearers.
2. To whom addressed:— especially to "My son"— v 8 and see frequently throughout this dissertation chapters —1-9.
3. The basis of the plea. The desire of parents and the blessing of wisdom —1:8.
4. The analysis of the essay.
   a. The warning gainst enticement of sinners—1:10-19. compare Ps. 1
   b. Wisdom's plea and warning, as from the Lord—1:20-33.
   c. How to find wisdom and the knowledge of the Lord—2:1-9.
   d. How the love of wisdom keeps the life upright and honorable—2:10-22.
   e. The benefit of long life, happiness and prosperity attendant upon keeping the law of the Lord and observing mercy and truth with all men—Prov 3.
   f. The wisdom and blessing resulting from honor and obedience to parental instruction—Prov 4.
   g. The wisdom of purity and fidelity in relation to the safe keeping of one's honor and the honor of marriages. Note, that this truth applies to all relationships of the godly to the things that are lawful from God and those that are unlawful in His sight. "The friendship of this world is enmity with God." Spiritual adultery is as great a sin as is the natural—Prov 5.
   This chapter also teaches the blessing of legitimate pleasure derived from the cultivation of one's own powers and grace and the folly of seeking pleasure through strangers.
   h. The folly of trusting in human integrity—Men will fail. This chapter deals principally with the pretentiousness of the conduct and appearances of men which are calculated to entice, both of men and of women. Safety lies in the commandment and law of God—Prov. 6, see verses 20-24.
   i. The necessity of ever keeping in mind the wisdom of God, a picture of the foolish man who is drawn away and enticed, of the one who is driven and tossed by every wind of doctrine and deceived by the craftiness of false teachers—Prov. 7.
   j. The appeal of wisdom—Prov. 8.
      1) Her excellency—1-9.
      2) Her value—10, 11.
      3) Her honors—12-17.
      4) Her prosperity—18-21.
      5) Her eternal existence—22-31.
      6) Her favors and accessableness —32-35.
      7) The end of those who reject her—36.
   k. Wisdom's invitation—Prov. 9.
      1) The appeal of wisdom—1-5.
      2) The test of wisdom—6-9.
      3) The fear of the Lord is wisdom —10-12. Compare again Prov. 1; 7.
      4) The foolish conduct of those who forsake, and the enticement of sin that draws men away from God—13-18.

IV. The triumph and blessing of wisdom and righteousness over folly and wickedness—Prov. 10-15.

Terms of righteousness used in these proverbs.— The righteous, the diligent wise, just, pure in heart, upright, love, understanding, rich, keeping instruction, fear of the Lord, wisdom, counsel, the gracious, the merciful, liberal soul, good, knowledge, virtuous, prudent, truth, counsellors of peace, restraint, labour, fear of commandment, faithful, sound heart, honor of God, soft answer, wholesome tongue, pure.

Terms of wickedness and folly used; fool, foolish, wickedness, slackness, slothfulness, perversion, hatred, void of understanding, poor, refusing reproof, sluggard, workers of iniquity, forward, false, pride, transgressors, unjust, hypocrite, void of wisdom, talebearers, void of counsel, cruel, evil, without discretion, miserly, seekers of mischief, trust in riches, troublers, lack of virtue, self honor, vain, lying, deceit, scorner, dishonest, despising the Word, refusing instruction, sinners, want of judgment, backsliders in heart, simple soon angered, hasty in spirit, envy, oppressors of the poor, sin, shameful, wrath, greed.

V. Statements or precepts concerning the good and the evil—16:1—22:16.

Note that these proverbs are simple statements concerning either the good or the evil, and not contrasts one with the other as in the former section.

VI. Brief exhortations to righteousness and goodness—Prov. 22:17—24:34.

This class of proverbs is largely that of stating a truth and setting forth the arguments for the same. The wise man states the things that are good and profitable and with the reasons, admonishes men to guard against the disappointments resulting from evil or unfruitful conduct.

VII. The collection of Proverbs of Solomon, made by the men of Hezekiah, king of Judah.—One should read the history of the reign of Hezekiah, who reformed the nation, restored the worship of the Lord, and the keeping of the feasts. It was in all probability the work of Hezekiah to collect these proverbs of Solomon—Proverbs 25-29.

This group of proverbs deals with various subjects and are of the different types as seen in the former sections. But they have the same general character and the same respect for the Lord and His righteousness and for the wisdom of the Lord to control all the acts of men.

VIII. The words of Agur—Prov. 30. A series of similitudes and comparisons.
1. The introduction—vv 1-3.
2. The wisdom of God—vv 4-6.
3. The convenient blessing of God—7-9.
4. Servants—10.
5. Six similitudes of four things—vv 11-31.
6. Foolishness and wrath—32, 33.

IX. The words of King Lemuel—Prov. 31.
1. A mother's proverbs for her son—vv 1-9.
2. A mother's proverbs for her daughter —vv 10-31.

X. There is a general recognition of God, the LORD, throughout the book. The Law is recognized and the necessity of obedience to it while the blessings of the law are maintained. The thought of righteousness by good works is consistent with the teaching of the Old Testament. Prosperity as a token of righteousness is declared, since it is in accord with the promises of the law to the Jews. It will be noted that the wicked are sometimes seen to possess riches, but they are not always accredited with righteousness. Poverty was looked upon as a curse, but the poor are not always found to be wicked. In all of the proverbs and the foundation of all of them, the fear of God is both the beginning and the end of man's duty and the whole of his life.

THE NUMBER OF PROMISES IN THE BIBLE

One of the messages of the Great Commission Prayer League about the time its beloved Director, Mr. Thomas E. Stephens, was first taken ill, was this:

"We have learned (through the Rev. J. C. Page of the Moody Bible Institute) of a young English clergyman who some years ago went carefully through the Bible to find out how many promises it actually contained. He found that there were eight short books that had no promises at all, but that in the whole Bible there were 4,939 promises. 'Perhaps no two people,' said he, 'would arrive at the same exact number, because there are so many passages and texts that contain double promises; but you are well within the mark if you say there are about 5,000 promises of God in the Old and New Testaments.' Think of it! A new 'exceeding great and precious' promise each week for about a hundred years — if you live that long!"

—S. S. Times.

SEEING THROUGH FAITH

By Ursula Miller
Hesston, Kans.

I. Motherhood really means being one with, or companionship. And that means, the world over, in the deepest, most convincing terms, keeping the Highest Law, which is the Law of Love, the Law of God.

Mary, among women, and as announced by the Angel Gabriel, was the favored one. Yet, Mary was a disciple. So may we all be.

Matt. 12:49, 50, "........ Behold, my mother and my brethren.

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Did Mary waver in her faith
When the Angel Gabriel saith—
"The Lord is with thee, favored one,
O. Virgin mother of God's Son?"
Did her faith fail in lonely ways
During long months and weeks, and days?
No Angel Gabriel came to hail—
Save to announce—did her faith fail?

Her faith was anchored, and her heart
Did holy Words of Sacred Art.
Her bed was in a manger made,
Though heaven's host their homage paid.
Did her faith fail when her own Son
Was slain for sins which we have done?
Not often angels came to cheer
Save to announce—Did her heart fear?

Her faith, with vision, mothers need—
Seeing the fruit through bloom and seed—
Viewing at dawn the setting sun—
Seeking man in the smallest one.
Faith anchored in the Living King—
More solacing than Son could bring!
"Who does my will is my brother,
Abides therein, sister, mother."

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Heb. 13:12.

EDUCATIONAL

DETECTING MODERNISM

By H. S. Bender

An address delivered at Hesston College during the Christian Life Conference, in February, 1928. Published by request.

The Need of Detecting Modernism

"Beloved, believe not every spirit, but prove the spirits whether they are of God; because many false prophets are gone out into the world." This was the advice of the apostle John to his fellow-Christians almost two thousand years ago. It was an admonition to "detect the modernists" of that day, the false prophets who claimed to be Christians but proclaimed an improvement on the faith of Christ. We find ourselves to-day more than ever in need of heeding this warning of John and endeavoring to detect the many spirits of the false prophets of to-day that have gone out into the world.

Paul also gave earnest warning to "prove all things; hold fast that which is good." Repeatedly he exhorted Timothy to pay attention to "sound doctrine" and to beware of "men corrupt in mind and bereft of the truth" who did not "hold fast to words of sound doctrine." Titus received similar instruction. It was the burden of Paul that his splendid young coworkers and successors should not be led astray by false teachings and perversions of the faith but should be able to detect error and maintain uncorrupt the "deposit of faith" which he had received from the Lord and given to them.

One of the opening statements made above insisted that it is necessary to heed this warning to-day and test the spirits whether they are of God. There are those who hold that this is not necessary. We are told that we need not worry about modernism. Some hold that no doctrine is of any importance, maintaining that what a man believes is a matter of indifference so long as he behaves. Others blindly insist that there is no false teaching, but that all the scare about modernism is hysteria or "bigoted intolerance," and that it is impossible that one who bears the name of Christian should be false to the Christian faith. Others believe that modernists hold the truth, while the rest of the Christian professors are merely holding fast to perversions of primitive Christianity brought in by Paul or the early disciples. Whether such attitudes are due to ignorance or to deliberate intent to becloud the issue to the advantage of the modernists, it is dangerous to listen to them. There is a gospel, the Gospel of Christ and His apostles, which has been the historic faith of evangelical Christianity, a Gospel of salvation through Christ from the pains of hell and the thralldom of Satan to the glorious liberty of the sons of God, to eternal life in Christ. Scholars who are acquainted with the issue, and honest religious leaders in general, both Modernist and orthodox, agree that this Gospel as it has hitherto been believed and taught from the New Testament is being attacked and abandoned by Modernists. The faith of the modernists is something altogether different than this glorious Gospel and "the faith once for all delivered to the saints" by the eternal Son of God. For those who take their stand with Christ and the New Testament, the issue is a crisis with eternal consequences. The salvation of souls is involved; the preservation and propagation of Divine truth is at stake. The question is whether Christianity shall lose its savor and be cast out upon a dunghill to be trodden under foot of man, whether the light of the world that "lighteth every man" shall go out. No earnest believer can be indifferent to the issue if he loves the truth, if he loves his Savior, if he loves his unsaved fellowmen. Since the message of Modernism is spread as a teaching, a doctrine, a way of life, the believer must be able to detect it and combat it as the enemy of his soul and his Lord. He must be able to detect modernism. Let no one say it is not necessary.

Not only would the victory of modernism mean the loss of the only way of salvation offered by God to sinful men, but it would tend to carry with it as a consequence the moral ruin of mankind, the breakdown of civilization, the destruction of charities and social service, for it is a proved historical fact that all that is finest and best in civilization by way of ethics and social service and reform have been the direct or indirect fruit of Christianity and its forerunner Judaism.

II

Difficulties in Detecting Modernism

But one may be permitted to wonder why modernism should be hard to detect if it is so radically different from historic Christianity and so serious in its consequences. It would not be difficult to detect, nor would this address be necessary, if the advocates of modernism were always together frank, open and honest. President Roosevelt invented a phrase to characterize expressions which once meant something but have been sucked of their historic meaning and converted to totally different uses. He called them "weasel words." "Weasel words" are used by speakers and writers in a new sense of their own, while the readers or hearers suppose them to have the customary meaning. It is possible to hear speakers use the terms **evangelical, gospel, divinity of Christ, inspiration, eternal life, atonement,** and others in senses totally different from what they mean to the ordinary Christian. An address may have a very orthodox sound but may have been "weaseled" out of its real meaning and so be quite modernistic, hence the modernism is hard to detect. Again, some have ceased to believe the essentials of Christian faith, but simply remain silent about the topics which they cease to believe, speaking only about things in which they agree with evangelical Christians. It is thus necessary to listen not only for what one says but for what he does not say. Silence on important points gives consent to the charge of modernism. A preacher who never preaches the incarnation, the atonement, salvation through the blood of Christ, and other great doctrines, or at best but refers to them, may be safely assumed to disbelieve them. A man need not be a denier to be a disbeliever. It is a fact that many have almost unconsciously lost these essentials of the faith without realizing it, and so may even protest that they still believe them when charged with the contrary. The real test however is, what importance and what value in the heart of teaching and preaching do these great truths occupy. Once they have been pushed to the periphery, they are as good as lost.

There are other reasons for the difficulty which at times makes it hard to detect modernism. Half-truths are so easily told and so easily believed. There is so much confused thinking,—thinking that is illogical, that contains numerous inconsistent elements. In some instances also there has been deliberate scheming to get modernists into evangelical organizations unobtrusively by under-cover methods. Evidence that this sort of thing does occur may be found in a very valuable book recently published called **The Leaven of the Sadducees.** Then there are those people whose character is above reproach, who have such warm hearts and kindly attitudes that one could hardly believe them capable of being modernists. Often these characteristics are used as a cloak to cover a multitude of theological sins, not so much by the persons themselves as by their friends.

III

The Danger of Mistaken Identity

We have noted some of the difficulties in the way of detecting modernism, difficulties which are often hard to overcome, particularly when one remembers that there are those who almost innocently and unconsciously are led astray and who if they but realized their situation would speedily renounce all anti-evangelical elements in their thinking. For this and other reasons it is necessary to point out a warning here. It is possible for one who thinks he has observed modernism in a person or a book to be mistaken in his identification. Mistaken identity at times leads to tragic results such as the crippling of the work and service of thoroughly loyal evangelical Christians or the serious damaging of a spotless reputation. There are some common mistakes which should be by all means avoided. For instance, men may vary on non-essentials and still be thoroughly orthodox. And there are non-essentials. Nothing in the Bible is non-essential, but men's interpretations and applications of the Bible may well be non-essential. Some such non-essentials might be predestination (as commonly understood), second-work theories, extreme theories of holiness, mode of baptism, form of church government, eschatological theories, forms of ordinances, details of discipline, forms of worship, social theories, etc. At times zealous individuals may be guilty of calling any Christian brother a "liberal" or "modernist" who differs in any way whatsoever from their own views. There are those who are over-zealous for their theories of the millenium and who are inclined to call every one who is not a premillenialist, a modernist, and who think that post-millenialism is a sure sign of modernism. The plain fact of the matter is of course that the great majority of orthodox believers of to-day are not premillenialist, and some of the most active fundamentalists are post-millenialist. In Mennonite circles one finds at times people who misuse the word "liberal" and modernist in regard to matters of church discipline and who seriously grieve their brethren who do not see eye to eye with them on matters of application of rules and discipline as "modernists." It is a serious matter to apply the term "liberal" or "modernist" to any Christian, and it should under no circumstances be done lightly, superficially, or on mere hearsay, but only in case there is known disloyalty to the great fundamental doctrines of the Bible regarding salvation.

IV

The Characteristics of Modernism

Students of modernism have frequently listed the main points of doctrine in which modernism differs from evangelical Christianity. In fact it has been done so often that it need not be done in detail here. It will be valuable however to note the outstanding attitudes and elements which characterize modernism as a system, remembering at the same time that not all of these elements or attitudes will necessarily be found in every modernist, and vice versa.

1. **The claim to modernity.** Those who believe otherwise and hold to the Bible are called old-fashioned, out-of-date, ancient, pre-scientific, unable to keep up with the modern world. The claim is made, although falsely, that the views of modernism are modern, new, the product of the modern age. They are of course for the most part rebirths of previously discarded philosophical theories.

2. **The claim to "scholarship."** The modernists alone are "scientific," all else is traditional. "All scholars agree" with the modernists—another false statement. The fact of the matter is that "science" has become arrogant in these latter days and now dares to usurp the throne as the mistress of thought. True science knows well that it cannot pierce the world of the spirit, the most real world of all, but is blind and helpless before the most important things in life. But that does not prevent the scientists and the modernists together from shouting down their opponents with the jibes, "unscientific," "unscholarly," "traditional." Those interested in reading an almost atheistic and thoroughly modern exposure of the brazen insolence of the scientific mind should read **Science—the False Messiah** by Ayres.

3. **The claim of rationalism.** Modernists insist that they will believe nothing but what they can "reason out" with the unaided intellect. They alone are thinking rationally.

4. **Anti-supernaturalism** is very common among modernists. There can be no intervention in this natural world of ours, it is a closed system. Providence, miracle, prayer, incarnation, all are impossible. God may exist, but nothing more can be said about him in relation to the world.

5. **Anti-orthodoxy, anti-fundamentalism, anti-evangelicalism,** is an almost sure sign of modernism. Watch out for the man who slurs the orthodox organizations, views, periodicals, persons, movements. Watch out for the man or the periodical who can always find plenty of points to criticize in the fundamentalist, but never sees anything wrong with the modernist, who can spend much time in exposing the sins of errant orthodox leaders, but are blind to failures of liberals, who extol modernists at every chance, but minimize the achievements of evangelicals. It is very revealing to note how some profess to be evangelical and orthodox, and appear to be greatly wounded when their theology is questioned, but who always recommend liberal books, liberal seminaries, liberal preachers and movements, who never lift the voice of warning against dangerous errors and false teaching but are ready enough to warn against "Bible Schools," "Bible Leagues," etc. There are even Mennonite leaders (not of our own group) who go out of their way to attack and belittle such staunch institutions as Moody Bible Institute and Princeton Theological Seminary, but never have a word about such thoroughly modernistic seminaries as Chicago and Union and continue to recommend Mennonite students to attend these schools. This test is one of the most interesting ones when it comes to detecting modernism.

6. Another characteristic is the **emphasis on the goodness and power of man rather than his sin and need.** Man is magnified and God's grace and power minimized. Education is emphasized rather than regeneration, morals rather than religion, life rather than doctrine, methods and organization rather than spirituality. It is not that it is wrong to advocate these things or that their advocacy is in itself a sign of modernism. It is rather that the overemphasis on them, or the substitution of them for divine power, regeneration and spirituality, indicates what occupies the central place in the religious thinking.

7. No modernist is not **"evolutionary"** though not all evolutionists are modernists. There are theistic evolutionists who may be evangelical. It is impossible however for the typical evolutionist to be a true believer because of the anti-supernaturalism of thorough-going evolutionary theory.

8. **Modernists deny real revelation.** They minimize the Bible as the record of man's attempt to find God rather than God's relevation to man. In fact "revelation" is an impossible concept to the modernist, although the word is one of the "weasel-words" which is sometimes used by modernists.

9. **Modernists do not view Christ as a divine Redeemer,** but a human leader and teacher. His work, and the work of the Christian church according to their view is that of inspiring, leading, teaching, but not of redeeming in the religious sense. Again it must be said that modernists may well use "redemption" in another sense than the one used in the New Testament.

10. **Certain specific doctrines are nearly always** denied or abandoned by modernists. They are the plenary inspiration of the Scriptures, the deity of Christ, the virgin birth, the vicarious atonement, the resurrection, the second coming.

V

Recognizing Modernism

These then are the chief characteristics which serve to identify modernism. But the problem still remains—how may these characteristics be detected by the average Christian in view of the difficulties mentioned in the beginning of this discussion.

Two things are necessary for clear sight—good eyes, and light. One must have spiritual eyes, eyes that have been enlightened, eyes that have been in use. To see modernism as it is, one's spiritual eyes must have been accustomed to seeing the truth. It is possible after repeatedly seeing ugliness or meanness to become so familiar with it that it is scarcely noticed. In time one can get used to almost anything. As for the light, we must walk in the light, the glorious light of the Word of God, in the light of God Himself as He is revealed to us in Christ. It is impossible to see sin and unbelief, to see modernism in the darkness, when the Light of Life is taken away. The reason some people cannot see modernism is because they have never seen Christ, the truth and the life. And let us remember that the surest and quickest way to drive out the darkness is to bring in the light. Error is best driven out by presentation of truth, not by fighting people. The Gospel is the best antidote to modernism.

Again, if we want to know the Antichrist when he appears, we must be acquainted with Christ. If we but keep on close, familiar terms with Him it will not be difficult to recognize His enemies. Those who wish to be sure and secure so that they will not be led astray by modernism should first take heed to themselves and their standing. Then they may be confident that once with Christ, no one can snatch them out of His hand, and modernism will be as foreign to their thoughts and desires, as strange and offensive to them, as uncleanness is to the clean person, or darkness to him who loves the light.

To be sure of the truth it is necessary that one study the truth, and embrace it with his whole heart. For this reason it is necessary that through every possible avenue the church teach the truth and warn against error. It must be done by preaching, Bible Conferences, Short Term Bible Schools, literature, Sunday School, Young People's Meetings, etc. It is very important that this be done also in the church schools, not merely in an occasional address but throughout the curriculum. The various departments such as English, History, Sociology, Science, Philosophy, all meet modernistic thought and all can contribute to the establishment of true Christian thinking as over against error.

VI
Conclusion

It will not do to be pessimistic about the outcome. Faith lost is half the battle lost. Will the gates of hell prevail against the church? Christ declares that the gates of hell will not be able to resist the church but that she will overcome all. There will be apostasy in the last days, the latter days, yes, but those last days began with the death of Christ and have continued these two thousand years. There have been previous crises and dangers but always the truth has prevailed. Modern Elijahs sometimes become pessimistic but they should be told that they are wrong in their calculations and estimates. They must be told that it is a sin to lie down under the Juniper tree. "Thy word O Lord is established forever."

How detect and meet modernism? It may be difficult in this modern age, but it is possible. The earnest Christian will live close to Christ and His Word, so that he will never feel "at home" in any other company but will immediately sense the difference if he comes into another atmosphere. In case of doubt he will let the light of the Word shine upon the dispute and pray for guidance. With malice toward none and charity toward all, he will nevertheless be loyal to the eternal truth of God, fearless in rejection of error, diligent in spreading the Gospel, and confident in the persistence of the Divine Word among men until the Lord come.

Goshen, Ind.

CATHEDRALS

By C. F. Wimberly D. D.

We are grateful to God that the Mennonite Church has largely been kept from building Cathedrals, and excessive priced houses for the Worship of God. Between both extremes lies the happy medium. Between "anything is good enough" and it must be the "most expensive," lies the simplicity of the Gospel. We like to see a normal interest in the place of Church Worship, but abhor the extravagance of the modern program of Church Building. This article is illuminating. Editor.

The period known by historians as the "Medieval Times" was perhaps the darkest religious hour since the crucifixion of our Lord. We mean the times just before, and during, the opening years of the Renaissance. It is very significant that, at this particular period, there was a nation-wide revival in the erection of stately cathedrals. The marvels of modern architects are those gigantic structures scattered throughout Europe. Architecture reached highwater mark in those days, and the glories of those magnificent triumphs have never been excelled in any age.

Westminster Abbey, London, England

The desecration of those fine old cathedrals was one of the tragedies of the World War. Some of them were demolished beyond reconstruction; they were marvels of beauty, and for beauty's sake, their destruction was a calamity. The aesthetic world has been made poorer, and loss is irreparable. But our object in this sketch is far removed from commenting on the glories of cathedral grandeur. It is a fact, which history clearly confirms, that interest and zeal in church architecture is no evidence of spirituality; but rather the reverse. Romanism was a cruel, dead ecclesiasticism at the time she was building her greatest cathedrals. Some of them represent the toil and sacrifice of many decades. The cathedral of Amiens had just spent one million dollars on retouching and beautifying, when guns did their deadly work. Some of them were nearly one hundred years in construction. There they stand—the ones left—monuments to a distorted zeal, a makeshift for the deeper spiritual vision. While Rome erected her cathedrals from substance of poverty and ignorance, she burned and butchered Protestants by the thousands.

We wish to draw an unwholesome parallel with the above comments. We are at this time in America imitating Europe of three hundred years or more ago, in church building programs. All denominations are in a mad race, it seems, trying to out-do each other in the erection of expensive churches. It is not an uncommon thing for congregations of six or seven hundred members to build a church costing from one to two hundred thousand dollars. Methodism is building in some places churches that represent an investment of a half million to a million dollars. In a city of not more than fifty thousand people, there is now being built a church that will cost seven hundred and fifty thousand dollars. Other denominations are doing likewise. The home base is sapping the very lifeblood of the church; many congregations are staggering under church debts that will hinder any other forward movement for years to come. Perhaps this is being done to draw the people, hoping that attractive places of worship, with professional music, will take the place of the Great Magnet's power who said if He be lifted up would draw the people.

We are not only building churches stately and expensive, but we are getting the cathedral craze. Every large city has a cathedral; especially is this true of two denominations; there are now being built in America two cathedrals which have been under construction several years, and will not be finished for another decade or two, according to estimates. One is in New York and the other in Washington, D. C. It is thought, judging from what has already been spent, and they are only begun—that the two will cost $50,000,000. Here will be spent enough money to build fifty thousand commodious chapels in heathen lands and in remote neglected places of our country. We get mail continually from people in the mountains and mission fields asking for donations of even one dollar to help a struggling congregation erect a place of worship.

If we believe half we read of distress accounts gleaned from various sources in public print, we are facing a religious apostasy which is both alarming and appalling; at the same time, we are investing multiplied millions in church architecture, making a great display, as it were, of consecrated money, when many causes of our churches are languishing. Our missions are fighting to keep their heads above water; our small colleges are almost on the bread line, and there are, perhaps, fifty institutions in the land with more money than they can use, and more is being poured upon them. If the things we hear about many of our largest universities be true, they are not helping to maintain "the faith once delivered unto the saints;" but are breeding skepticism and doubt touching all things Biblically sacred.

Fine architecture is not an exponent of spiritual devotion to God, of soul-hunger, of seeking God in forgiveness of sins, and longing for heart purity. When it is reduced to its last analysis, is a satisfying of an emotional pride with an effort to make this stand for piety and consecration. But we know how woefully it failed in the age of cathedral building in Europe, and it is failing in America. We are trying to palliate God by building stately piles of brick and mortar to His honor; but "the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Paul said, "If we give our bodies to be burned, and all our goods to feed the poor (a better gift than masonry) and have not love shed abroad in the heart by the Holy Ghost, it profiteth us nothing." We have no desire to discount beautiful and commodious houses for the worship of God; but we are in danger of making costly churches the end, rather than the means, to an end.—Exchange.

Interior of Cathedral at Constance

TIMELY POINTS OF ADVICE

Gleaned By Russell Mumaw

Be more informal in your worship.
Read your Bible more.
Be more careful in your conversation.
Look for your faults in the Bible.
"Be swift to hear, slow to speak, slow to wrath."
Walk in, be led by, and live in the Spirit.
Arise in time for devotion.
Meditate on the way to devotion.
Renew your vows each day.
Study the topics and programs posted.
Live now as you purpose to live.
Spend more time in prayer.
Feel your individual responsibility.
Control your temper.
Memorize a Bible verse every day.
Think of Christ living in you.

MODERN SCIENCE, JONAH AND THE WHALE

By Harry Rimmer

(Concluded from last month)

The Whales Constitute the Genus Cetacea

This genus is divided into two general groups, the first of which is composed of all whales that are known as Denticete. These are the whales, as their name suggests, that are armed with teeth. Most of this variety do not have teeth on both jaws, but they have several strong, well-defined teeth in their lower jaw which fit into sockets in the upper jaw. They use these teeth for tearing loose their food and crushing squids and preparing them for the first steps of digestion. The sperm whale, for instance which is a monster that often reaches a length of sixty and sixty-five feet, has forty-four teeth in the lower jaw but sockets only in the upper jaw. He has an extremely small throat. He chews his food and crushes it. It is evident at once that this whale could not have swallowed Jonah because of his custom of chewing, and restricted area of esophagus Presumably this type of whale which has been the chief object of pursuit gave rise to the current belief that no whale could swallow Jonah.

There is another whale of this same type, the Denticete, known as the "Bottle nose" or "beaked" whale. Their scientific name is Tiphiide. This is a small whale not over thirty feet long, but although this whale is only half the size of the sperm whale, it has a throat big enough to swallow a man. Again we exclude this whale from being Jonah's host because it also is armed with teeth and chews its food.

I do not desire to make this study technical and so I will pass on to say that the other type of whale is known as the Mysticete. These are the whales that have no teeth. In place of teeth they are equipped with whale bone plates, called balaena. These plates form the sieve through which the food of this type whale is strained. These plates vary from eighteen inches in length to twelve feet in some cases. One particular whale of the order mysticete has plates that are eighteen inches in width at the juncture with the jaw. They taper down to about the width of the hand and become finally attenuated something after the order of the straws in a whisk broom. The ends of the upper and lower balaena join in the center of the mouth, forming a sieve through which the food is strained.

This whale has a curious habit in feeding. He opens his mouth, submerges his lower jaw, and rushes through the water at a terrific speed. When he has filled his gigantic mouth, he closes his jaws and curls back his lips. By a muscular pressure of the tongue, he forces the water out of his mouth, straining it through his balaena or plates. When the water is all excluded, the whale swallows whatever is left in his mouth. Some of these creatures are armed with these plates to the number of three hundred on each side. The balaena is the source of the whale bone of trade. These whales migrate from sea to sea, and since all seas connect somewhere, they may be found in their migrations and wanderings in strange, out of the way places.

It is in this order of whale that the very largest types are found. They form a fascinating field of study. For instance, there is that variety of whale called the Magaptera Medosa, or "humpbacked" whales. They are weird looking as they pass in the sea, being about fifty feet in length, with their head forming fully one-third of their entire length. They have a low, thick dorsal fin which adds to their humpbacked appearance. The pectoral fins are fifteen feet long, and as they speed through the water, these pectorals assume the appearance of wings. They are covered with rows of longitudinal ridges like a rib tread automobile tire. They feed on everything that floats on the surface of the sea. The largest whale known is the Balaenoptera Musculus, commonly called the "sulphur bottom," belonging to the variety called fin back. It is the largest whale known. One of them has been measured that was eighty-eight feet and six inches in length, while the average length would be in the neighborhood of seventy-six feet. They also are armed with longitudinal ridges. From sixty to ninety protuberant ridges of blubber line them for their entire length. This particular type of whale would have no difficulty whatever in accommodating a man.

The whale's stomach is complex, having from four to six chambers or apartments, in any one of which a small colony of men could be readily accommodated.

We have records that show the whale has proved itself host to various living creatures. The whale is an air breathing mammal and cannot live without oxygen. This oxygen it has to get somewhere above the water. It has in its head a wonderful air storage chamber. This air chamber is an enlargement or a development of the nasal sinus, and in a very large whale, this air chamber would measure fourteen feet long by seven feet wide by seven feet high.

Dr. Ransome Harvey recounts that a friend of his weighing two hundred pounds climbed from the mouth of a dead whale into this chamber. If the whale takes into its mouth any object too big to swallow, it thrusts it up into this air chamber. If he finds that he has a large object in his head, he swims to the nearest land, lies in shallow water, and ejects it.

Recently in the Cleveland Plain Dealer was an article quoting Dr. Ransome Harvey, who says that a dog was lost overboard from a whaler. It was found in the head of the whale six days later and alive, none the worse for its unnatural journey. This quotation from the Cleveland Plain Dealer was recently copied by the Sunday School Times and caused a great deal of comment.

At any rate, it is easily seen that a man would have no difficulty remaining alive for three days and three nights in an air chamber as extensive as this, containing 686 cubic feet of space.

But we return to our original proposition that it may not have been and probably was not a whale. There are sharks that swim the sea that would come under the restricted meaning of the Hebrew word "dag," for these sharks are fish.

The late Dr. A. C. Dixon stated that in the museum at Beirut, there is the head of a shark big enough to swallow the largest man that history records. Dr. Dixon also recounts instances where the white shark of the Mediterranean had swallowed a whole horse. This same monster of the deep swallowed a reindeer minus only its horns, and in another Mediterranean white shark upon its capture investigators found a whole sea cow, about the size of an ox.

There is a ferocious and voracious shark called the Samniosis Microcephalous, also known as the "sleeper shark." While it is small, seldom getting more than twenty feet in length, it is the swiftest and most ferocious shark extant. It is known to attack the largest whales and to bite hunks of blubber from this huge mammal until the victim succumbs in death. This shark could have swallowed Jonah, but the difficulty is that it would probably have bitten him into at least two sections.

So we come to the point of this entire discussion. Is there any creature that swims the deep sea whose natural feeding habits and whose entire morphology would make him a logical host for Jonah? As far as I know, there is only one, but I am happy to state that there is one. This is a shark which is known as the rhineodon typus. It is called variously the "bone shark," the "Indo-Pacific" shark, and the "whale shark." I presume that the latter is its commonest name. Recently off the Coast of Florida a specimen was captured and exhibited about the country and finally sent to the Smithsonian Institute. This was a comparatively small specimen, being thirty-six feet in length.

This shark gets its common name, the whale shark, from the fact that it has no teeth. Sometimes it reaches the length of fifty feet and one account tells of the largest specimen captured, seventy feet in length. This shark has no teeth. It feeds like the whale, straining its food through great plates in its mouth. It has a capacious maw and could readily swallow a man. The question arises, What would become of this man in the course of three days?

Recently in the Literary Digest, I read an interesting account of an English sailor who was swallowed by a shark of this type. Forty-eight hours later, the shark was killed by some of the man's companions who had hunted incessantly. They dragged the shark to the beach and cut it open to give him honorable burial. To their surprise, they found him alive, but unconscious. He was a few hours in the hospital and then was released apparently none the worse for his experience save for the loss of his hair and some blisters on his skin. The man said that the only inconvenience he suffered was tremendous fright; that every time he regained consciousness and realized where he was, he fainted again. I have written to some English scientists for affidavits in confirmation of this account, and while waiting this further material, I can only quote the Literary Digest for the source of this account.

Recently on the Island of Hawaii, a soldier was reported missing. He was listed as a deserter. Two weeks after his disappearance some Japanese fishermen killed a large shark. When they cut it open they found in its belly the complete skeleton of a man. The skeleton was clad only in dark blue swimming trunks of the United States Army issue. Marks on the trunks identified the man as the missing soldier. Every bone was in place, showing that the shark had swallowed him without injuring him by biting.

The summary of the matter is this: There are creatures which swim the seas which could in the very course of their nature be hosts to a man like Jonah.

But the heart of the matter is this statement from the Book that God had **prepared** a fish. It is impossible to state whether God prepared this fish in the natural order of generation and birth or whether this was a special creature.

The purpose of this article, however, is to show that the account is reasonable. It could have happened. **As the intelligent thinker suggested, if it could have happened, and the Scripture says it did happen, upon the authority of Jesus Christ and the weight of attested reason, let us testify to the truth of this account.**

Los Angeles, Calif.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter V

Man. Whence? Whither?

By Chester K. Lehman

(Continued)

Rev. J. N. Kaufman voicing the combined sentiment of the American Mennonite Missionaries in India writes: "If, as is so generally taught today, there is gradual development from lower to higher forms of life and that from the crudest forms of ethical beliefs have developed the present high forms of theistic religious doctrines, it would be reasonable to expect higher types of religious beliefs among all those non-Christian beliefs that have been in existence some thousands of years. An examination of the non-Christian religions of today shows the opposite to be the case. Take Hinduism as the most notable example. Hinduism had its origin in Vedic times some four thousand years ago under the name of Brahminism. Brahminism as then practiced was more or less simple and spiritual and, although a non-Christian faith, revealed here and there flashes of the true light. A developed Brahminism would indeed be a high type of religious belief. On the contrary Hinduism as practiced today is sadly degenerated and its religious practices so degrading and revolting as to place it far down the scale as compared with its more or less noble origin. This statement is confirmed by my own observation and is admitted by all thoughtful students of Hinduism. The above statement applies also to Mohammedanism, Buddhism, and Zoroastrianism though to a less extent than to Hinduism."

Such is the testimony of the best informed people concerning modern heathen, namely, the missionaries. Surely those who have spent years among these peoples for the purpose of taking to them the Gospel can give the most scientific answer possible. Beside this array of testimony the words of Hopkins and Soper must melt away under the burning heat of facts. But in order that my conclusion may not be gainsaid let me voice the opinions of older students on the question.

I quote copiously from Dr. Orr's Note,[22] Alleged Primitive Savagery of Mankind.

"As respects existing savages, the hypothesis (of man's original savagery) rests on the unproved assumption that the state of existing savages represents (or most nearly represents) that of primitive man. Of late, says Max Muller, there has been a strong reaction in the study of uncivilized races. 'First of all, it has been shown that it was certainly a mistake to look upon the manners and customs, the legends and religious ideas, of uncivilized tribes as representing an image of what the primitive state of mankind must have been thousands of years ago, or what it actually was long before the beginning of the earliest civilization, as known to us from historical documents. The more savage a tribe, the more accurately was it supposed to reflect the primitive state of mankind. This was no doubt a very natural mistake, before more careful researches had shown that the customs of savage races were often far more artificial and complicated than they appeared at first, and that there had as much progression and retrogression in their historical development as in that of more civilized races. We know now that savage and primitive are very far indeed from meaning the same thing.' Anthrop. Religion, pp. 149, 150.

"Evidence is constantly accumulating, that behind the existing condition of savage races there stood a state of higher culture and civilization. E. g. Dr. Tylor says: Dr. Bastian has lately visited New Zealand and the Sandwich Islands, and gathered some interesting information as to native traditions. The documents strengthen the view which for years has been growing up among anthropologists as to the civilization of the Polynesians. It is true that they were found in Captain Cook's time living in a barbaric state, and their scanty clothing and want of metals led superior observers to class them as savages; but their beliefs and customs show plainly traces of descent from ancestors who in some way shared the higher culture of the Asiatic nations.'—Nature, 1881, p. 29. Tylor's own pages furnish ample evidence of similar retrogression of the African and other tribes.'—Primitive Culture, pp. 42, 43....

"A fact of the greatest importance here is that pointed out by the Duke of Argyll, viz. that the degraded races of the world are those farthest from the centers of distribution of population. 'It is a fact,' he says, 'that the lowest and rudest tribes in the population of the globe have been found, as we have seen, at the farthest extremities of its larger continents, or in the distant islands of the great oceans, or among the hills and forests which in every land have been the last refuge of the victims of violence and misfortune.'—Unity of Nature, p. 426.

"Whateley's statement stands yet unoverturned. 'Facts,' he says, 'are stubborn things; and that no authenticated instance can be produced of savages that ever did emerge unaided from that state is no theory, but a statement, hitherto never disproved, of a matter of fact.' Exeter Hall Lecture on the **Origin of Civilization**."

These testimonies also disprove Hopkins third assumption, viz. that this development came about through resident forces. True, indeed, some heathen tribes have been transformed by the Gospel and are now monotheistic, but, as these missionaries hold, the change was wrought through external forces.

To what have we come in our study? Briefly it is this: A study of the human race as found in history and the world today reveals the facts that morality and religion are fundamental to man's constitution; that since they are fundamental, they could not have developed by evolution; that savages represent a degraded state of life, a retrogression from a high life both as to civilization and religion; that primitive religion was monotheistic, and such lower forms as animism, fetishism, and polytheism are degenerate forms from the earlier pure religion; and that consequently man's ethical nature has not evolved out of customs but has always been an integral part of man's nature.

The historical origin of the Christian Religion requires special treatment and is reserved for the following chapter.

VI. What is wrong with man?

Still another awful fact must be reckoned with. Briefly it is this: There is something decidedly wrong with the whole race. Throughout the whole historic period of the world's existence this indisputable fact has faced man. If man has evolved or is evolving some improvement ought to be visible in the human race.

All historic time presents a terrible story of war and bloodshed. Each nation has its long annals of wars, intrigues, campaigns, captures, slaughters. The wars have become more gigantic, lengthy, hellish and brutal as we advance to modern times. No one cares to talk of the horrible scenes of the late World War. And yet it must be admitted that it was fought by the most enlightened nations on the globe. There is something satanic common to the human race or wars would long ago have ceased. The world is far from being "safe for democracy." A warless world is an idle dream as long as this something in man's nature is not eradicated.

Is the moral status any better? Optimists point to the immorality of decadent Greece and Rome and maintain that modern civilization is not nearly so bad. But observe that the Epicurean stage of their history was preceded by the lofty ideals of Plato, Aristotle and Socrates of Greece and Marcus Aurelius of Rome Europe is rapidly leaving its reformation, its Puritanism, and its **restraining type** of Christianity. No one cares to boast of modern morality. The late War has disclosed too many ugly facts.

What is the philosophy and religion of the twentieth century? Can it be that the world is forsaking a thoroughgoing theism with its real foundation in correct thinking, for base materialism, pantheism, agnosticism and atheism? Do not the mysteries of the universe, of life, of the Bible reveal clearly the existence of a righteous God who created, preserves, and governs His universe? Can a man of the twentieth century speak and act as though no God exists?

I may be accused of speaking disparagingly of this grand twentieth century. I have no desire to ignore the good. My simple thesis is this: There is something fundamentally wrong with the human race. My Bible calls it depravity and sin, the result of the transgression of our first parents. The reason for its mention here is because it is a stubborn fact in the way of the evolutionary theory of man's origin. History and personal experience show and the Bible confirms it that this depravity and sin can be removed only by an **external** power working an inward change on the "hearts" of individuals of the race. There is no evidence for an individual being rid of depravity through "resident forces."

VII. One Perfect Man.

Authentic history records the life of only one man who was able to say: "Which of you convicteth me of sin?" Can this man be accounted for by the theory of evolution? Why are there not more perfect men born? No answer has ever been given. Some have attempted to deny the truth of the record. But if this record falls down no historical fact can be given conclusive documentary support. The authentic Record explains His origin in a perfectly consistent manner. The process was not an evolution but the incarnation of Deity.

Evolution looks to a future evolution of man into what may be termed superman. For this there is no evidence. My Bible speaks of the Incarnate one as giving eternal life to man. This giving of life is known as regeneration, the new birth. But it is wrought by an external power. Whither is man directed? There will never be any super-men. But we do see men who were dead in trespasses and sins **quickened**, transformed, and made holy. For these there is given the sure promise of eternal life. Evolution cannot bridge the gulf of man's sin. The God-man can.

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22. Ibid., quoted by Orr. p. 442.
23. Ibid., quoted by Orr, p. 443.
24. Ibid., p. 443.
25. Ibid., p. 444.
26. Ibid., p. 440.

Through printing mischance, the name Ebrard was variously spelled Ebrand and Ebraid. We crave the readers' pardon. A. L.

(To be continued)

"Has God imposed responsibility? If so, He will be assuredly with me in sustaining it: and having Him with me, I can sustain anything. With Him the weight of a mountain is nothing; without Him the weight of a feather is overwhelming."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

June is the sixth month of the year. The year is half gone when we complete the month of June. Six months of opportunity have passed by us and the work we have done whether good or bad has gone on record. Is the record such as we may feel happy to face in the great day?

Looking over the work for the month we see some important things to be done in the Young People's Meetings:

1. **Memorizing Scripture.** What a treasure we have when the Word of God is hidden in the memory! None can rob us of it. It is ever ready as a weapon of defense in time of temptation if we are in touch with God so that His Spirit can bring the Word to our thought at the appropriate season. It is ready as a means of comfort and consolation when that is needed. It is ready as a source of help to others who need our help. May we avail ourselves of this opportunity daily, to fill our minds with the precious truth.

2. **The Church.** So frequently in our day the blessings of the Church is minimized. May we magnify the founder of the Church, Jesus Christ, and then we shall realize more and more how blessed it is to be a part of it ourselves and to know how much it means to be used in building it up.

3. **Christian Fellowship.** Seek to learn what true fellowship is. Impress the truths we must recognize as a basis and endeavor to get all to build their fellowship upon a Christian basis.

4. **I Peter.** This 1st chapter will furnish us an introduction to the study of this valuable Epistle. In the next issue we expect to give a few more introductory thoughts and possibly publish again the General Outline so as to keep it conveniently before you when you may be studying the lessons. Enter heartily into the study and ask God for light and understanding. Make its lessons a part of your being. And may God bless each one.—Y. P. M. Editor.

MY FAVORITE SCRIPTURE MEMORY SELECTION (Jr.).—Col. 3:16; II Tim. 3:14-17.

Topic for June 10

MOTTO

"Thy word have I hid in mine heart that I might not sin against Thee."

MEDITATIONS ON THE TOPIC

I. **The Memory Used for God's Word.**—It is wonderful what the memory can do to serve us for our happiness and well being in this life. If we were to cease remembering to-day, we would lose all our friends, for we would remember none of them any more. We would lose all we had ever learned. There would be practically nothing to live for any more for we could enjoy nothing of the past. The future would mean very little to us because we would have no past memories by which to picture what we might enjoy in the future. Since memory is so very valuable, we ought to make the very best use of it. Memory may be a torment and will be to those who have stored it with thoughts of sinful indulgence and scenes of vile things which bring remorse rather than peace. But if we treasure the things that are true and pure and good by lives of holiness and by a diligent study of the Holy Word and a fixing of its truths in our minds, we will have an eternal source of comfort and joy which will be a blessing to ourselves and to all with whom we come in contact.

The purpose of our topic to-day is to encourage the memorizing of Scripture. Since we can not memorize all Scripture, we can at least give attention, while the mind is young and active, to fix some of the most precious passages which contain rare truths and valuable thoughts of comfort and good counsel. Let all our boys and girls take hold of the task in earnest. What you get in your memory of the Book of God no man can ever steal from you. Put the Bible on safe deposit.

II. **The Text.—Col. 3:16** gives us good counsel as to how the words of Christ should be regarded. If they dwell in us richly with all wisdom we must have them in our memories and be able to put them to good effect in our service and worship.

II Tim. 3:14-17.—This passage shows how valuable the Scriptures are to the child who has known it from early life.

OUTLINE STUDY

I. **Points Good for the Memory.**

1. What God has commanded us to do—Num. 15:39.
2. Words that help us in times of trial.—Jno. 15:20; Jno. 16:4.
3. Words that stir us up to duty.—Acts 20:35.
4. Words that help us to remember God.—Eccl. 12:1; Psa. 90.
5. Words of comfort.—Psa. 46.
6. Remember how we have received so as to hold fast.—Rev. 3:3.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Select Appropriate Scriptures for Memory, for Those Who Are not Able to Select their Favorite.
2. Lead Others, by Means of the Outline Study, to Select for Favorite Memory Work What Will be Profitable for Their Lives in Times of Need.
3. Make the Meeting One of Repeating of Scripture and of Giving Such Profitable Comments as Time May Permit.

PERSONAL THOUGHT

We should prize our opportunities to learn the Holy Scriptures.

SEED THOUGHTS

"Thy Word is a lamp to my feet,
A light to my path alway;
To guide and to save me from sin,
And show me the heavenly way.

"Forever, O Lord is Thy Word
Established and fixed on high;
Thy faithfulness unto all men
Abideth forever nigh.

"At morning, at noon and at night
I ever will give Thee praise;
For Thou art my portion, O Lord,
And shall be through all my days!

"Thro' Him Whom Thy Word hath foretold,
The Savior and Morning Star,
Salvation and peace have been bro't
To those who have strayed afar.

"Thy Word have I hid in my heart,
That I might not sin against Thee,
That I might not sin,
That I might not sin,
Thy Word have I hid in my heart."—Sel.

THE BLESSINGS OF THE CHRISTIAN CHURCH.—Eph. 4:11-16; II Thes. 5:11-28.

Topic for June 17

MOTTO

"Ye are God's husbandry, ye are God's building."

MEDITATIONS ON THE TOPIC

I. **The Church a Blessing.**—In order to lead out our thoughts we may ask the questions, What would the world be without the Church? What would the Christian be without the Church? Then turn the matter over and think of what the Church is to the world and what she is to the Christian.

To those who have never heard of God and of Jesus Christ the Savior, the Church means much as the instrument of God by which the light of His truth has been brought to them, or shall be brought to them. To the ungodly who live in Christian lands, the Church means much more than tongue can tell. It is like one's home where all the loved ones dwell and where we are nourished in the days of our helplessness and weakness and supported at all times with the necessary fellowship with those of like interests. Here we receive our regular supply of spiritual nourishment and the spiritual remedies that our needy soul may require. Here under the direction of loving shepherds we are set to work for Christ and receive our training in His blessed service. Here we receive correction when our steps wander out of the way. Here we worship with those of like precious faith and mingle our voices in praise and prayer. Here Christian parents can bring their children and nourish them under the sweet influences of the Gospel until they come to an age of understanding and yield to Christ.

II. **The Text.—Eph. 4:11-16.**—This passage pictures the harmonious plan of God in the upbuilding of the Church. He has given her gifts of ministering servants by which the entire body is supported and strengthened.

II Thes. 5:11-28.—Here is given in some detail the blessings that come through the Church and her service. Each individual whatever his weakness or strength has a need that cannot be supplied except by the assistance of his brethren.

OUTLINE STUDY

I. **A Blessing to the World.**
1. God's abiding place on earth.—Matt. 18:20; 28:20; Eph. 2:21, 22.
2. The pillar and ground of the truth. —I Tim. 3:15.
3. God's candlestick to spread the light. —Matt. 5:14-16; Phil. 2:15.
4. The salt of the earth.—Matt. 5:13; Gen. 18:23-32.
5. A good samaritan.—Heb. 13:16; Tit. 3:8; Gal. 6:10.
6. A priesthood in behalf of the lost.— I Pet. 2:9.

II. **A Blessing to the Saints.**
1. A place of development.—Eph. 4:11-16.
2. To warn the unruly.—I Thes. 5:14; Gal. 6:1, 2; Matt. 18:15-18.
3. To comfort and support the weak.— I Thes. 5:14; Gal. 6:2.
4. To feed the entire flock.—Acts 20:28; I Pet. 5:1-3.
5. To safeguard from the sins of the world.—Heb. 13:17; I Cor. 5:7, 13.
6. To provide wholesome fellowship.— Eph. 2:19; Heb. 12:22-24.
7. A place to fulfill the will of God.— I Jno. 5:1-3.
8. A place to bring up the children in a wholesome environment.—Eph. 6:4; II Tim. 3:15; Deut. 31:12, 13.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Scripture from the Outline.
2. What the Church Does for Me.

For Young People.
1. The Blessings of the Church to Young People.
2. The Blessings of the Church to the World.

For Older People.
1. The Blessings of the Church to the Christian.
2. The Blessings of Fellowship with the Saints.

PERSONAL THOUGHT

The Church needs each one of us, but we need the Church much more. May we be such a servant of God and His Church that all the needs of the lost as well as the needs of saints may be supplied as far as God can use us.

SEED THOUGHTS

"Do we wonder that God warns us not to forsake "the assembling of ourselves together, as the manner of some is (Heb. 10:25)? that people who neglect this means of grace invariably experience a leanness of soul? that people who are out of active fellowship with those of "like precious faith" sooner or later lose their fellowship with God? The Church is God's plan for providing the needed spiritual fellowship while living in the flesh."—Doctrines of the Bible.

"It is in the Church of Jesus Christ where the members of the fold may be mutually helpful to one another in the home, in the Church, in business and social life; where the members may unite in sending the Gospel into the dark corners of the earth and maintaining the work of the Church in weak places."—Doctrines of the Bible.

"I love thy kingdom, Lord,
The house of Thine abode—
The Church our blest Redeemer saved
With His own precious blood.
I love Thy Church, O God,
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand."
—T. Dwight.

THE BASIS OF CHRISTIAN FELLOWSHIP.—I Jno. 1:1-10.

Topic for June 24

MOTTO

"In the name of Jesus."

MEDITATIONS ON THE TOPIC

I. **Fellowship Foundations.**—We cannot fellowship in Christ on the ties of human kinship alone. It is true Christ took part of our human nature that He might sympathize with us and thus bring about fellowship between Himself and us. On the basis of human kinship we have a certain fellowship with every human being however wicked his life may be. Our foundation of Christian fellowship must reach farther than what man in sin can reach without divine aid. We must be made partaker of the Divine nature before we can become partakers of real Christian fellowship. "Truly our fellowship is with the Father and with His Son Jesus Christ."

How can we ever reach such a fellowship? It would be impossible without the atoning merits of the blood of Jesus Christ by which we are prepared for fellowship through its cleansing power and made to walk in the light of truth and righteousness. We are made children of God by adoption and regeneration. His Spirit dwells in us and we are made to enjoy the things of God and hate the things that displease Him. On the rock of this great truth, **Jesus Christ the Son of the living God, and we in Him**, is the Church of Christ founded. Any other basis that excludes this is sure to fall to pieces. Sociability is good, Social service is good, Moral uprightness is good. Many things are good. But they fall short of **Christian** fellowship unless they are directed by His Spirit and recognize Him as the foundation of our hope and the source of every right to relationship with God.

II. **The Text.—I Jno. 1:1-10.**—This chapter beautifully sets forth the way into Christian fellowship. We hear the truth about the Son of God. We recognize the truth about our sin and unfitness. We confess and accept His blood and are forgiven. We walk in the light and have fellowship.

OUTLINE STUDY

I. **The Basis of Any Fellowship.**
1. Union of interest.—Acts 4:24.
2. Union of character.—II Cor. 6:14-16.
3. Agreement in work.—Amos 3:3.

II. **The Basis of Christian Fellowship.**
1. Christ Jesus and what concerns Him. —I Cor. 1:9; I Jno. 1:3.
2. Father, Son, and Holy Ghost.—Phil. 2:1; I Jno. 5:5-12.
3. The light of righteousness.—I Jno. 1:6, 7.
4. Goodness and righteousness and truth.—Eph. 5:8-14.
5. Interest in His affairs.—Matt. 6:33; I Jno. 2:15-17.
6. Sufferings for His sake.—Phil. 3:10; Rom. 8:17.
7. Doctrines vital to our salvation and loyalty.—II Jno. 9:11; Rom. 16:17.
8. Complete loyalty to Christ.—I Cor. 10:20-22.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Scripture from the Outline.
2. Friendship with Jesus.

For Young People.
1. The Meaning of Fellowship.
2. Union with Jesus in Order to be United with Christians.

For Older People.
1. Deceitful Fellowship.
2. What true Christian Fellowship Includes.

PERSONAL THOUGHT

Varied are the motives of church-joining. Have I any other than the fact that I have entered into fellowship with Jesus and want to be in fellowship with His family?

SEED THOUGHTS

"He came down even to the grave, and became the dead One for me. I believe in Him, and, as one with Him, I leap at one bound straight out of my grave up to His throne. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." This is not a matter of feeling, but a matter of faith, merely apprehending the grace of God, "I live by the faith of the Son of God, who loved me and gave Himself for me."—W. P. Mackay.

"Enter, Jesus bids thee welcome
In the fullness of His grace;
With His hand of love we give thee
In our hearts the warmest place:
Hence together, Hence together,
Let us run the Christian race."
—S. Dyer.

"Blest are the saints that sit on high,
Around Thy throne of majesty;
Thy brightest glories shine above,
And all their work is praise and love."
—I. Watts.

STUDIES IN I PETER.—Chapter 1.

Topic for July 1

MOTTO

"Hope perfectly for the grace that is to be brought unto you at the revelation of Jesus Christ."

MEDITATIONS ON THE TOPIC

I. **The Lesson To-day** includes the first chapter of I Peter only. If you will study the General Outline of the book you will notice that the first chapter is only a beginning of thoughts that are completed in following chapters.

We first note the address and salutation. Peter is writing to the Jews or Hebrews who were converted and scattered far from Palestine. He calls them strangers, not only because they are scattered in other lands than Jerusalem, but in the sense that they have set their hopes in the heavenly

(Continued on page 190)

THE SUNDAY SCHOOL

THE PURPOSE OF THE SUNDAY SCHOOL CONFERENCE

By Oscar Burkholder

Sunday School Conferences have become a large factor in our work. Our Bro. ably gives us some ideals to keep sight of constantly, that our work may grow according to the mind of God. Editor.

Every organization must have a purpose, or else it will soon become inactive. This is true of Sunday school organizations, as of any other. In this discussion we wish to note three things for which the Conference is not organized and seven others that may be outstanding motives in the furthering of Sunday school interests and activities.

A. THREE NEGATIVE PURPOSES.

1. **The Sunday School Conference is not for display.** While every one enjoys large crowds at any Christian gathering this ought not be our chief concern. Yet we want to make provisions for all who are interested. Neither should the purpose be that of displaying the talent or ability of any one. Talents, God's children have, but they are for usefulness in God's work and not for show.

2. **It is not to antagonize other Sunday school movements.** Because we advocate a denominational conference does not mean that we are antagonistic to other Sunday school efforts, but it does show that we wish to be alive to the needs of our young people and our children, and that we wish to utilize every energy in the church for their Christian development.

3. **It is not to provide a social gathering for our young people.** It certainly is recognized by all that we have social desires. But, transcending such desires are the spiritual, in the Christian's attitude towards God and man. We may legitimately meet and mingle with each other, but all our social activities ought to harmonize with, and be secondary to, our spiritual activities.

B. SEVEN POSITIVE PURPOSES:

1. **It ought to be Spiritual.** We study about spiritual things. We try to discover, in greater detail, our relation with our Lord. Such study often leads us to material subjects, but the spiritual ought always be foremost, and everything material serve as evidence of our heart relation with God through Jesus Christ, our Redeemer, and the Holy Spirit, our Guide.

2. **It ought to be the exaltation of Christ.** "He is the fairest of ten thousand to my soul." Human instrumentality is God's plan. He has none other. Yet, instruments we are and ought to be. Just as the clay is pliable in the potter's hands, so we ought to be submissive in God's hands, and this absolute abandonment of self for Jesus' sake, means without exception, our Savior's exaltation before sinful men.

3. **It ought to be to receive inspiration.** During the year many circumstances face the Sunday school worker. Frustration of plans. Discouragements. Changes, and many others. A healthy spiritual intercourse, a warm hearted exchange of ideas, will revive and encourage us to do better, another year.

4. **It ought to be to discuss ways and means of Sunday school effort.** We all know that we must have a way to do anything or else nothing will be done. But the best way is not always apparent. Alone, I may never find it. Some one else may know a better way than the one I am employing. I hear him tell it. It enlightens my mind and lightens my burden. Besides, discussion serves to unify our efforts and increase our efficiency, and the knowledge of such coöperation stimulates and encourages the worker.

5. **It ought to be to establish the Sunday school worker in the Faith.** There is much discussion to-day about the inspiration of the Scriptures, as well as their application. Divided in what we believe, results in contrary aims and methods, and eventually, no working together at all. Our aim ought to be to find that which the Scriptures teach, and then unitedly believe, so that we can present a solid front to the enemy. No chain is stronger than its weakest link, and no body of believers, as far as organization is concerned, is stronger than its weakest member. Weak faith tends to weakness in our efforts, while, when firmly established our usefulness is all the more effective.

6. **It ought to be to report what has been accomplished.** Is our organization accomplishing much or little, or nothing at all? Is the interest more keen than formerly? Have any of the pupils been won for Christ? Is missionary zeal more manifest in our offerings? and many more questions arise that every really interested worker would like to have answered. If nothing has been done the report will awaken us, and if much is done it will encourage us.

7. **It ought to be to enlarge our vision.** Do I see any possibilities in the future? Do I see any openings for increased activity? Do I see any developments that, if encouraged, would add to the usefulness of the Sunday school? Is my vision obscured by my own work, or my own inconsistencies, or my picking faults in others? Remembering the inspired Word, "where there is no vision my people perish," may we heed the Master's plea, "Lift up your eyes, and look on the fields; for they are white already to harvest."

Breslau, Ontario.

THE SUNDAY SCHOOL FOR DEVOTION

By Catherine Werner

The Sunday school is the future church because it cares for the children—it stands for an open Bible and an uplifted Christ. There must be a place for the young minds and a real interest taken in them or they will be sure to drift. Very sacred are the functions of the Sunday school—and every believer whether old or young should be devoted to its work—the young are there to be taught—the older ones for service and the older still for counsel or advice.

Devotion is the expression of our attitude toward the things of God. In Lev. 27:28 we read—every devoted thing is most holy unto the Lord. The Sunday school is one of the important training schools for the future Church so it is well worth while to be devoted to its work. Our standard of separation which we set up from things which are evil and belong to the world, characterizes the measure of our devotion to God and Christian work. Then we will endeavor to lead and live a life which will be helpful to some one and help them to guide their frail bark in the right channel.

Regular attendance at Sunday school also helps to show our devotion for it tells our interest in Sunday school and church work. To some it is the esteem they win by being present at Sunday school. One pupil I know has never missed attending Sunday school for seven years. There is a far greater reward awaiting His faithful ones in heaven than what earth can give.

One of the present day needs of the Sunday school is Loyalty—loyal workers are devoted workers. "Thy word is a lamp unto my feet and a guide unto my path"

(Psa. 119:105). This is, indeed, a real guide to our boys and girls who attend Sunday school. The church to-day as well as in the past has been making tremendous demands and one of the foremost of these is loyalty. This means being constant and faithful—true devotion, not spasmodic or according to surrounding conditions—one time hot, another time cold or indifferent. Some one has said that one of the best tools to use in planting God's Word is the Sunday school. The youth who loves the Sunday school wins in life's struggles.

Half-hearted professing Christians are poor soul winners. The real devoted Sunday school pupil, teacher or superintendent will automatically be a worker, a real helper, one that can be depended upon.

If a child is devoted to his parents, he is naturally obedient. Just so with a child of God—obedience and devotion are one. Obedience brings us Peace, Joy, Happiness and Eternal Life.

People can tell by our daily walk, conduct, and even by our countenances whether or not we are trying to live true to our God.

To be devoted to the work, we must constantly renew our faith by **Prayer.** He never fails to help, bless, comfort and forgive if we comply with the privilege to call, believing on Him. This is one of the most important duties found in the Bible—more prayer, more power—more power, more souls saved for the kingdom.

A short time ago I read a story about a round, rosy-cheeked little Japanese boy. He had been attending day school but seemed very dull and could not make his marks. He began attending Sunday school when suddenly the next examination he tried, his marks were remarkable. Every one in his class asked what had happened. He was not backward in telling them. He said he had been going to Sunday school and had learned to pray to Jesus Christ and asked for help and He did help him.

Devotion puts a soul in a position that God can help.

Selkirk, Ont.

BIG BUSINESS AND THE SABBATH

Sometimes people tell us that it is impossible to carry on business with any particular regard for the Lord's Day. As a consequence there is little effort put forth on their part to observe its sacred requirements. The result is that inroads have been made to such an extent that the Sabbath cannot be distinguished from any other day of the week.

But there are many who revere the Day. There are great corporations who regard it. Witness the following from the pages of the Literary Digest. Let our readers understand, however, that where the word "Sunday" appears in the subjoined article, it is as it appears in that publication. We do not regard it as a rightful appellation for the Lord's Day.

Big business and Sunday observance are not generally associated together in the public mind, but The Manufacturers Record (Baltimore) gives us striking instances in which two of the country's great business houses make it a strict rule to keep the Sabbath Day holy. John Morrell & Co. packers, a century-old firm of Ottumwa, Ia., which last year did a business of $75,000,000 observe the Sabbath Day so strictly, we read, that they do not permit any one in their employ to work for them on that day. This is brought out in a letter from T. Henry Foster, the president of the company, to Edward T. Fenwick, a Washington attorney who had written that he preferred not to travel on Sunday to attend some of the meetings of the company. In the course of this letter, as we quote it from The Manufacturers Record, Mr. Foster says:

"There is one thing, however, I want to comment on, and that is the fact that you do not like to travel on Sunday in order to appear at meetings in our behalf.

"I am glad to know this, and I want you to feel that you need never travel on Sunday in connection with any of John Morrell & Co.'s business. If, in order to reach a destination, it is necessary to travel on Sunday, it can be understood between us that the work is to go over until the next day, and in this connection you will find us always ready to cooperate with you.

"In our own business we observe the Sabbath Day everywhere, and have done so as long as the business has been in existence. We not only do not work ourselves but we do not want or permit any one to work for us and, as long as the present management is in charge of this business, we expect to maintain this rule.

"We are really glad once in a while to come across people who have the same respect for the Sabbath Day we have."

Another great Western firm, Marshall Field & Co., of Chicago, which has ramifications all over the world, has a similar rule in regard to Sunday observance. Seventy-five years ago, we read, Marshall Field & Co. inaugurated a practice of pulling down their store-window curtains on Saturday night and leaving them down until Monday morning. This practice has continued to the present time. In a full-page advertisement in the Chicago Tribune some weeks ago that firm inserted the following statement:

The Things Unseen

"At the end of their first week in business the owners of a little shop lowered the curtains of their windows and went home.

"On each succeeding Saturday night the curtains were pulled down and kept down until Monday morning.

"As the little shop grew the suggestion came from many sources that the curtains should stay up. 'The windows are beautiful,' people said; 'let us walk by and look.'

"The owners had an old-fashioned background. They had been taught in childhood that six days are enough for the things that are seen. The first day of the week, they said, is for the things unseen—rest and worship and family life, and freedom from thoughts of business.

"Seventy-five years have passed. The store has grown until its windows are said to be more valuable than any windows in the world. But the example of the founders remains, and all day Sunday the shades are down.

"Is this old-fashioned custom good, in days when so many old-fashioned customs are being crowded out? We like to think so. We like the idea that on the first day of the week the church and the home should come first.

'Strong churches and strong homes build strong cities. All the great words of business—service and courtesy and kindliness and truth—have their inspiration in religion. And prosperity is only permanent where there is reverence, and mutual trust, and faith."

"Here," says The Manufacturers Record, "is a lesson for America to study. May it be heeded ere it is too late."

—Associate Presbyterian Magazine.

THEY LOVED HER BECAUSE—

She lived a clean, wholesome life.

She was unselfish.

She turned her sorrows, troubles and disappointments into smiles that brightened the way for others.

She did not gossip.

She held the confidence of a friend a sacred trust.

She gave her inmost confidences to a very few.

She was not trying to make an impression, or to appear what she was not.

She was jolly and unpretentious.

She was infinitely tender and helpful to those in trouble.

She was not jealous.

She was conscientious in tasks entrusted to her.

She enjoyed the companionship of clean associates.

She considered religion the most practical and beautiful thing in life.

She was just an "ordinary" girl.—Publisher Unknown.

A LITTLE WHILE

Some day perhaps a little while the dear
Love voice will sing its songs no more for me;
All that my soul shall know and cling to here
Will be the echo of its memory.
Haunting in sweetness still the hours when dreams
Warm-kissed like stars from some blue twilight sea
Lie trembling on Hope's tender breast, O seems
My heart shall melt within their softest gleams.
Some day—the little while is gone. And said
The parting word that bids me walk along
Sad ways. On every rose, a vanished smile
Leaves tears of yearning for a day that's dead:
And yet, I'm thankful, and the blessing own,
To know you walked with me a little while.

—Frederick A. Earle.

Y. P. M. TOPICS

(Continued from page 187)

Jerusalem and thus regarded the earthly Jerusalem and all the things of earth as not their home. To them Peter wishes multiplication of grace and peace.

Although as Hebrews they had lost hope in their Holy Land because of its being dominated by Gentile people and they had forsaken it as a place of hope, yet God had given a lively hope in an incorruptible and undefiled inheritance that never fades reserved in heaven for them. There was power granted to keep them and to enable them to look forward to the salvation that is coming in the last time. This brings joy beyond measure and enables them in the midst of trial to press forward in joy, knowing that trials of faith only prepares their faith to shine more brightly, enabling them even to possess by faith what the future has in store for them. This Christian experience is a thing that Prophets saw in the Spirit but could not understand and which angels are interested in considering.

Such wonderful grace as they had experienced should stir them up to fully avail themselves of all that there is for them when Christ appears. They should live holy lives. They should remember that they are before an impartial judge and live in reverential fear in this temporary dwelling in the earth. Their salvation was purchased with the precious blood of Christ, one who was appointed from the foundation of the world to be as a spotless and blemishless lamb sacrificed for the sins of the people. It is by faith in Him that the souls of men are purified and through the Spirit that they are empower to live the life of a Christian. The Word of God is the holy seed by which life is brought to the soul in regenerating power. This Word is eternal while man's flesh is passing. The new birth enables us to partake of the eternal life which the Word of God brings to us.

GENERAL OUTLINE OF I PETER

I. The Address and Salutation.—1:1, 2.
  1. To scattered strangers of Pontus, Galatia, Cappadocia, Asia, Bithynia.
  2. Elect.
  3. The blessing desired upon them.

II. Blessed be God for His Mercies.
  1. The lively hope by the resurrection of Christ.—v. 3.
  2. The precious inheritance.—v. 4.
  3. The keeping power through faith.—v. 5.
  4. Unspeakable joy in trial of precious faith.—vs. 6-9.
  5. Grace marveled at by prophets and angels.—vs. 10-12.

III. Stir Yourselves to the Privileges of Grace.
  1. Get a complete view of your hope by grace.—v. 13.
  2. Shape your lives accordingly.—vs. 14-16.
  3. Consider the preciousness of your redemption.—vs. 17-21.
  4. You are newborn creatures.—vs. 22-25.
  5. Lay aside sinful dispositions and feed on the milk of the Word.—2:1-3.
  6. Christ is the precious cornerstone and foundation.—2:4-8.
  7. You are a peculiar people with a special mission.—2:9, 10.

IV. The Life of the Christian Pilgrim in the World.
  1. Abstaining from fleshly lusts that war against the soul.—2:11.
  2. Living an exemplary life before the world.—v. 12.
  3. Submitting yourselves:
    a. To authority.—2:13-17.
    b. Servants to masters.—2:18-20.
    c. Christ an example in suffering injustice.—2:21-25.
    d. Wives to husbands.—3:1, 2.
    e. Put on the adornment of the heart.—3:3-6.
    f. Husbands live considerately with the wife.—3:7.
    g. Be all of one mind in the spirit of life.—3:8-13.
  4. Be prepared to suffer for righteousness' sake.
    a. You are happy in suffering.—3:14-17.
    b. Christ is our pattern in suffering with a high motive.—3:18-22.
    c. Those who cease from sin are armed to suffer.—4:1-7.
  5. Have fervent charity among yourselves.—4:8.
  6. Serve one another to the glory of God.—4:9-11.
  7. Think not fiery trials strange, but rejoice and look to God.—4:12-19.
  8. Elders in the flock of God to serve as undershepherds.—5:1-4.
  9. Submission and humility enjoined upon all to one another.—5:5-7.
  10. Be wide-awake concerning the work of the devil.—5:8, 9.

V. Benedictory Remarks and closing Salutations.—5:10-14.

SUGGESTIVE ASSIGNMENTS

General.—Assign Chapter I for the study and discussion in this meeting. However take a careful look at the entire epistle, reading it and comparing the general outline as herein presented. Note how far Chapter I reaches in the Outline.

For Children.
  1. Memorize a Verse Selected from the Chapter.
  2. Tell Something about the Inheritance of the Christian.

For Young People.
  1. What Values are Compared in This Chapter?
  2. Discuss God's Keeping Power.

For Older People.
  1. The Superiority of Our Blessings above Those Obtainable in the Time of Israel.
  2. The Incentive to Holy Living.
  3. The Value of the Word.

PERSONAL THOUGHT

Is my hope fixed steadfastly on things that endure so that the trials of this present life do not move me?

SEED THOUGHTS

"Jerusalem, my happy home,
  Name ever dear to me!
When shall my labors have an end,
  In joy and peace with thee?

"When shall these eyes thy heav'n built walls,
  And pearly gates behold?
Thy bulwarks with salvation strong,
  And streets of shining gold?

"Oh, when, thou city of my God,
  Shall I thy courts ascend
Where congregations ne'er break up,
  And Sabbaths have no end?

"There happier bowers than Eden's bloom,
  Nor sin, nor sorrow know;
Blest seats! through rude and stormy scenes
  I onward press to you.

"Jerusalem, my happy home!
  My soul still pants for thee;
Then shall my labors have an end,
  When I thy joys shall see."

—Aurelius Augustine.

"SLIGHTING REMARKS ABOUT WOMEN"

Are you guilty of making small cutting remarks about women? If so, you might ask yourself why you say them and if they're true?

It is seldom in the course of an hour's conversation that something is not said concerning women which is lowering to their dignity. They are supposed to be bright sayings and every one is supposed to laugh when such remarks are made. Doesn't it take a lot of brains to figure out "With a woman, talk goes in both ears and out her mouth." How often have you laughed when some one said, "A woman's tongue is loose at both ends," or "If you want something to spread, tell a woman not to tell!" These are all old sayings and are getting tiresome to every one. I imagine how much more tiresome they would be if they were said about you. You would resent it if any one made a cutting remark about your mother or your sister, yet the public monotonously keeps on saying them about some one's mother and sisters and you laugh.

Not only do these become common sayings but much time and effort and newspaper space is used for these sly digs at women. The following is an example to such wit:

"Mr. Brown was so much more talkative a certain day than was usually the case. Upon examination it was found that he was wearing his wife's set of teeth." That is only one sample of the thousand brilliant jokes about women. If a stranger who had never seen or known a woman would read these sarcastic little jokes and hear the sneering remarks men make about women, what would be their idea of women? Certainly entirely different than they consider the women they know, their mother, or the one whom they hope will some day be their wife? It is not a true estimate of women. Then why continue speaking lightly about them in the same worn-out manner.

To get down to the bottom of the matter, one of the following suppositions is true:

(a) Woman is below man, lowers his ideals, and is a handicap to society. In that case, will pushing them farther down help matters? Will saying these silly, slighting remarks aid in remedying matters? Is man showing his super-intelligence and ability by such remarks?

(b) Or, woman is equal to man in ability and intelligence, giving as much as she is taking. While men have certain good qualities in which women may be lacking, so also women have certain good qualities in which men are lacking. The one is a supplement to the other and each contributes an equal share. In that case both have certain things which are odd or lacking in the other. If this is true, men are just as peculiar in their actions and appearance to women as women are to men. Will this continued talking about these peculiarities change them any, or would it be better if the men would pattern after the women in their acceptance of these peculiarities belonging to the opposite sex and make the best of matters.

They should at least be fair and make as much sport of their own oddities as of those of the women.

(c) If neither of these cases are true then woman must be above man, a means of aid and a benefit to him. In this case what would you think of man to repay this aid by such petty sarcastic remarks? Instead of pulling woman down to his standard he would be widening the gulf between them.

Have you ever overheard men standing on the street corners remark concerning the women drivers who pass? Something is sure to be wrong with each one, either she drives too fast or she blockades traffic. She is sure to race the engine while stopping or stall it when starting, or she doesn't watch the signals or she drives recklessly. In such a case it is evident that the main thing amiss is that down deep in their hearts each one of them is wishing himself back of the wheel. Probably the reason women are not better drivers is because men like to drive so well themselves and wish to keep the pleasure or thrill of driving to themselves.

The only consolation women have is that the best and greatest men do not criticize women so harshly and would not be heard making such disparaging remarks about them. Practically all of these slighting remarks current to-day were originated by the "toughs" standing on the street corners and then eagerly grasped by the public as a huge joke. But the courtesy of Abraham Lincoln, the refinement of Woodrow Wilson, the tenderness and kindness of Robert Browning, and Lindbergh's high sense of honor would not permit the usage of these terms. Speaking to you in the words of a man, because it will mean so much more to you men than if a woman had said it, this is what one man says, "He is no true man who ever treats woman or speaks concerning her with anything but the profoundest respect."—Goshen College Record.

HOME EDUCATION

By D. Carl Yoder

Starting A Lie.

One Sunday when father and mother had gone visiting, their two boys with a sister, were left at home. In the afternoon, Charles, a neighbor boy came in and suggested to the boys that they go out swimming; it was one of the orders of that home never to go swimming on Sunday, and so the first answer was, "No."

Charles, knowing the religious program of the home, suggested that the two boys come over to his house, and the three would study next Sunday's Bible school lesson together—to which plan the sister agreed. Having studied the lesson, Charles said, "Now we have certainly done right in reading the Bible, and God will forgive us if we go swimming after being such good boys."

This argument appealed to the two boys and so they went for a good swim and hurried back home so as not to be suspected, but his sister seeing how damp and curly their hair was said, "Boys you have been out swimming," to which the brother replied, "We have been over at Charles' home studying the next Sunday school lesson.

Let this story be told at the table, discussing the following questions and taking a vote on the best answer:

Did the boys tell a lie?

Is it right to do good in order to do wrong later? Why?

What harm is there in telling a lie?

To whom is the harm when a lie is told?

How to Have a Cheerful Child.

Thomas Walton Galloway, associate director of the American Social Hygiene Association in answering the question, how have a cheerful child, says, "Study your child—learn his special interests. Make it a point never to interfere with his plans unless there is a real reason, and give the child the security of knowing that this is true. Breathe security, sympathy, and cheer yourself."

Require of him responsible tasks that are within his power, and give him the encouragement that will insure the joy of success. Teach him to see the fun of things; laugh with him. Do not shield him from difficulties; help him master them."

"Always recognize the child's efforts to do the appropriate things. Making success sure and rewarding it with warm approval is not coddling. It is, rather, building the attitude of succeeding and the habit of cheerfulness.

Caution to the Auto Driver—Caution to the Youth.

There is a close parallel in good advice to an auto driver and to the youth as found in the following:

Remember this car is new.
Remember this body is young.

Examine oil and water often.
Study nutrition problems faithfully.

Don't guess.
Learn to know the way of life.

First 500 miles represents future life of car.
First twenty years represents future human values and service.

A good car costs a small fortune.
Estimated cost of a boy up to 18 years of age is $6,150.

Never take a chance—you may wreck your car.
Never take a chance—you may ruin your soul.

When you hear an alarming noise stop and find the trouble.
When conscience smites—stop and discover the trouble.

Keep the car under control when driving.
Without self-control one travels in danger.

The safety of life is up to you.
You are the master of your destiny.

Remedy for Divorce.

After hearing thousands of divorce cases, Judge Walter P. Steffin of the Supreme Court, was persuaded to draw up what he calls THE TEN COMMANDMENTS FOR MARRIED PEOPLE. According to the Judge, if these rules are not broken, there will be no business for divorce judges. The commandments follow:

1. Avoid the first quarrel.
2. Don't argue, nag or find fault.
3. Let there be no boss rule in the house.
4. "Ours" not "mine" should be the home possessive pronoun.
5. Confine your intimacies to yourselves; don't share them with your social friends.
6. Don't live with your in-laws. No matter how humble, have a home of your own.
7. A little love and affection as you used to display during your courtship days will prevent many petty quarrels.
8. Husbands must keep in mind that running the household is a tough, tedious and tiresome job. Be considerate and overlook the wife's "nerves."
9. Keep respect for each other. When respect goes, love vanishes.
10. Protect the home with love insurance by having as many children as you can afford.

HE DIDN'T GET A RAISE BECAUSE—

He stopped growing.
He had no initiative.
He watched the clock.
His temper kept him back.
He felt above his position.
His tongue outlasted his brain.
He wasn't ready for the next step.
He didn't put his heart into his work.
He believed in living as he went along.

His familiarity with inferiority dulled his ideals.

He was always grumbling. He was always behindhand.

He was not dependable, one never knew where to find him.

He never dared to act on his own judgment; did not trust it.

He tried to substitute bluff for training, preparation, expert knowledge.

He never seemed to learn anything from his blunders, mistakes or experiences.

He lacked system, orderliness, in his work, he was sloppy, slovenly, slipshod, lazy.

He believed he would never be promoted because he wasn't in with his boss, didn't have a pull with him.—Dr. Orison Swett Marden, in the New Success.

A NEW SONG BOOK WITH A POSITIVE MISSION

"THE SHEET MUSIC OF HEAVEN"

(Spiritual Songs)

A widely known man in the music world has lately said that this is the only music book of its type in the world containing some of the features which this book contains. Its author and compiler, C. F. Derstine of Eureka, Ill., has spent several years of time in its preparation for the music-loving public.

It contains a Biblical lecture on the theme, "The Mighty Triumphs of Sacred Song." It is a miniature encyclopedia of interesting musical facts. It contains the best selection from thousands of first class Gospel Songs. Pastors, choristers and lovers of good music will want a copy.

The book contains songs for Congregational use, for the Sunday School, for Revivals, for Young People's Meetings and for Home use. Music publishers and owners of thousands of copyrighted and non-copyrighted songs have gladly extended the use of some of their choicest songs. This shows the high regard these acknowledged experts have for this book. It will contain songs that appeal to all classes, no especial class having been kept in view. The author has had the opportunity of testing the effect of many of these songs in the revival meetings he has conducted in many States and Provinces. Besides the messages on Christian Song the book contains 300 Songs.

Strong Art Cover, 75 cents; Beautiful Cloth Binding, $1.00. 50 or more copies at the rate of 50 cents and 75 cents, respectively per copy. Send your order at once.

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

A-67

BETTER THAN THE BEST BLESSING

Joy is not the best blessing God can give us. Nor is peace, or faith, or meekness, or even love. Blessed and wonderful as are these miracles that are included in the fruits of the Spirit, God offers us a gift even better. It is described in the words of the late Dr. A. B. Simpson, recently quoted in the Keswick Calander: "I heard people speak of joy. I even thought that I had the joy, but I did not keep it, because I had not Himself as my joy. At last He said to me—'My child, just take ME, and let ME be in you the constant supply of all this MYSELF.' And when I got my eyes off my sanctification and my experience of it, and just that, instead of an experience, I had a Christ larger than the moment's need—the Christ that had all that I should ever need, who was given to me at once and FOR EVER. And when I saw Him, it was such a rest!" The Blesser is better than His best blessings. The moment we give Him all there is of us, we may have all there is of Him.—S. S. Times.

"Unless we trust and love God, He cannot use us and our lives will be of little value."

FARM FOR SALE

In the fertile Willemmette Valley, Oregon, near Hubbard, in a splendid Mennonite Christian community. 316 acres, 165 acres in cultivation. Flowing creek on west end, three flowing springs, nearly 100 acres in standing timber suitable for lumber and cord wood. One good barn 40 x 90 feet. One granary, 5000 bushel storage room, equipped with grain elevator, cleaner and grinder. One seven room house. Two cottages. One large dry-kiln. Two good chicken houses. One good cellar. Other outbuildings. Farm is fenced with good woven wire, has a good sandy loam soil and is suitable for all small grain, corn, clover, etc.

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A monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

C. F. DERSTINE, Editor Kitchener, Ont.
ANNA LOUCKS, Office Editor

Department Editors
J. R. SHANK, Y. P. M. Carver, Mo.
S. F. COFFMAN, Bible Study Vineland, Ont.

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Expired subscriptions discontinued upon notification from subscribers to do so.

Address all matter intended for publication to
C. F. DERSTINE, KITCHENER, ONT.
Address all business communications to
CHRISTIAN MONITOR, SCOTTDALE, PA.

Entered at Post Office, Scottdale, Pa., as second-class matter.

CHRISTIAN MONITOR

JULY, 1928

EVANGELISM NUMBER

GOD'S MINISTER

Dedicated to Our Aged Ministers

At twilight he heralded brightness,
  In tempest he prophesied calm,
He challenged the wrong by the rightness,
  And shattered our fear with a psalm.

He saw and he suffered for seeing,
  He taught and they called it a crime;
At the stake he burned life into being
  And lighted some pages of time.

Though poor he was rich every moment,
  Though weak he was mighty to aid;
He rescued a world from its foment
  And faced bitter foes unafraid.

Some say that the fool is not needed;
  But centuries old is that cry,
And millions his message have heeded,
  And by it shall live and shall die.

Today he ordains the tomorrow,
  Brings truth from the sky and the clod,
Finds life in our death and our sorrow,
  And even in mystery God.

—Chauncey R. Piety.

AT EVENING TIME IT SHALL BE LIGHT

Glory-gleams that illumined the dark for one of God's own harvesters

By Eva R. Baird

Strange how that picture persisted. The sight of the Lukow hills no doubt had brought it to her mind. Jean Whelpley looked from the steamer deck, down into the yellow waters of the Yangtze River, and remembered.

Wonderful days those had been, the itinerating days before the children! Jean and Tom Whelpley had that way of speaking always, everything was before the children or after the children. Jean had said sometimes that her problem in life was: How to be a Missionary, Though Married.

She was one of those women who came to China as a girl not expecting to marry. One must choose, she thought, between a missionary career and home life, and she had chosen. Her first five years in China had been rich in missionary experience. She learned the language, not from books, but from folks. She lived Chinese for five years.

Then came Tom,—big Tom Whelpley, who had a way of walking straight into people's hearts. He had walked into hers. But there had been five years more of missionary service "before the children."

It was those years that she was thinking as she came down the Yangtze River, and saw the wartorn valley. She wanted to gather it to her heart as Christ had yearned to gather Jerusalem. She had once written a little verse about it:

When the last itineration shall end at the Gates of Gold,
And the celestial gateman who greets us
Shall be some saint of old,—
And we rest on the borders of Heaven to talk over earth's campaign,
Each telling his place in the conflict by time and place and name,
It will be enough when they ask me, to tell of the place I trod,
To say, "On the shores of the Yangtze, I worked the will of God."

Jean still felt that way about the Yangtze Valley.

Itinerating with Tom! There had always been so many things she wanted to do and couldn't, because she was a woman,—stopping on the village streets to give the message, posting tracts and pictures by the roadside, preaching in tea-houses. Tom did them all. Jean Whelpley finally came to think that, had Jesus been sending his disciples by two and two in China, he would have sent a man and a woman, together.

From those days came the picture. When they were just married, Jean had a Bible woman who could not ride a pony or donkey, which necessitated Jean's traveling in chairs with her. Tom was accustomed to ride a Manchu pony which covered the ground faster than the chair coolies. But it worked out very well. He would press ahead using every opportunity of travel to give the Christian message. The women would overtake him at some market place, where perhaps they would stop for a meal. The end of the day would bring them to their destination, some outstation where they could find shelter in chapel or school of the mission, and stay for regular work.

The picture that came to Jean Whelpley was Tom riding into the sunset. On a route due west, he would be hurrying on at the close of the day to see that everything was in readiness before Jean arrived, his figure on the pony silhouetted against the afterglow of the sun. He and his pony always seemed made for each other, and the loping gait of the animal was pretty to see. Tom's old brown corduroys hung loosely on his body, it was before the days of hiking clothes. His tilted cap gave him a boyish look. But it was the whole effect of the solitary rider against the golden glow that made the picture. For an hour he would keep in sight, then the figure would grow smaller and dimmer, and finally disappear. Jean, dreaming in her chair, sometimes thought of Tennyson's Camelot, and the hero who should be "crowned, far in some spiritual city." But oftener she thought of Tom, her Tom, big, human, helpful, always pushing toward the light.

It was a frequent trip they made to the outstations, and the picture had recurred in much the same fashion many times, until it was indelibly impressed upon the mind of the women who rode behind in a chair. It came to be symbolic to her, that idea of Tom riding into the light.

But there came a time when Jean did not itinerate. That was "after the children." When there was just Joyce she had still made trips, but less frequently. Then when Marvin came, and Doris, she had found that her missionary activities must take other lines. By the time the children were big enough that she might have resumed country work, Tom had been called to the training school at Djendjou. Tom was a scholar, but it was not his scholarship, but his rare gift of leadership, that had been behind the call. Out of their years of living with the Chinese, the Whelpleys had learned the problems of the Chinese ministry, and these later years had been rich in service. Jean had been amazed to find that motherhood was the initiation into the inner life of the Chinese women. Her college degrees had been awe inspiring to her co-workers, but her children placed her as one of themselves with Chinese womanhood.

Jean usually lived in the present, but this long day on the steamer had started her mind in reminiscence, and the Lukow hills which they had passed at midday had brought back that old picture of Tom riding into the light. Why, it was twenty years since she had seen that picture. It was fifteen since they had left Lukow for Djendjou.

Her thoughts were interrupted by Doris coming toward her on the deck. They were traveling with practically all the American women and children from the city of Djendjou, where war conditions made it unsafe for them stay.

"Mamma, you do think Father's safe, don't you?" asked the young girl. Her mother looked thoughtfully at her. There was something about Doris that always thrilled her mother. At fifteen she seemed adequate to life. She was like Tom.

"Oh, I think so," she answered cheerfully. "There have been so many times of trouble, and a foreigner was never seriously injured in Djendjou. I really think the local folks are still very friendly to us in spite of the anti-foreign element in this war."

"It doesn't seem as though anyone would want to hurt Father," said Doris.

"They certainly wouldn't. He's the safest man in Djendjou." It was Miss Westcott's brisk voice beside them, which spoke so reassuringly. Jean welcomed her to a chair beside them. The implication of her remark was true. Tom Whelpley had endeared himself to the Chinese folks among whom he worked, by his sympathetic understand-

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THE DISCIPLE

By Dwight J. Bradley

I could not leave Thee, Christ! For when I tried
To leave Thee for alluring ways aside
From Thine own way, Thy power withheld me, kept
My feet from wandering too far, inept
And aimless, down a dwindling path that led
Through mazed confusion to the house of dread.

I could not leave Thee, Christ! For when I yearned
With passionate intensity and burned
With fiery torment to assuage my thirst
For freedom by a turbid stream that burst
In gushing torrents from a naked hill—
Thou ledst me back to waters deep and still.

I could not leave Thee, Christ! For when I sought
To fling aside Thy counsel, when I thought
That in my crazy freedom I should find
Some way of life for body, soul and mind
Better than Thou didst teach, I heard Thee say,
"Come back to Me, for thou hast lost thy way."

I would not leave Thee, Christ! For I am lame
From wandering, and the consuming flame
Of passion has gone out and left my soul
A smouldering ember, and the criss-crossed scroll
Of life ends as it started with the line,
"I cannot leave Thee, Christ! For I am Thine."

This poem recently received the first award by the Christian Century of Chicago as the best religious poem of the year. The author is pastor of the First Congregational Church of Webster Groves, St. Louis, Missouri. —Selected.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XX SCOTTDALE, PA., JULY, 1928 No. 7

SKETCH OF THE LIFE OF SAMUEL MORRIS

By T. C. Reade

This account is so rich in simple faith, that it makes many of us who have studied the Word of God many years, feel the poverty of our lives. Many individuals have referred me to this message. Its publication is permitted, for which we are grateful. God bless the message of this dark skin brother, to us with white skins, yet of the same blood, for all of whom Christ died.—Editor.

In writing this little sketch my only desire is that the people may know what wonders our God can do when He finds through whom and in whom to work. Most of us, I fear, have gone too far away from the simple faith of childhood and God cannot do many mighty works in us because of our unbelief. The faith of Sammy Morris never wavered and never questioned, hence God, who chooses the weak things to confound the mighty, put His power upon him. I suppose that Mary, of Bethany, never dreamed of acquiring an immortal name; she scarcely knew the meaning of such a thing. Her only ambition was to be known and loved by a little circle of friends about her humble home and to enjoy the approval of the "Master who came and called for her!" But because Mary anointed the feet of Jesus with the costly Nard and bathed them with her grateful tears and wiped them with her hair, He made her name immortal. "Verily, I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also which she hath done shall be spoken of her." This He did, not as a reward for what she had done, for she probably had not the faintest idea of the far-reaching, time-enduring meaning of His words, but to teach us to honor all good works and perpetuate every noble example. If the subject of this little sketch were alive and should be made acquainted with my purpose to publish to the world the simple story of his life he would stare in blank amazement at the announcement. He would turn his honest, black face to mine, and after a few moments of thoughtful silence, he would slowly shake his head and, rolling his great eyes upward, he would say: "No, no, Mr. Reade; tell them not about poor Sammy Morris; tell them about Jesus. Tell them about the Holy Ghost."

Well, in telling about Sammy Morris, I shall tell about Jesus—I shall tell about the Holy Ghost—for had it not been for Jesus Christ, revealed by the Holy Ghost, Sammy Morris would never have been a student in a Christian College in our happy America, but instead, would have died a slave in the jungles of Africa. All glory to Him who saves, without respect to country or color, all who call upon Him. For the early life of Sammy Morris I am wholly dependent on what he has told me. It could not be learned from any other person. No one else knew of the pangs of his violent separation from mother and home; no one else knew of the stripes that were laid upon his poor, quivering back by his cruel master; no one else knew of his marvelous escape and the way God led him through the wilderness till he reached the coast and was free. All this I heard him relate several times, and in view of his subsequent history, it fixed itself indelibly on my memory. To me this simple black boy was a daily wonder, a visible miracle of the utmost grace of God. I learned to love him as a brother and from him I learned lessons of faith and consecration to which I had been an utter stranger before. I trust that in the story of his life he may prove a blessing to thousands of others as he has been to me and hundreds more while living. Do not despise him because he was a poor, black boy; Christ loved him and saved him, and in the pure light of heaven he is white to-day and his blood-washed robes are white as no fuller on earth could make them. Do not despise that poor, black body, for the Holy Ghost made it His temple.

Samuel Morris (Prince Kaboo), was the son of a king. This does not mean, of course, that his father was a powerful potentate, for to be a king in the country from which he came it is only necessary that a man be able to build a town and rule over such people as resort to him for companionship and protection. Sometimes these petty kings or chiefs rule over only a few scores or hundreds of people, and, I suppose, are themselves subject to the greater rulers of their nation or people. The father of Samuel Morris was one of these petty rulers among what are known as the Kru people, who inhabit Western Africa, back from the coast, parallel with Cape Palmas. He was taken prisoner in an engagement with another African tribe when Sammy was a small child, and the little tribe over which he ruled was almost broken up. Sammy was sold into slavery, or rather, as he more appropriately worded it, was put into pawn. It was understood that his captors had no use for him, but only held him in hope that his people would be able to redeem him. This he supposes they did, for he was restored to his own tribe and remained with them till he was about 11 years of age, when he was kidnaped and again put into pawn. Of this second bondage he had a very distinct recollection. Once, he says, his father came to redeem him, but was not able to pay a sufficient price. The money he offered consisted of ivory, the kernels of palm nuts and India rubber. This, he said, was the principal currency of the country. Besides these the father offered to give Sammy's sister who was younger than he, and being a girl, she was, according to the notions of these heathen, of little consequence compared with a boy. Sammy begged father not to make the bargain, saying he was older and could bear the hardships better than his little sister. The two chiefs or kings did not come to terms and Sammy was left in pawn. After this his life became a scene of constant suffering. The chief who held him was determined that his father should redeem him at the price he had fixed, and so began to punish the boy every day, taking care that the father should be kept posted as to what was transpiring. Sammy said to me: "This cruel man whipped me every day; he whipped me without any cause, and every day the whipping got harder and harder." "What did he whip you with?" I asked. "O, with a vine like a rope." "And did he make you take off your coat?" I asked. "O, Mr. Reade," he said, laughingly, "take off my coat? We had no coat, no vest, no shirt, no pants, in my country." So the stripes were laid upon this poor boy's naked back and by the strong hand of a savage who knew no mercy and cared for only one thing—that he might secure the price he had put upon his captive. At last, Sammy said, the whipping got so hard that he could not endure it any longer and he started from under the lash and ran with all his might into the woods, not knowing whither he was going. But God who cared for Ishmael when his mother cast him upon the sand and turned away that she might not see him die, cared for him also. There was work for him to do. Like Abraham, he was blessed of God, and in turn was to prove a blessing to others. So, his path was chosen for him. The Lord led him through the wilderness, from place to place, till he reached the coast. I do not know the distance he had to travel; he did not know; but it occupied many days and yielded an experience greatly varied and full of danger. He was a heathen boy; he knew nothing of God; but the Providence that feeds the sparrow fed him, and the Power that led the Magi to Bethlehem led this poor boy to the coast and to Christ. After reaching the coast he went to work on a coffee plantation, and for his services received his board and such simple articles of clothing as are worn by the natives in that region. It was here that he found Christ and entered upon that religious life which, though it proved very brief, was, in the simple yet sublime development of its consecration and faith, the most wonderful I have ever known. It seems that a boy from his own nation worked on the coffee plantation with Sammy, and this boy had become a Christian. He told Sammy of Jesus and one day took him to church. Sammy could not then understand a word of English; he could not comprehend the significance of the church, the Bible, the preacher and other things that met his staring eyes, but he says that he felt that God was in that place and that, in the presence of the pure and awful being who filled that house, he was sinful and undone. He went from that first service with an aching heart and inquiring mind. He was groping his way like the Ethiopian eunuch and needed a Philip to guide him. He had heard his companion pray and asked him what he was doing. He told him he was talking to God. "Who is God?" asked Sammy. "He is my Father," answered the other boy. "Then," said Sammy, in his plain and practical way of putting things, "you are talking to your Father."

Ever after that Sammy called praying "talking to his Father." As soon as he was brought under conviction by attending church, that day, he, too, began to "talk to his Father." His conviction was not of that mild and evanescent type that is becoming so popular in these days. It was the conviction of the old-time revivals. It was not remittent and hence it led him to talk to his Father at some very unseasonable hours, and it was so deep that it led him to talk with a very loud voice. His agonizing cries sometimes broke the stillness of the midnight hour. At last his fellow-workmen declared him a nuisance and notified him that if he "couldn't keep still he must leave the quarters." He then transferred his prayer meeting to the woods, and there he wrestled with the Angel night after night, as did Jacob at Peniel. One night he tarried in the woods praying till after midnight, and then came to his humble quarters, weary and heavy-hearted, and lay down to sleep; but he could not sleep. He said his tongue was still, but his heart went on praying. All at once his room appeared to grow light. He thought at first the sun was rising, but everyone was sound asleep around him and the room grew lighter till it was full of glory. At the same time his burden disappeared and his heart was full of joy and his body seemed light as a feather. He said he thought he could fly. He began to shout and leap and praise God like the lame man who was healed at the beautiful gate of the temple. He soon waked everybody up in the quarters and there was no more sleeping that night. Some thought he had gone crazy and some, remembering their old heathen superstition, thought a devil had gotten into him. This was his conversion—plain, positive, powerful. He could not doubt, and with his limited knowledge, he could never have been satisfied with anything less. Ordinarily Sammy was not demonstrative. He was unusually quiet for one of his race; but whenever he spoke of his conversion his eyes flashed fire and his whole frame quivered with emotion. His appearance was that of the poet when he sang:

"O, sacred hour, O, hallowed spot
"Where love divine first found me;
"Wherever falls my distant lot
"My heart shall linger round thee;
"And when from earth I rise to soar
"Up to my home in heaven,
"Down will I cast my eyes once more
"Where I was first forgiven."

How long he remained on this coffee plantation I do not know, but it was long enough to enable him to learn to speak English and to read and write very little. It was long enough for him to acquire a new name. His heathen name was Kaboo, but this was now changed to Samuel Morris by a lady missionary, who gave him some instruction in reading and writing and taught him the sweet, simple lessons of the Gospel. Leaving the coffee plantation, he came to a town on the coast and there learned to paint houses, and seems to have worked at that trade for a couple of years. All this time he was a constant attendant on the religious services conducted by the missionaries at that place, and all this time he felt profoundly convicted that it was his duty to preach to his people the blessed Christ who had so gloriously saved him. One day he went to the missionary, Rev. E. C. Smirl, and told him all that was in his heart on this subject. The missionary told him that to preach to his people he must be educated; to be educated he must go to America, and to go to America would cost him a hundred dollars. With these three facts clearly fixed in his mind, Sammy hastened to the woods, his usual place of prayer, to "talk to his Father" about it. "Now, Father," said he, "you have called me to preach to my people, but the misionary says I can't preach without an education, and that I must go to America, and that it will take a hundred dollars to carry me to America; and, Father you know I have not a single cent—please make a way for me to go." When he told me this incident he added, in a simple matter of fact way, "I knew He would." From the day he offered that simple prayer he looked upon it as settled that he was coming to America, and was on a constant lookout for the ship that was to carry him over. It was at this time that he met with the young lady who had but recently gone as a missionary to that country and who told him of the Holy Ghost and of Rev. Stephen Merritt, one of our grand, anointed, local preachers of New York. What followed has been told by Brother Merritt in a very interesting article in The King's Messenger, which I take the liberty of copying here:

A Holy Ghost Life

"Samuel Morris was a Kru boy. He was an African of the Africans, a pure negro; when I first knew him he was probably 20 years old. He was a resident of Liberia, where he was employed among English-speaking people as a house painter, and where he first found the Lord. A missionary girl came from the far West to go out under Bishop Taylor, and, as I was secretary for the Bishop, I received her. I had become intimately acquainted with the Holy Ghost and, of course, was full of Him.

"I talked from the abundance of my heart, to her, of Him. I told her if she would receive Him, she would be a success in Africa, and would not be sick, nor lonesome, nor wearied. He would be her strength, wisdom and comfort, and her life would be a continual psalm of praise in that dark continent. She hearkened—desired—consented—asked, and He came. An abiding presence. She departed, filled with the Spirit. Her companion missionaries thought she would be a failure, as she kept herself aloof and would sit alone and talk and cry and laugh; they thought she had left a lover behind, and therefore her actions. She had her lover with her, hence her peculiarities. She reached her station, sat down to her work—contented, blessed and happy.

(To be continued)

AT EVENING TIME IT SHALL BE LIGHT

(Continued on page 194)

ing of things Chinese, and by his willingness to work shoulder to shoulder with them.

"I sure did hate to leave, didn't you?" said Miss Wescott. "I got my last pupil home or in a place in which she would be protected yesterday, so I had no excuse for staying when the consul's call came."

"I hated to leave," agreed Mrs. Whelpley, "but in times like this, I really think we should be very sure that we are helping more than we are hindering when we stay against the consul's advice. Of course, now with Tom and most of the men, it would have seemed like deserting to have left. They can protect the property. And

I doubt if the Chinese Christians think much of us when we run away. I'm glad Tom could stay, but I think he'll be able to be of much greater service with Doris and me away."

A sound of firing interrupted their conversation, and the three of them arose quickly to see what was happening. There seemed to be an exchange of shots between a British and a Chinese gunboat. Miss Westcott and Doris watched with interest, but it was the mother who turned pale.

"Well, we're not British," consoled Miss Westcott.

"No, but it seems mighty close home, said Jean Whelpley shakily. Doris' arm went around her mother.

"God will take care of Father," she said simply. "I know he will. Don't let yourself think anything else, Mamma." The girl's faith was cheering.

Long after Doris was asleep in the upper berth of their little cabin, Jean lay in the lower one thinking. What was Tom doing tonight? He had courage and common sense, and, as Miss Westcott had implied, he was probably the best loved foreigner in Djendjou. But the city was set for a siege, and there would be exciting times. The effort of the Southerners to inject anti-foreign feeling into the conflict had an element of danger that had to be recognized.

She thought of Joyce and Marvin in America. Joyce was almost through college, and Marvin was just starting in. They were safe—yet they seemed so far away tonight. Like most mothers, Mrs. Whelpley was happy when her family were all together. She wondered when that would ever be again. They had only been back from furlough two years. But her chief concern regarding the children in America was that they should be in a state of uncertainty about the others. Of course, having been brought up in China, they would know enough to discount the newspaper reports. The Whelpleys were prone to think of their children as quite grown up, but at night as Jean lay wide-eyed in the berth of a Yangtze steamer, they suddenly seemed like little folks who needed Father and Mother. She seemed like a little girl herself. She wanted Tom.

Finally she slept in calm trust that all would be well. Tomorrow they would be in Shanghai; some word would come from Djendjou in a few days.

She was reaching her hand up to meet Doris' in the upper berth as the morning light came into the cabin. There was a gentle tap on the door, and Miss Westcott came in.

"We're here," she said. "The boat is in dock."

"Yes, but they'll breakfast us before we go ashore," said Doris. They were up at once and dressing. Miss Westcott went out on deck to wait for them and the breakfast gong.

"I slept so well," said Doris. "When do you think we'll hear from Father?"

But the question went unanswered, for Mrs. Whelpley, opening the door of the cabin to go out, found herself face to face with Miss Westcott again, and with her was Dr. Waldron, the superintendent of the mission, whose headquarters were in Shanghai.

"Mrs. Whelpley—" he had only said her name, when she knew his errand.

"Tell me," she breathed, " oh, tell me quickly. It is our way to face things." Doris' arm was around her mother, and her young eyes looked unflinchingly into Dr. Waldron's face.

"It's Father," she said.

"Yes," said Dr. Waldron. "The word has just come by radio that Djendjou was looted last night, and that Mr. Whelpley was shot. We have no details. We only know that his life was taken."

Dead—her Tom—oh, no, it couldn't be. There was a mistake somewhere. He was so big, so vital. She dropped on a low seat, trying to realize it all. Doris' strong young arm still held her. At Miss Westcott's suggestion they laid her on the bed. For a few minutes her mind seemed reeling. Then she relaxed in that blessed clearness that comes to those who share the eternal hope.

Sometime she would know how it all happened, that Tom Whelpley's going had been but an incident of the inevitable clash of East and West. Sometime she could think it through. There would be Joyce and Marvin and Doris to live for. And always and forever there would be China to serve. Jean Whelpley would find a way. But now she was seeing only her picture, the vision that should sustain her through all the years to come. Tom had gone on ahead; she saw him silhouetted against the golden sky. On, on he rode, into the light, the figure would grow dimmer and disappear. She watched him, for she must follow,—very, very far behind perhaps, but the light was there for her, too.—S. S. Times.

MOUNTAIN MOVING FAITH

How Cursing Johnnie Moved a Granite Mountain by Faith

Some years ago I heard a remarkable story of a man who lived in the state of Alabama. He was an honest, hard working man who loved his home and family. Near his little farm was a granite mountain of unusual attractiveness. A large spring of cold, clear water gushed from its side. A man came there one day and was attracted with the beauty of this mountain and decided it would be a most excellent place to establish a summer resort. So he purchased the mountain and opened up his place of vice and sin. This honest farmer had two lovely daughters who became intoxicated with the joys of this pleasure resort.

The man's given name was John. He scolded, reasoned, and pleaded with his daughters to stay away from the resort, but to no avail. He saw they were being drawn more and more into the meshes of this wild life. Every time he looked at that mountain and thought of what was going on there he cursed it in his heart. His cursing became so pronounced and his language was so bitter he became known as Cursing Johnnie. He cursed the mountain, he cursed the man; but the pleasure resort continued to prosper, for it held a mighty grip on the community.

One day Cursing Johnnie was passing a church and the preacher quoted his text from Mark 11:23. He heard these words: "Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea—" He paused and listened, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Cursing Johnnie turned in and found a seat near the door. The people were surprised to see him in church. He listened attentively to the preacher who was a true man of God, and did not apologize for the Bible, but PREACHED IT as the living Word of God. He was emphasizing FAITH. True to the Bible he told his congregation that to have faith they must meet the conditions of faith. He read further words of Jesus in the twenty-fifth verse: "And when ye stand praying forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses."

Cursing Johnnie was thinking about moving that mountain, while the preacher drove the truth home, on the necessity of forgiveness for our enemies if we would have God answer our prayers. That was a big dose for Johnnie to swallow. How could he forgive that man for influencing his daughters as he had? God's Spirit moved on his heart and he went forward for prayer. After much struggling he yielded and God forgave his sins. He arose a new man, a redeemed man. From that day he became a praying man. He turned his prayers on that pleasure resort and pleaded with God to remove the whole mountain. He became known as Praying Johnnie. The pleasure resort that had flourished began to wane and finally failed. The man went broke and closed the place up. It stood idle for a while, falling to decay. Then an engineer came to the community looking for granite. He investigated this mountain and found just what he was seeking for. The place was for sale at a bargain so he bought it for his company who wanted the granite for paving purposes. Soon steam drills were at work and the mountain was being shipped to all parts of the United States, until it vanished.

Praying Johnnie had his prayers answered and his home was happy once more for his daughters were both converted and joined their father in the worship of God. Was that in answer to prayer? Some of us believe it was.

Other mountains may be moved if we have the faith, and learn how to obey God in the use of it.

Let us pray and HAVE FAITH IN GOD.—The Purity Crusader.

CHRISTIAN MONITOR PULPIT

JESUS STATES A PROBLEM AND GIVES ITS SOLUTION

By Nathaniel Bergey

Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth—(literally thrust forth indicating the urgency of the case) labourers into his harvest. Luke 10:2.

In the first part of the text Jesus states the problem. It is in two parts, (1) "The harvest truly is great" (2) "But the labourers are few." And in the latter part of the text He tells how that problem may be solved. "Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest."

There is another incident in the life of Jesus I would like to associate with the first part of the text. It is Jesus' conversation with the woman of Samaria at Jacob's well. The disciples were gone to the village of Sychar to buy meat for themselves and the Master. In the interval of their absence a woman of Samaria came to draw water from Jacob's well on the curb of which sat Jesus. It is an incident filled with tenderness. Jesus led this woman from stage to stage till in her enthusiasm she forgot all about her waterpot and for what she had come and hastened back to tell her fellow-townsfolk the good news. It was too good to keep to herself.

While Jesus was engaged in conversation with this woman the disciples returned and marvelled that Jesus should talk with a woman of Samaria—"for the Jews have no dealings with the Samaritans." The Jews may have no dealings with the Samaritans, but Christ had. He would break down the walls of caste and prejudice—"for the Son of Man is come to seek and to save that which was lost." And the disciples continued to wonder when Jesus refused to eat of the meal they had brought. "I have meat to eat that ye know not of." "Hath any man brought him ought to eat?" the disciples questioned. Jesus replied, "My meat is to do the will of him that sent me and to finish his work." And this conversation with this woman of Samaria was not just an accident but it was an appointment of the Father—"for he must needs go through Samaria"—it would seem for no other purpose than to meet this woman.

The woman, returned, leading a company of her friends through her persuasion. Jesus turned to his disciples with these memorable words, "Say not There are yet four months and then cometh harvest?" And pointing, no doubt, to the approaching multitude he continued—"behold I say unto you, Lift up your eyes and look on the fields: for they are white already to harvest."

Jesus commands to take a look on the whitened fields, and as a farmer would say to his help in the time of harvest—"Put in the sickle for the harvest is ripe."

"With the sickle of truth must the work
be done
And no one may rest till the Harvest
Home."

D. L. Moody has beautifully stated it—"We will have all eternity to celebrate our victories but only a few short years in which to gain them."

Yes verily—"The harvest truly is plenteous" and "the fields are white." "And none may rest till the Harvest Home."

We can hardly sever, brethren, these two parts of the problem Jesus states for with one breath we say, "The harvest truly is great," and with a succeeding breath we must complete the quotation—"But the labourers are few."

Robert Moffat, pioneer missionary to South Africa, while on furlough, said, "Often from a hilltop I have seen the smoke of a thousand villages where Christ is not known." And why was Christ not known in those thousand villages? There is only one answer, and it is supplied by the Savior—"But the labourers are few." Or as Paul states it in Romans, "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" How? How? How?

Moffat's statement not only holds good for Africa, it is equally true of India, of China, of Japan, of South America. "The harvest truly is great but the labourers are few."

Jesus said, "Look on the fields." India is a field, and the field is white! China is a field—and the field is white! Japan is a field—and the field is white! South America is a field—and the field is white! Africa is a field—and the field is white! Jesus said, "The field is the world"—and the field is white! "Look on the fields!"—China, India, Japan, South America, Africa—the World—"for they are white already to harvest." Doors are opening on every hand. The world needs the Gospel.

China is waking from her long sleep—the sleep of centuries. There are nearly half a million of Christians in China. Good news! you say. Good news! But wait a minute. There are 438,000,000 people there. Stupendous! Stupendous!

From Persia comes the plea—"Our responsibility is thirty million souls!" The field is white!

And Japan is facing the dawn of a new day—ready to accept Western culture and civilization. But culture and civilization minus the Gospel of Jesus Christ spells chaos.

So we might continue. Here is a general survey. "The field is the world." The following is taken from the Moody Church Herald:

> "There are one billion heathen in the world.!—one billion heathen! Think of it! And there are only ten thousand missionaries and each missionary is responsible for one hundred thousand souls. In the United States there is one minister for every seven hundred people. In China there is one ordained minister to every one million. (Why this difference! This inequality! There is something seriously wrong somewhere.) Forty million heathen die every year. They are dying at the rate of one hundred thousand every day."

I wish to bring to your attention in this connection a quotation from Charles Inwood (evangelist).

> "The sobbing of a thousand million poor heathen sounds in my ear, and moves my heart and I try to measure, as God helps me, something of their darkness, something of their blank misery, something of their despair. O, think of these needs! I say again there are ocean depths, and beloved, in my Master's name, I want you to look at them until they appall you, until you cannot sleep, until you cannot criticize."

You say Christian America is in a position to evangelize the world. I wonder if she is or not? I wonder if she is as Christian as she should or might be? Here are some facts:

A single steamship is reported to have taken from San Francisco to Japan 1,150 barrels of wine. She is sending them wine, as Shakespeare says,

"To put an enemy in their mouths
To steal away their brains."

instead of the Gospel to save their sous.

Morphine seized in Shanghai was manufactured in Philadelphia! And all this from Christian America! If this is Christianity then it is miserable Christianity. It is as far from the spirit and purpose of Jesus Christ as day is from night—"for Christ came not to destroy men's lives but to save them."

What is the greatest peril in the world to-day? Some say Confucianism. Others say Buddhism. And still others venture Mohammedanism. But I say to you that the greatest peril in the world to-day is not Confucianism, nor Buddhism, nor Mohammedanism—great as these perils are—but the greatest peril in the world to-day is Materialism! The god of America is Gold! And sons and daughters are being sacrificed to that god as they were to Moloch of old. And this materialism is making us blind and deaf and dumb to our own needs and also to the needs of others.

The Solution of the Problem

Now let us turn from these sad facts to the solution of this stupendous problem—the evangelization of the world—in Jesus' way or as Jesus stated it may be solved. "Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest." Jesus said prayer is the solution. Prayer and more prayer is Jesus' way. And here is where we fail as individuals and as a Church—we fail to pray. Gipsy Smith has said: "The weak side of the Church is its prayer meeting."

Jesus said prayer is the solution of this big problem and not money. Let us stop here a minute. Men have said and not God, "Money is omnipotent." Let us try money. Let us make a big drive for money and this problem will be solved. By so doing she has put the cart before the horse—money first, prayer second. We will see how it worked out. The best illustration of this is the collapse of the Inter-Church Movement of recent years.

This illustration is borrowed from the pen of Leander Smith. "It reminds me," he said, "of the story that Lincoln used to tell of a boat that plied the Wabash. Its boiler was so very small and its whistle was so extraordinarily large that every time the whistle was blown the boat came to a standstill. It required so much steam to blow the whistle that there was not enough to keep the engine going. This is the impression one gets as he looks upon the collapse of the Inter-Church Movement."

The Inter-Church Movement was nothing more or less than a big money blow. It made money its objective and failed. And putting it in the words of Mr. Smith, "To sum up the bigness and humaness of the movement crowded out its spirituality. Its financial program was so big and its spiritual power was so limited that it could not possibly survive."

In solving this problem Jesus placed prayer first. And to those who say challenge back and point to the callapse of the Inter-Church Movement. Prayer is first. But prayer that does not affect our pocket-book in any way is not prayer.

God is omnipotent and prayer is linking up ourselves with the omnipotent God. "Pray ye therefore." Robert Morrison, missionary to China, was far nearer the mark than the whole Inter-Church Movement combined. The captain of the ship on which he sailed to China said to him—"And so Mr. Morrison you really expect to make an impression on the industry of the great Chinese Empire!" "No!" replied Morrison, "but I expect God will." And He did! At the end of seven years' labor. only one convert had been made. But Morrison was not discouraged. All this time he had been studying the Chinese language and he completed the translation of the English Bible into Chinese. He knew God would somehow make it all right. And He did. "With man this is impossible but with God all things are possible." "Pray ye therefore."

S. D. Gordon in his helpful book, "Quiet Talks on Prayer," has this to say: "Prayer opens a whole planet to a man's activities. I can as really be touching hearts for God in faraway India or China through prayer as though I were there."

Prayer changes things in our individual lives and also in the world. Our prayers so often skim the surface that it almost looks as if we were on a pleasure trip instead of a soul-saving campaign. Our prayers to be vital must be a travail; a birth-pang; a groan; a cry; as Abraham interceded for Sodom, as Moses for a rebellious people, as David Brainerd for his Indians. Quoting from Dr. Jowett—"We must intercede from the inside and not merely from the outside of their distress. We must by the identifying act of a consecrated imagination get beneath the skin of the leper, and beneath the skin of the Hindu, and beneath the skin of the Calabar of the Southern Seas, and from the innermost rooms of their necessities cry out to the living God." There is intercession that is vital, for like the Master's, it is the sweat of blood. "And being in agony prayed more earnestly and his sweat was as it were great drops of blood falling down to the ground." In the light of our Master's prayers I am often ashamed of my own for they cost me so little.

"The path of prayer Thyself has trod
Lord teach us how to pray."

One more quotation. Are we willing to help to answer our own prayers? "How soon are you ready for the Soudan?" was asked Gen. Gordon. "I am ready now," was his quick reply.

"At home and abroad on life's battlefield
Brave soldiers are needed their service to yield
For Jesus, who died that all might have life,
Come enter the battle, be bold in the strife!"

"The harvest truly is great but the labourers are few." "The field is the world." And the field is white. "Pray ye therefore." But don't stop there.—

"Who will answer gladly, saying,
Here am I? send me! send me!"

—Plattsville, Ont.

LOYALTY OF CHINESE CHRISTIANS

Ding Chang Hua is a Christian pastor in Yenping, in Fukien Province, whose life and whose loyalty are typical of hundreds of Christian pastors in China.

Some time ago a number of Christian leaders of Yenping signed a petition to the Chinese National Government asking for the return of church properties that were being occupied by military forces. The first signature on the petition was that of Ding Chang Hua. A notice from the local authorities gave him three days in which to leave the city, but he only smiled and was in the pulpit on the following Sunday morning.

A few minutes before the service began someone notified the congregation that the church was to be "raided" and that it would be advisable to hide the Bibles and hymn books. Raids upon other churches had usually meant the destruction of Christian literature. So the books were hidden. Then a young officer and several soldiers appeared. He told the waiting congregation not to be afraid. "All we want is a man by the name of Ding Chang Hua," he said. When the soldiers placed him under arrest they bound him and led him through the streets of Yenping to their headquarters.

The congregation remained for a while in silent prayer and then met to consider the plight of their pastor. They talked the matter over for almost two hours and finally decided to go in a body to the chief officials of the city and ask the release of their pastor. They also pledged themselves to ask the officials to put all of them in prison with their pastor if he were not released. "If one is to suffer, all of us will suffer," they said.

As they marched through the city streets in a body other Christians joined them so that there was a goodly number by the time they reached the office of the acting mayor. He expressed surprise at seeing so many Christians voluntarily coming together at a time when Christians were being persecuted. He expressed surprise also to hear of the arrest of the pastor and asked for a formal complaint in the matter. The military commander of the city was equally surprised at this demonstration and promised to have the pastor released at once. Then the congregation marched to the building in which Pastor Ding was being given the formality of a trial by a jury of anti-Christians. The determination of the Christian group to suffer along with their pastor so impressed those who were prosecuting him that they found themselves compelled to let him go free. That evening the whole city was aroused by the sight of the congregation marching through the main street singing songs of praise and thanksgiving and carrying Pastor Ding at the head of the procession.

This episode bound the Christians together as never before and moved them to decide to die before they would see the church rooted out of Yenping City.—World Service News.

"God uses every effort possible to induce sinful men to forsake evil and seek Him."

EDITORIALS

THE CHIEF TASK OF THE CHRISTIAN CHURCH

Preaching the Gospel and making disciples of all nations, is the chief task of the Christian Church. "By all means," Paul writes, "that I might save some." The passion of every Christian should be to win men to Christ, to save men from their sins, to save men from the judgment of God, to save them from their doom, to save them tc a life of holiness, righteousness, and nobility of character, to save men for service, to save men for the fellowship of God, to save men for heaven, or as the Prophet David puts it finely, "and afterward receive them to glory."

Evangelism, the preaching of Christ and Him crucified, for the salvation and redemption of man, is furthered by Preaching, Teaching, Testimony, Press, Song, and Christian Living. So as to help us to more clearly see the avenues open to the Church, we have taken the time to point out twenty methods and avenues of Christian evangelism.

DIRECT EVANGELISM—By this we mean, the preaching of the Gospel through regular channels in the Church, through Evangelistic services, and otherwise.

INDIRECT EVANGELISM—By this we mean, the handling of different series of subjects, that prepare the way for a Gospel invitation. When Peter preached at Jerusalem, and 3000 were saved, he had the background of a teaching ministry, and the converts were few. In our own experience we have found that it pays to have at least two special series of meetings each year of the teaching ministry, in these meetings souls are saved, when a Gospel invitation is extended. Such meetings produce fertile soil for Gospel sermons and an Evangelistic service later on.

SUNDAY SCHOOL EVANGELISM—Enlist the services of the teachers in winning their pupils. Make them feel their personal responsibility to win souls before Satan and sin captures them.

HOME EVANGELISM—Enlist the aid of parents in winning their own. Winning their neighbors. The early Christian Church went from house to house.

PRINTING PRESS EVANGELISM—Use the printed page constantly and judiciously in spreading the Gospel, in the extension of the Kingdom of God. Church papers. Tracts.

OPEN AIR EVANGELISM—Go where the fish are to be found. Our Lord preached in the desert, the mountains, boats. He urged us to carry his ministry into the streets and lanes of the city, the highways, and hedges of the country.

FACTORY AND SHOP EVANGELISM—The masses of men in many countries will never be met unless we meet them in the shop and factory. We have a message that we need not to be ashamed to bring to men at their place of work.

DAILY EVANGELISM—We have too much of a spasmodic evangelism. The method of the early Christian Church, "was daily, and from house to house." Not once a year interest in the unsaved, or yet once a week interest, but a daily passion for lost souls.

LAYMAN'S EVANGELISM—"They" the Church went everywhere preaching the Gospel. The job is too colossal, the time is too short for the ministry duly ordained to complete. The world will never be evangelized unless it is done by the Church. Laity and ministry.

CHILDREN'S EVANGELISM—Our Lord said, "suffer the children to come unto me, and forbid them not." This does not call for infant baptism, but for children who would accept Jesus Christ as their Savior and Lord. They should come before Satan gets a strangle hold upon their lives, before the evil days come, in the days of their youth, before they sow fields of "wild oats," and spend the balance of the life reaping the same.

FUNERAL EVANGELISM—A funeral is a wonderful opportunity to set forth the Gospel. At such a time the soil is usually fallow. The living will lay it to heart, if they ever will. At such times men enter the portals of the Church who seldom do so at any other time.

BUSINESS MEN'S EVANGELISM—The Lord watched men at their place of business, and spoke to them directly. Men whose minds are wrapped up in their business will be touched at the right spot if another fellowman will wisely bring to their attention eternal verities. Personally, some of our most blessed opportunities to speak for the Lord has been to men at the place of their work.

FEARLESS HANDLING OF THE TRUTH—The common people heard our Lord gladly, He spoke as one having authority. His message was no guess work. His messages rang with sincerity and truth. The populace may not know much about theology, but withal they readily know when the proper ring is in the message and messenger.

PERSONAL EVANGELISM—A thousand of opportunities come to Christians in their personal contacts, in a thousand and one ways. With Philip the opportunity came with riding in the chariot with an Ethiopian. The wide awake Christian finds more opportunities than many other men make.

PRAYER EVANGELISM—Charles Spurgeon used to say that his power to preach the Gospel came from the furnace room of his Church. He referred to the place in his Church where about 500 prayed every Lord's Day before he preached. Prayer for the furtherance of the Gospel is commanded by the Lord. Prayer changes things. Prayer opens hearts. Prayer moves God.

PASTORAL EVANGELISM—The average home appreciates the call of the pastor. He is the connecting link between the Church and their family. The children relate the Church to the pastor. Homes where no pastor ever calls are too plentiful in America, and elsewhere. A house calling minister makes a Church-going community.

SINGING EVANGELISM—Christianity owes much of its advances to the ministry of song. In heathen lands the song which the missionary brings with him opens hearts to the entrance of the Spirit of Christ. Singing with the spirit and with the understanding will go a long way in Evangelization.

WEEPING EVANGELISM—Paul preached at Ephesus, night and day, for three years, with TEARS. The ministry of dry eyes is too prominent these days. We are not appealing to the sentimental sob, but for the mighty passion that made the Son of God, weep over Jerusalem, and then go on to die for the city, and the world. The ministry of bleeding hearts opens stony hearts. "He that goeth forth weeping, shall doubtless return bringing his sheaves with him."

JOYOUS EVANGELISM—Christ compared his group to a bridal party. He urged that His joy should remain in His disciples, and that their joy should be full. The joy of Paul and Silas in the midnight hour, which gave vent through song, opened a prison, and the heart of the keeper of the prison.

CONSUMING EVANGELISM—What the Christian needs is an Evangelism that forgets it is nine o'clock P. M. when souls are at stake. That forgets its meals when souls can be won for Christ. That puts business and personal things in the background in the interest of the extension of the cause of Christ. Might it be said of all of us that profess His name, **"this one thing I do."** May it be the first thing. Evangelization.

If the considerations given are put into active practise in the Church, souls will be saved, the Gospel will be preached, and God glorified, our joy and satisfaction will be increased, and ultimately the Lord of all His servants will reward us beyond all our merit and expectations.

"PUT SALT ON THE TAIL OF AN IDEA"

In the early days of childhood many of us were told by some folks, with a greater reputation for "just talking" than for veracity of speech, that if we would creep up closely to a bird, and salt his tail, that we could then catch him, and cage the poor victim. This fallacy was soon exploded by some sober thinking, or by vain attempts to do the impossible stunt. In this editorial we want to tell the same story, without, however, sending anybody upon a "wild goose chase."

Thoughts like birds can fly, they seem to get into the land of the unknown somehow. While psychologists tell us that the thing we once heard, the memory never forgets, yet all of us have found that just about the time we wanted some idea, some great thought, or some piece of poetry, that it had taken wings. To offset this we urge everybody to carry a small pad, of canary yellow, or other scratch paper, some pencil butts or stubs, or the more modern way of writing by "Ever-sharp" or "Fountain Pen." This is the way to "put salt on the tail of ideas." Then take them along home and cage them by properly filing the same, or placing them into a large envelope, a cheap or rather crude method, marking on the envelope the contents of it. We will guarantee any young person that though this method may be crude, that it is the beginning of one of the most beneficial habits of youth. Later on you will want to have a more elaborate method of filing, but beginning thus you will have made a good start. To wait until you have thought out a better method will be losing time, and much good material will have escaped you.

We do not only urge this method of "putting salt upon the tail of an idea," to youth, but to older people, as well. Then in other days you may make use of these ideas and thoughts in various channels of Christian Service, besides they will be profitable, and a useful pastime when you shall be older, and the hours drag more heavily.

Preachers, Teachers, Editors, and Writers should not need to be urged to adopt some method of "salting down" good material, but should be busy upon the job. I have found in all my reading that men who have made the largest contribution to their generation, have been men who have made use of the best thinking available of other men's minds, as well as their own. The egotism of some small men is evident when they want to be so original that they pass by the good and best which others have spoken and written. Life is too short to do all ones own thinking. The Lord Jesus Christ would never have needed to quote a single individual, but He, the source of all wisdom and knowledge, was not ashamed to say, "Moses wrote," and "it is written."

Just lately one of the biographers of an outstanding literary genius left the "cat out of the bag," when he said, "He derived much of his marvelous skill in writing from three directions: his pithy short sentences, by reading much of Victor Hugo; his use of words, from Shakespeare; and his clarity, by much reading of the Bible." An outstanding Evangelist of the last twenty centuries clipped so much from other men, that at his death, it was sufficient to make several books.

To be a "copy cat," or an imitator of any one man, or to pass off any other man's writing as our own, is not what we mean by this editorial, but to enrich the life is to derive a thousand and one benefits from the reading and studying of other men's writing, and the conversation of their best thoughts and ideas. Thus we say, "Put salt on the tail of good ideas."

THE BOTTOMLESS PIT

The term the "Bottomless Pit" has a literal meaning, for Hell is an actual place. Without robbing this word of any of its proper meaning, we can safely think of the "Bottomless Pit" as a place where the terrific plunge in sin knows no terminal, that is the force of wickedness will never expend itself, the fires will never die out, and man, the worm will never die. He will stay with sin, and sin will always stay with man. In other words, "let him that is unjust be unjust still: and he that is filthy, let him be filthy still: THERE WILL BE NO TERMINAL IN HELL IN WHICH TO GET OFF BOARD THE TRAIN, BUT IS A FATAL AND ETERNAL RIDE IN THE DIRECTION OF WICKEDNESS, AWAY FROM GOD, HEAVEN, MERCY, AND HOPE.

All the fools of the world are not young.

CHRISTIAN LIFE

CONFRONTING THE WORLD WITH THE LIVING CHRIST

By John F. Bressler

Nineteen centuries ago in the land of Palestine a remarkable personage journeyed over its stony hills and through its narrow valleys accompanied by twelve men and a motley group of friends and curious hangers-on. During these journeys He taught His disciples the principles of the kingdom of God differently than it had been taught by the Rabbis for several centuries. Casting aside all casuistical sophistry and traditions of men He boldly interpreted the Sacred Scriptures of the Hebrews as given by Moses and the prophets according to the Spirit which God the Father had given to Him without measure. Besides His teaching He was constantly doing good wherever opportunities permitted, and in this world of sin and suffering, with mankind held in the thrall of Satan, such opportunities are limitless. In the few years of His earthly labors and toils His work and teachings were so extensive that John, one of His disciples, says that if all should be recorded he supposed that even the world could not contain the books that should be written. But instead of voluminous literature there are but four short stories of His life by His friends and twenty three pamphlets expounding the teachings to the believers.

At the age of thirty-four He was executed by crucifixion on the trumped up charges of blasphemy against God and rebellion against the Roman government. His followers were scattered and discouraged to the point of despair, but three days later they were electrified by the news of His resurrection. During the next forty days He showed Himself alive by many infallible proofs and then in full view of the eleven ascended heavenward and a cloud received Him out of their sight.

Ten days later the disciples began the superhuman task of making this resurrected and everliving Savior known to the world. In Judea they were confronted by entrenched ecclesiastical bigotry, and throughout the rest of the world by heathenism that catered to all that is base and carnal in man; and, besides all this, was put under the ban as a prohibited religion by the Roman government which at that time held world sway. AND THEY SUCCEEDED. Jewish bigotry, heathen immorality, and Roman civil authority alike yielded and bowed to the peasant preachers from Galilee, for the risen Lord with all-power was working with them and confirming the Word with signs following. Multitudes, both of men and women, heard the story in the simple language of everyday folk. It seemed to them the one thing for which their hearts had been longing for for years and they gladly embraced it and found the resurrection life power of Jesus entering into them and transforming their lives for the better to an unbelievable degree. So mightily grew the Word of God and prevailed.

During the centuries since then the preaching of the Gospel has at times fallen into evil hands and instead of confronting the world with a living Christ who is able to save to the uttermost, preaching has descended to discussion of theological dogma and theory which has at times resulted in bitter religious controversy and persecution. It matters not that the theological arguments you advance are consonant with the Holy Scriptures, yours will still be dead preaching of a dead Christ unless you have been born again and Christ liveth in you.

The doctrine of the **Virgin Birth** will be but a dead creed for you and your hearers until there has been conceived within you through the Holy Spirit a new creature, which coming to the birth shall give to you the virgin birth by which a spiritual parentage and sonship shall be realized. Ye must be born again and that of the Spirit.

The doctrine of the **spirit filled life** will be nothing but beautiful theory until the same Father that gave to the Son of Man the Spirit without measure as the earnest of Sonship also fills your soul with the same gracious evidence of adoption. The resurrection of the Christ will not make religious beliefs a whit more potent until that resurrection has become a spiritual reality in my own soul.

The birth, the life, the death, the resurrection of Christ must be reacted in my own soul before I can present to the world a living Christ who ever liveth and maketh intercession for us. The reason for the powerlessness of the church's testimony to-day, as in days gone by, lies in the fact that to most people this is a creed instead of an experience and creeds have always been powerless to give life.

Life alone can transmit life. And more potent than the burning words of a silvertongued orator or the pen of the world's master writer is the Christ-life manifested in the daily walk of the evangel of God. A Dan Crawford in Africa, a John G. Paton in the New Hebrides, a Brainerd among the Indians of Pennsylvania; and the church everywhere must have Christ living in the individual in mighty transforming power as proof of Christ living at all. While the historical fact of the resurrection of Christ has almost indisputable proof of its happening, yet the only proof that the church has had, in all ages that Christ lives which is absolutely incontrovertible has been the fact that He lives anew in the life of the individual believer. If this is a reality, the powers of evil, however strongly entrenched they may be in the world, will continue to yield and bow to the all-conquering might of the Living Word.

Creeds based on the life and teachings of Christ, preached by people who have only historical knowledge of Christ are dead words preached by dead people to a world dead in tresspasses and sins, and will leave the world as it was. But a living Christ in a living Christian with a living Gospel spoken to the dry bones in the valley of vision will cause them to become clothed with flesh and to stand upon their feet, alive to do the bidding of God. Talk not of the might of entrenched evil lest ye malign God's power; but, if the Church is being overcome by the world, be assured that the fault lies in the Church having kept the creed but having lost the Christ. And she will probably lose the creed.

Lancaster, Pa.

GRACE SUFFICIENT

Paul's thorn was not pleasant to him. He prayed to be rid of it. But when he found it had come to stay he made friends with it swiftly. It was no longer how to dismiss, but how to entertain. He stopped groaning and began glorying. It was clear to him that it was God's will, and that meant a new opportunity of drawing upon God's supplies. What God means is always too good to be lost, and is worth all it costs to learn. The grace compensates for all the suffering and Christ is glorified. But then Christ was more to Paul than Paul. He loved His Lord more than he loved himself, because he knew the love of Christ that passeth knowledge.

—Scripture Truth.

There remaineth therefore a rest to the people of God.—Heb. 4:9.

PONDERING, PRAYING, AND PLANNING FOR LABORERS IN THE GREAT HARVEST FIELD OF THE WORLD

By J. S. Shoemaker

The mission of the Christian Church is to evangelize the world, in putting forth every possible effort to herald the glad tidings of salvation to every kindred, tribe and nation upon the face of this earthly globe. A vision of the world and its spiritual needs can only be acquired by lifting up our eyes and looking on the various fields. By thus taking a careful inventory of the world's momentous needs we are led to realize very clearly that "The harvest truly is plenteous, but the laborers are few," as declared by our Lord and Master in Matt. 9:37.

The Christian Church has the highest mission and commission of any organization on earth. She has been divinely delegated to preach the Gospel of salvation to every individual upon the face of the earth, and so organize and plan Her work, that laborers are commissioned and sent forth, not only to sow the Gospel seed, but gather into God's garner the golden grain. In order to promptly, speedily, adequately and faithfully carry out God's program for the salvation of lost humanity, it is highly essential that the Church with its individual membership give itself to **pondering, praying and planning,** in order to faithfully perform its divinely ordained, soul saving mission.

Pondering

No work of importance can be successfully accomplished without careful mental pondering. That is, giving the work careful thought, or mental consideration; weighing mentally everything that is involved in the undertaking. This is preeminently true in the work of evangelizing the world. It is well to prayerfully consider the following facts in planning to carry out what is called "The Great Commission." **All men need salvation,** because "all have sinned and come short of the glory of God" (Rom. 3:23). The **inestimable value of a soul,** "What shall it profit a man, if he gain the whole world and lose his own soul?" (Mark 8:36). **No salvation except through Christ, "No man** cometh to the Father except by me." (John 14:6). Christ's followers are called to be **fishers of men,** "Follow me, and I will make you fishers of men" (Matt. 4:19). **The urgency of the Great Commission.** "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). **Needs are supplied from God's storehouse.** "My God shall supply all your need according to His riches by Christ Jesus" (Phil. 4:19).

Praying

When our loving Lord and Savior was here on earth, He was frequently thronged by multitudes of unsaved souls, and on one occasion when He beheld the fainting, shepherdless multitudes, He said, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" (Matt. 9:37, 38). The Church of Jesus Christ needs faithful intercessors to plead with God not only for means and workers, but also for special grace and power to wage successful warfare against the powers of darkness which are so prevalent in this day and age.

As servants of the Lord of glory, we should pray incessantly for a clearer vision of humanities' needs both in home and foreign lands. Pray also that Christ's servants may be Word and Spirit filled, and thus equipped to go forth as faithful ambassadors to help evangelize the world in seeking to lead lost humanity to accept the Lord Jesus Christ as their Savior from sin and its power.

The prayer of faith is a wonderful incentive in creating an evangelistic spirit, and missionary zeal. It inspires the Christian Believer to **give, do,** and **go,** as the Lord directs through the Holy Spirit. When God's saints pray as the Lord directs and inspires, they will become conscious of the seriousness of their responsibility in bringing the Gospel of the Lord Jesus Christ to as many of the unsaved as they possibly can. When the prayer recipe is carried out as given by our Lord, then workers and means will be forth coming and the flame of true evangelism will burn brightly.

Planning

There can be no real success without careful and prayerful planning. This is especially true in the Lord's work. The Church with its various congregations, and mission organizations should not only pray for divine direction in the supreme work of world Evangelization, but should carefully, prayerfully and wisely plan for the preparation, choosing, ordaining and sending forth of workers, missionaries and evangelists. They should also plan for the establishing of mission stations and evangelistic activities in various parts of the world; also systematically plan for the raising of the needed means, or funds to successfully carry on the work of true Evangelism, and all other kinds of mission and church work, both in America and other Nations on the face of the earth. To this end may we all earnestly pray and labor, and the Lord will richly bless our efforts.

Dakota, Ill.

THE PREDICTED DEPARTURE FROM THE FAITH

Believing Without Works

Chapter XI

By Oscar Burkholder

If "strong delusions" were all dressed in the same kind of a suit, and all had the same color, it would not be necessary to speak about so many different subjects under the predicted departure from the faith. But since it is one of the devil's tricks to vary his deceptions so as to make his appeal to all classes of people, it also becomes necessary for the defenders of the faith to keep their eyes open so that every devilish variation may be detected for just what it is. Such a variation is found in the idea that if man only believes it doesn't make any difference with God as to what kind of a life he lives. No doubt this deception is an extreme view of New Testament teaching such as is found in the book of Romans, and in Christ's condemnation of the many works of the Pharisees.

Now the acts of the Pharisees that Jesus condemned, and for which He so roundly scored them, were not their good works, nor yet the works which should have resulted from a strict observance of the law, but Jesus condemned them for their rank inconsistencies which they had substituted for the works of righteousness. In these traditions they prided themselves, having discarded the foundation principles of true relationship with God. For their self-righteousness was manifested in bold contrast to the humility and self-surrender of Moses, the giver of the Law. If the same record of meekness that was written for Moses could have been truthfully ascribed to the Pharisees of Jesus' day, Jesus' condemnations would never have been uttered. But because they trusted in their own self-glorified accomplishments, and laid these unreasonable burdens upon the people, there was no other course for the Master Teacher than to denounce them for their hypocrisy. And right here the Savior touched them where they were most sensitive and the result was open opposition and, finally, murder.

Knowing the record of the Pharisees as Paul knew it, he boldly declares that "by the deeds of the law there shall no flesh be justified in his sight" (Rom. 3:20) and in chapter 2:29, "he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." These and similar statements are taken by many, who, disgusted with the emptiness of the Pharisees' brand of religion, swing entirely away from works and keep on wearing away at the time worn statement, "Believe! Believe! and everything else is alright." Without any hesitation the followers of Christ are firm believers in Christ and His teachings. More than this, it is absolutely essential to salvation to believe. But that which the Christian must believe to make it possible for God to save him from his sins, is just that which they, who are continually harping on the "believing without works" string, do not believe. Over and over again has it been shown by the example of men who have discarded the necessity of works that there has been covered sin underlying such an attitude. It is so soon forgotten that the sinner is known by his evil deeds. Why should not the believer be known by his good deeds? This is only one of the questions that arise. Consequently, in order to serve the purpose of this discussion best, may we consider the necessity of good works as a manifestation of a heart belief, under five different heads, the first of which is

Good Works Are Necessary For Identification

When I was a young man in my late teens I learned the baking trade. But no one, practically, knows that I'm a baker. My brother, with whom I worked, remembers it, but quite a number of years have passed since, and he seldom thinks of it. But he does think of me as a preacher. I've been preaching more years than I ever spent making bread and cakes, so that the activities of a preacher's life have covered up the former activities of a baker's life. If some one were to ask him what his brother in Breslau is doing, his answer immediately would be, "He's a preacher." "How do you know that he is a preacher?" "Because I've heard him preach." "Well, but I thought he was a baker." And the final answer would be, "Yes. He used to be but he is not now." All these statements would be true to fact for there are no works to prove the one and there are works to prove the other. As each tradesman, or professional man is known by his activities, which are in harmony with his trade or profession, so every Christian is known by his good works, which are the only kind that harmonize with a profession of Christianity. For good works are the logical, expected manifestation of a heart that has been cleansed by Jesus' blood.

After regeneration it is just as natural to do the will of God as before regeneration it was natural to do the will of Satan. Furthermore, it is just as impossible to hide our identity, if we are children of God, as it is impossible to hide our identity if we are children of Belial. Yet a sinner may, for a time, pose as a Christian, but, sooner or later, his hypocrisy will be discovered. However every hypocrite must know that there is an all-seeing eye who sees the innermost recesses of every heart, and knows the hypocritical position the moment it is taken. But as far as human beings are concerned, because we cannot read hearts, there is only one way of identification and that is by works. "By their fruits ye shall know them." "If a man love me he will keep my commandments." "Ye are the light of the world." "Let your light so shine before men that they may see your good works."

Good Works Are Necessary For Service

While there are different methods of service in the Lord's vineyard, they are, every one, the manifestation of an inward longing and desire to be of use to God. There is great joy in the heart just to know that one is a child of God, all sin forgiven and a certain satisfying hope of some day receiving the crown. But for what do we receive the eternal crown? For inward joy? For believing in the heart only? The Scriptures say, "Be thou faithful unto death and I will give thee a crown of life. What is the faithfulness of the believer? It cannot be hiding ones light under a bushel, for Jesus condemned such a practice. Faithfulness can mean nothing more nor less than the active evidence of a heart belief. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." There is a vast difference between the man professing Christianity who appears before the world in modest dress, and a word of praise for his God upon his lips; and the man who makes a similar profession, who, when he appears before men, is wearing sport clothes, and has a cigarette hanging between his teeth. Can you think of a cigarette fiend being a successful soul-winner?

It does make a difference to the sinner, and it seems almost unbelievable that professing Christians will advocate that works are no index of what one believes. "As a man thinketh in his heart so is he." If it is argued that, "if the heart is right everything else is right," then is it equally true that when everything else, or outward manifestations, or our works, are not right, then the heart is not right. As we recognize the fundamental necessity of works harmonizing with belief, we see how impossible it is to serve God aright unless we do so through the medium of good works. Besides God in creation has so made man that his members are to be used in good works. "For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them (Eph. 2:10). It must be accepted, then, that good works are the method of God for man, by which he may render unto Him an acceptable service. Furthermore

Good Works Are Necessary For Growth

The fundamental law of service for the human body is well-planned and well-controlled activity. As one watches a group of children at play, we, who have passed that stage, marvel at their ceaseless activities. No sooner are they finished with one game than they start another, and there is no respite in healthy children until mother calls bed-time. Children are not abnormal when they are so continually active, but, unconsciously, they obey God's law of development, or growth, of the body. Compel a child to be inactive, and, as is the proportion of that inactivity, is the retarding of the child's development. This same principle is found in our spiritual life. It would be just as disastrous for the professing Christian to become inactive as for the body to remain inactive. Only the one leads to spiritual death, and the other to natural death. And right here is a great truth that the nominal Christian either ignores or forgets, for just as surely as he ceases to grow he begins to die.

The tragedy of all church organizations is the large number of dying members. And there is nothing that kills faster than inactivity. As the members of the human body stiffen and cease to function when compelled to be idle too long, so the spiritual life begins to deaden as the Christian ceases to function as a member of the body of Christ. But how shall the Christian function? May we turn to the words of Jesus. In John 14:2 He says: "Every branch in me that beareth not fruit He (the Father) taketh away; and every branch that beareth fruit he purgeth it that it may bring forth more fruit." Unfruitfulness in the Christian means separation from Christ, but fruitfulness means a continual increase, through purging, in bearing more fruit. Peter also takes up the same thought and admonishes us by saying: "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." There is no room for idleness in the spiritual life, and aside from its consequent disaster, it is the surest way to

(Continued on page 221)

HAVE YOU LOST YOUR FIRE?

By J. L. Horst

In the country of the highlands,
 In the days of long ago,
On a stormy night in winter,
 When the ground lay thick with snow,
Loud and fierce the night wind whistled
 Till the hearth fires burning low,
Left when icy morning dawned
 Not a spark to show its glow.

Then each one went to his neighbor,
 Seeking coals of burning peat,
But in all the little village,
 Not a house had any heat.
Children stood about and shivered,
 While their elders hurried round
Madly seeking glowing embers
 But not one was to be found.

Lastly, one went to the hilltop,
 Where a house stood old and low,
And to his exceeding pleasure,
 Found a hearth fire still aglow.
Then a burning coal he carried
 To his hearth; and far and near
Told the news, till in the valley
 Every house had warmth and cheer.

Has, dear soul, your fire been dampened,
 Chilled until its light is gone?
Seek the House upon the Hilltop,
 Get a live coal from the Throne.
Jesus has the power to kindle
 All anew your dying flame,
Then give out the fire to others
 As you go forth in His name.

Scottdale, Pa.

MISSIONS

PERSONAL EVANGELISM

By S. E. Allgyer

Personal evangelism is the most effective method of winning souls for the Kingdom. By this method, every believer can find opportunity for service regardless of where he may be located, generally speaking, or what his occupation may be. In every populated district, there are souls who need the personal touch of those who know the Lord, for the pardon of sin, and are enjoying His presence in their lives continually.

If every believer realized the indebtedness that the Apostle Paul felt, when he said, "I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise." He was debtor because of what Jesus Christ had done for him in redeeming his soul from the guilt of sin and its power while he was breathing out threatnings against the disciples of Christ.

Paul well knew that the only possible means of reconciliation was Jesus Christ and His Word, and this Word had been placed in the hands of the believer. Therefore the message of love and of good will, the message of salvation, must be delivered through those who have received it and whose lives have been changed by the power of the Gospel, and who have imbibed the Spirit of the Master Himself; and because of this experience, can deal with the unsaved in a personal way. Let us remember that the position of the believer is between Jesus Christ, and the world, serving as channels or avenues, through which the grace of God is to flow, from our hearts to the hearts of others: this can only be effective when we are connected to the true vine by faith, and are actually fruit bearing branches, because of being grafted in, not tied on. A branch that is only tied on to the tree will never bear fruit, it must be grafted in.

I should like to illustrate the position of the believer, or that of being between Christ and the unsaved, as an opportunity and responsibility: also the possibility of not functioning properly, by that part of the spouting on a house that conveys the water from the roof to the cistern, called the conductor. There is a possibility of this conductor becoming stopped up with dry leaves and sticks, so that it becomes an obstructor instead of a conductor. Just so with every believer who becomes entangled with the pleasures, the vain and frivolous things of this world. Such will be an obstructor, instead of a conductor, regardless of the personal needs in the world, and the advantages of the believer, to have a part in the evangelization of the world.

Jesus Christ died for all mankind, but many do not know the love, sympathy, and good will of the Master, and will never find Him, unless individuals, will take advantage of their opportunities, and in a personal way approach men, with reference to their salvation and hope of the future.

Let us notice the effect of personal work in the early disciples. When Andrew found the Lord, how quickly he brought Peter to Him who came to seek and to save that which was lost. The same is true of Phillip, he found Nathanael, and said unto him, "We have found Him of whom Moses in the law and the Prophets did write. Jesus of Nazareth, the son of Joseph."

We may not be able to bring men to Christ, but we can at least bring Christ to them, as opportunity affords. What untold blessings would come to the unsaved world, if believers would take the same stand as did the Apostle Paul in Rom. 1:14-16, when he said, I AM DEBTOR, I AM READY, I AM NOT ASHAMED.

West Liberty, Ohio.

THE CRIME OF TONGUE-TIED SAINTS

By Charles Fricke

"If thou shalt confess with thy mouth the Lord Jesus......thou shalt be saved." Confessing Christ with the mouth is an absolutely necessary step in salvation. How can I know what you believe in your heart unless you speak with your mouth? "Speak, that I may see you." *"Out of the abundance of the heart, the mouth speaketh."* Your speech, as with Peter, betrays your character and associations. Silence also may deny your Savior. *"Let thy people praise thee, O God. Let the redeemed of the Lord say so."* So shouted the sweet singer of Israel. With great joy, he said, *"I will speak of thy testimonies also before kings, and will not be ashamed."*

We are often admonished from the pulpit to believe in Jesus Christ and live like He did, and to let our lights shine before men, but seldom are we told that we must witness and testify for Christ by our speech. This is what Jesus meant when he said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Too many Christians are tongue-tied when it comes to speaking a word for Jesus, but are very fluent in speaking on any other subject or occasion. It requires no effort for them to talk to others even about the generalities of religion. They will philosophize about God, man, and religion. The world enjoys hearing such talk. But it requires real effort, even the power of the Holy Spirit, to speak for Christ, for many take offense at the mention of His name. Leave Christ out of your speech and you will offend none, *except Christ Himself.* Often we have been guilty of this very crime, and have thereby lost the blessing of God upon our labors. "Whosoever shall confess that Jessus is the Son of God, God dwelleth in him, and he in God." Our lack of spiritual power and feebleness to live the victorious life is because we forget that "with the mouth confession is made unto salvation."

Why are Christians so reluctant to speak about Jesus? *Because His death is not fully appreciated!* How can I fail to express my gratitude when I realize that He saved me from sin and death? My soul bursts forth with thanksgiving when I recall His suffering and death for me. When I survey that wondrous Cross, I *must* speak forth his praises. A little fellow underwent a serious operation, from which he rapidly recovered. Before he left the hospital he called for the doctor. "You wished to see me, Willie?" asked the kind old doctor, bending close to the boy. Willie reached up his hands and clasped them around the doctor's neck, and said: "My mama will never hear the last about you." Ah, friends, if we fully realize what Christ has done for us, we would likewise look into His loving face and say: "My friends will never hear the last about you."

Some are reluctant to speak for Jesus because they fear the Pharisees—the hypocrites who may laugh them to scorn. In the time of Christ, "many believed on him, but because of the Pharisees, they did not confess him." So it is to-day! Afraid to testify for Christ! No one could tell by our speech that we belong to Him! A little boy told his mother that he wanted to be a Christian like his father. "Why?" inquired the mother. "Because nobody finds out that daddy is a Christian," the son replied.

Some Christians are very clever in concealing their Christianity, especially in the presence of scoffers. A church member was going up to a lumber-camp in the north and a friend said to him: "If those lumber-jacks find out you're a Christian, they'll make sport of you." The man went up there, and when he came back his friend said: "Well, how did you get along with the lumber-jacks?" The man answered: "All right. They didn't find it out." Many a young man will fail to witness for Christ in the classroom, because he fears the ridicule of his professor or the mockery of his fellow students. Many a young girl will not testify for Christ because she dreads the jeers of others, who despise that which is pure and holy. But Jesus said: "If you are ashamed of me before these men—sinners, scorners, and scoffers—I will be ashamed of you before my Father." I cannot be ashamed of Him who is altogether pure and lovely, who suffered that I might go free, who wept that I might rejoice, and who died that I might have life! I cannot keep silent when they offend my Lord. Some one has said: "Surely God's Elijahs cannot be silent while thousands of Baal's priests are kindling their fires."

To keep silent about Jesus imperils not only your salvation, but the salvation of others. Not to speak for Him is a double crime! Is this too strong a statement? Souls have been lost because others failed to speak to them about Jesus.

"Would you care if some friend you have met day by day,
Should never be told about Jesus?
Are you willing that he in the judgment shall say,
"No one ever told me of Jesus?"

"Nobody told me of Jesus;
So many I have met,
But they seemed to forget,
To tell me the story of Jesus."

A great Christian worker entered a store and something said, "Speak to the clerk; speak to the clerk!" He did not do it, but went out. But the voice kept speaking for an hour and at last he went back and asked where the clerk was and the proprietor said, "We had an awful tragedy here a few moments ago. Immediately after you went out the clerk that waited on you went into the back room and shot a bullet through his brain. He is back there now, if you wish to see him."

I heard Norman Taylor at the Detroit Student Volunteer Conference give a similar experience. During the World war, he visited his aviator friend one evening with the purpose of speaking to him about his soul in its relation to God. Throughout the evening they talked about almost every other subject under the sun, except about Christ and salvation. The spirit was urging Mr. Taylor to speak, but his courage failed him and he decided to put it off to some later date. He quenched the Spirit and left that night without saying a word for Jesus. The next evening, while he was in the field, he looked up into the sky and saw the wings of an aeroplane sever from its body. The plane crashed to the ground and smashed to pieces. Later he heard it was his friend who was killed in that plane! He put off speaking till it was too late!

"What use for the rope if it be not flung
Till the swimmer's grasp to the rock has clung?
What help in a comrade's bugle blast
When the peril of Alpine heights is past?
What need that the spurring paean roll
When the runner is safe beyond the goal?
What worth is eulogy's blandest breath
When whispered in ears that are hushed in death?
No, no! If you have but a word of cheer,
Speak now, while I am alive to hear."

Well-meaning Christians are negligent in speaking for Christ, because of timidness or fear of offending. Then too it requires knowledge and tact in dealing with souls. We cannot all do like Moody, who would sometimes strike a man across the shoulders, and tell him he ought to be a Christian. Yet every one of us can speak a word for Jesus, or tell in some way the old story of the Cross. Dr. Mitchell, that deaf and dumb evangelist of the South, had won more than two thousand people to Christ during a period of a dozen years. If he could win souls under so great a handicap, how much ought we to be able to do, who possess all our faculties?

A well-known Christian was one day stopped on the street by a friend, with the question, "Mr. R——, how long have we known each other?" After a moment's thought, he replied: "I should think about fifteen years." "You claim to be a Christian, I believe." "Why, yes, I do." Then his friend asked, "Do you really believe I must accept Christ as my Savior, if I am to be saved?" "Yes, I do believe that." "Well," said his friend, "I don't want to hurt your feelings, but I do not believe it. As you say, we have been good friends for fifteen years; yet in all these years you have never once mentioned Jesus Christ to me. You are a leading business man of this city, and if you had ever told me that Christ was precious to you, and that He had a right to my life, and that I needed Him as my Savior, I would have listened to you with respect. But you never did it. We have talked about almost everything else under heaven, but never once have you mentioned Christ to me. Of course, when I ask if you care whether I am saved, or not, you say you do; but don't you see that if you had really cared one least bit, you would have said something to me about it in fifteen years?"

With shame, he acknowledged his unconcern. After he left his friend, he lifted his eyes toward heaven and cried: "God forgive me! There is something wrong about my Christianity! I have been counting myself one of the leading Christians of this city, and yet a friend of mine can tell me that for fifteen years I have touched his life without saying one word about my Savior to him. There is something wrong about my Christianity!"

A college student went to an art gallery to view the painting of the "Man of Galilee." So enrapt was the student with the scene, that he softly stepped up to the painting and said, "O Man of Galilee, if I can, in any way, help you to do your work in the world, you can count on me." Can He count on you? Behold the Man of Galilee! Behold His commission! "Go, tell what great things the Lord hath done for thee."

Princeton, N. J.

FOREIGN EVANGELISM

By J. A. Ressler

As a matter of fact, there is no Scriptural warrant for making a distinction between "foreign evangelism" and any other kind of evangelism. God hath made of one blood all nations, and He understands Greek and Kanarese far better than most of us do English and German. His plan is that all the world should know His message of salvation. And He has chosen us human instruments to carry the message to all the world.

But as we face the problem of world-wide evangelism, we must recognize that there is a difference between working with our next-door neighbors, those who speak the same tongue as we do and have the same habits of every-day life as we have, and working with those of a different race and language. The latter we call foreign mission work or foreign evangelism.

At first sight the language barrier would seem to be the most formidable hindrance to working in foreign lands. But to one qualified in spiritual, mental, and physical lines for the work of evangelism, the matter of learning a foreign language is of minor importance. Of far greater importance is the ability to work harmoniously with folks in determining the qualifications of a missionary. Then—and this perhaps is the chief qualification—is the matter of love for people of all classes and races and a desire to bring them all into the fold of Christ.

In comparing foreign work with work in the home land, if we consider the respective needs in comparison with the workers, there is no doubt as to where the burden of our responsibility lies. India with its 4,000 missionaries has 320,000,000 of people—80,000 people to each missionary. Scottdale, with its suburbs, has about 10,000 people and 19 churches with 23 ministers—about 526 people to each church and about 435 people to each minister. If we remember that in India missionaries' wives are often counted as missionaries and that there are many single women counted as missionaries as well as unordained men, the proportion of Christian workers to people to be evangelized is still more at variance. On the other hand, the number of Indian workers will probably offset this number. In China and in Africa and in South America the proportion of workers is smaller than in India.

It might be well, also, to consider the cost of maintaining foreign work as compared with its results and similar items in the home land.

Our Mission Board estimates—quite accurately, I should suppose—that it lays a financial obligation of about $2,000.00 on the home Church each year for each foreign missionary that is sent out. At first glance this looks like an immense sum in comparison with the money spent for church work at home. Even though we do not pay our ministers a salary, that does not say that it costs no one anything to evangelize our home field. If the preacher pays all his own expenses in addition to supporting his family, it is expense nevertheless. If all that the minister and his family use were paid for in cash, how much less than $2,000.00 a year would it amount to? And we have not considered the expense of church buildings (beginning to be a considerable item, even with us), of Sunday schools, our church schools, and our charitable institutions.

And results?

In India in thirty years the Church has increased from nothing to over twelve hundred, with a Christian community of about two thousand.

In America—well, in America it is estimated that if all the descendants of Mennonite immigrants had remained Mennonites there would be over five millions of Mennonites in the United States and Canada to-day. And all we can count in all the sixteen or more branches are less than a hundred thousand. And we have had two hundred and forty years to produce that result.

Let us rally around our forces for foreign evangelism—it is our only hope for saving the home church!

Scottdale, Pa.

RURAL CHURCH EVANGELISM

By Jacob K. Bixler

A great deal of the modern rural church evangelism is an attempt through economic means and world-compromise to save the congregations from disbandment and to maintain a semblance of a Church. Lacking unity of faith and the Spirit of Christ, to call such a flock a Church is a misnomer. There are, it is true, economic and other conditions in rural districts that intensify the problem of the rural church's existence and growth, but they are not the fundamental cause. Where, tell me, do conditions detrimental to the Church's growth not exist? The cause for the Church's failure to evangelize its community lies deeper than physical conditions. The Church, generally, has entered into the Laodicean stage, and luke-warmness, doting upon material wealth, blindness to spiritual values, and self-confidence characterize her present status.

HISTORIC WAGON OF 1812
Three times to Pennsylvania By
Jacob Hallman, Mennonite Minister.

From Canada to Pennsylvania in 1812

A great deal of the present evangelism is nothing more than a "drive" for numbers in church membership. The evangelist who can not enroll a number of prospectives for membership is not likely to receive a call to return. Knowing this demand, many are tempted to resort to methods emotional and superficial. The stress is not placed upon repentance and regeneration of souls, as in times past. The denunciation of sin, except such as is done spectacularly, has largely lost its place in our evangelism, and by many is characterized as negative in method. Sinners are not dealt with as such. Restitution and the cleaning up of back-tracks is no longer expected. Definite instruction of the converts in the doctrines of salvation and ordinances and the requirements for church-membership, especially such as call for separation from the world, have been dispensed with. The employment of such methods has resulted in many having accepted membership who have no definite experience of salvation and who have no conviction on the present issues facing the Church, and who not only take a passive attitude towards leaders who stand for Gospel lines but often consider them as disturbers of the peace when they teach Gospel righteousness.

The failure of the rural Church is **largely a spiritual one.** When Christian parents and young people have a **definite conviction** that the rural community is more conducive to spiritual growth for the rising youth, there will be no decided exodus of young Christians. They will remain on farms where daily experiences may be less thrilling but where they will live more abundantly. When country church leaders firmly believe that they can accomplish as great a task, as spiritual, and one that promotes more efficient service for the Lord in developing men and women for God than they could in the cities in saving wrecks of humanity, made thus by the fast and loose standards in the city, they will go to work with as great a zeal in their rural communities as any missionary. **It is really a matter of having conviction on these things.**

Rural church evangelism can learn much from the methods successfully used in missionary work. Intensive teaching, house-to-house visitation, systematic Bible instruction, and judicious distribution of good literature, all have their place and function. Why should not such methods be employed at the home base as well as by those sent forth to distant fields?

Rural church evangelism to be successful must return to the methods of primitive Christianity. Fundamental teachings in the apostolic church were those concerning the person of His Son,—His incarnation, Deity, death, resurrection and second coming,—repentance and regeneration as essentials for salvation, the fellowship of the saints and the observance of the ordinances, and each Christian's personal responsibility in spreading the message of the cross of Christ. Not until the rural Church, or any other, returns to the apostolic standard of living and teaching will spiritual success become assured. When that condition returns, the evangelization of the community surrounding the Church will not wait until an evangelist comes once a year to stir up the members to prayer and action, but each member will realize keenly the unction upon him and he will take the Gospel to his fellowmen, and such as are being saved will be added to the Church. The time will likely not come during this age that all in a community will accept Christ as their Savior, but the Church's task is not discharged until the Gospel has been adequately taught, and exemplarily lived in the presence of each unsaved soul.

Elkhart, Ind.

Thou must be true thyself
If thou the truth would'st teach;
Thy soul must overflow,
If thou another's soul would'st reach;
It needs the overflow of heart
To give the lips full speech.

Think truly and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.—Horatius Bonar.

BIBLE STUDY

BIBLE STUDY COURSE

The Epistle to the Ephesians

The Epistle to the Ephesians is one of the most authentic, as far as title and authorship is concerned of any of the letters written to the Churches by the apostle Paul. There is always room for suggestion that the reputed author was not the actual one and that the addressed persons in the title may not have been the original ones, but the majority of criticism has arisen within the last centuries when rise of learning brought in its trail the rise of unbelief, and of criticism of the Word of God.

As to the author, there is no doubt, since the allusions to his imprisonment, and the personal knowledge of their former condition and the commendation of their faithfulness is such that only one who had been among them could appreciate. Also, the fact that there is no allusion to this epistle being of a general nature, a message to a group of churches, is evidence that it was written to only one group, and that group the one addressed in his introduction. There were two other churches in the same district to which Paul had sent letters by the hand of Tychicus, the Church at Colosse and at Laodicea,—Col. 4:7, 12-16; Eph. 6:20-22.

The occasion for writing a special epistle to the Church in Ephesus can easily be understood, knowing the intimate relationship existing between the apostle and the Church in that city. The Church was established largely through Paul's ministry, and he continued with them for a period of three years, passing through some of the severest trials in order to enable them to remain steadfast in their faith. The mutual affection existing between pastor and people is expressed in the farewell meeting with the brethren at Ephesus on his return voyage from Corinth to Jerusalem.—Acts 20:17-38. Such an affection would be most naturally expressed by a message to them afforded by the opportunity of sending to them by a brother returning from Jerusalem to Colosse and passing through the metropolis of Asia.

The Purpose of the Epistle

1. The personal element in the epistle is very strong. While there is no direct statement in the letter that indicates that it was written to any individual as a personal message, and there are no salutations to persons in the congregation, there is a personal note in the final chapters that indicates the feeling that existed between the writer and those to whom the message was sent. Who would care to know the condition of the individual whom they had not become personally acquainted with? Who would have concern about his affairs but those who had special interest in him as a personal friend.—Eph. 6:21, 22. "But that ye may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts." In chapter 3:13, there is the same note of personal interest in the statement, "Wherefore I desire that ye faint not at my tribulation for you, which is your glory." The man in prison is desirous that his personal friends shall not be distressed concerning his condition.

The comfort that Paul affords his friends is found in the fact that it is possible for him to enjoy so much of the fullness of Christ in his life, and to administer comfort to others while he endures the sufferings and limitations of his prison life. But, it is in the fact that he considers himself a "prisoner of Jesus Christ" and a "prisoner of the Lord" that he finds his consolation.—Eph. 3:1; 4:1. This is in full accord with his view of suffering for Christ. He glories in the cross of Christ, and finds pleasure in bearing in his body the marks of the Lord Jesus.—Gal. 17. It is in this spirit that Paul says: "most gladly therefore will I glory in infirmities, that the power of Christ may rest upon me."—II Cor. 12:9 and context.

II. Paul's letter is designed to encourage the faithfulness of the brethren to whom he writes. This is one of the chief purposes of the Apostle in all of his letters to the Churches. It is peculiar to the most of his epistles that he commends the brotherhood for their faithfulness, and finds in that fact a cause of thanksgiving in his part. To the Ephesians he writes, "Wherefore, I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you."—1:15, 16. This is continued in the fact that he finds them to have forsaken their past life and to have departed from the idolatry of the nation and to have taken their places in Christ and fulfilling the good works unto which they were created in Christ.—2:4-10. The design of the epistle is to reveal to the church the possibilities of attaining a higher experience of faith and a more fruitful life in the righteousness of the Christian life. In the closing chapters the admonition is such that he indicates what are some of the graces and works that belong to the Christian life and admonishes them to live according to those characteristics.

III. Another characteristic of Paul's purpose in writing is indicated in the declarations concerning the unity of the Church, in the relation of the Jews and the Gentiles in the body of Christ. They are made one by the breaking down of the wall of partition between them, but they must be kept in the unity of the Spirit in the bonds of peace. There was need of preserving this unity which was so easily disturbed by the insistence of the Jews to maintain the ritual of the law although they maintained their faith in the atonement of Christ for the remission of sins. The exercise of forebearance and the edification of one another in the Church by the use of the gifts of the Spirit was the means suggested to preserve the peace and prosperity of the Church. This too is one of the themes upon which he enlarges in other letters to the churches. He considers it well to inform the brethren regarding the principles of the faith by which they are saved and by which they also live, but it is essential that those who are brought from the darkness of the life of sin shall know some of the deeds that belong to the children of light. Paul sets forth those characteristics of the flesh and spirit more fully in his epistle to the Galatians than elsewhere.—Gal. 6:16-26.

IV. The holiness of life is further emphasized in the chapters following his instructions concerning the faith and the gifts by which the life is maintained.—From 4:20 and further. He suggests the holiness of the life in possessing the correct Christian virtues, keeping a proper conception of separation from the unfruitful and unbecoming fellowship with sin and darkness. This thought is carried further in setting forth the proper relationships of husband and wife, parent and children, master and servant, Christian and the adversary, the devil.

The Contents of the Epistle

A. The Introduction to the Epistle.

I. The Author, Paul, the apostle of Jesus Christ. There is not the association of others with him in the sending of this epistle. At the close of the letter he mentions the messenger by whom the letter is sent. He does not discuss the question of his apostleship as in the letter to the Galatians, for there seems to be no occasion to defend his position as the apostle of the Lord as in those sections where the Jewish domination was strong.

II. The salutation to the Church in

Ephesus is very similar to his customary greeting to the brethren in other sections. One should keep in mind that the great theme of Paul was salvation by grace, and a relation of peace with God and with the Son of God through the relationship of His grace. Grace is in itself an unmerited favor of God, and the peace which results from that grace must be a gift in the truest sense of the word, and not a result of any act or any merited attitude or service of man toward God. Both our relationship toward God and toward each other as believers in Christ must be established on the grounds of grace and maintained ever on the same basis. This greeting, so commonly found in Paul's epistles is the foundation of the faith which he taught and must be the foundation of his epistles in which he confirms that faith and encourages the maintenance of it.

B. *The Discussion of the Theme,-"The*

"GLORY OF GRACE"

I. Grace, the eternal purpose of God.—1:6.

1. His purpose from the foundation of the world.—v. 6.

2. The adoption of children by Jesus Christ who should be whole and without blame before Him in love was the predestined purpose of God. — v. 4, 5.

3. All spiritual blessing in the heavenlies are the gift of His grace.—v 3.

4. It is the good pleasure of the will of God to grant these blessings, and it is the praise of His grace that through Christ we are accepted to these blessings.—v. 6.

II. The foundation of Grace, the Blood of Christ.—1:7-14.

1. It manifests the riches of His grace. —v 7.

a. His wisdom and prudence abounds in it.—v 8.

b. The mystery of His revealed in it.—v. 9.

c. It is the sole, and self purpose of God.—9, Cf. 11, 12.

d. It is the revelation of God's most excellent glory.—v 6, 12, 14.

2. The blessings of grace to us.

a. Redemption through His blood.—vv 7, 14.

b. The forgiveness of our sins.—v 7.

c. The assembly of heavenly beings.—v 10.

d. A heavenly inheritance.—v 11, cf. 5, 14.

e. The possession of the Holy Spirit of promise.—vv 13, 14.

3. The basis of our faith.

a. Through the revelation of His will to us.—v 9.

b. By hearing the Word of truth.—v 13.

c. Through the Gospel of our salvation.—v 13.

d. By trusting in Christ.—vv 12, 13.

e. By believing in Christ.—13, Cf. v 15.

III. The results of the grace of God a cause of gratitude on the part of the believer.—vv 15, 16. Paul had heard of the faith of the Ephesians, and rejoiced that they had accepted the faith and were manifesting the fruits of it.

IV. The grace of God to man is to be more fully revealed to us. There is a note here of the fact that the nature of this grace is such that it may be known, and will be made effective by the power of God to us. There is a difference between the manifestation of grace as here shown and the possession of grace as a virtue in ones life. The effectiveness of God's grace to us will be revealed in the time when it may be needed. The amount of grace which is our supply now is small in comparison to what shall be given us. —cf. 2:7.

1. His grace is revealed through enlightenment from the Father of our Lord Jesus Christ.—v 17.

a. By the Spirit of wisdom and revelation.

b. By an increasing knowledge of Christ.

2. How it is revealed.

a. By enlightening the understanding. v 18.

b. By giving knowledge concerning the work and power of God.—1:18-2:10.

1) Knowing the hope of His calling.—v 18.

2) Knowing the riches of his inheritance in the saints. That is, appreciating the fact that we are the rich inheritance of God, through the redemption of the blood of Christ.

3) Knowing the greatness of God's power to usward who believe.

a) Manifested in the exaltation of Christ to the place of headship over the Church, a place far above all principalities etc. —vv 19-23.

b) Knowing the power wrought in us to make us sit together in the heavenlies in Christ.—2:1-10.

In this latter section the power of God and the principle of grace which set that power in action is forcibly presented. 1. It began when we were in sin, and estranged from God. It was effective in quickening us from the death of sin and engrossed in all of the wickedness and darkness of the world and in unbelief. It raised us up by the power of the Holy Spirit even as Christ was raised from the dead. It exalted us to sit at the right hand of God with Christ. It acknowledged no good work on our part as meriting any favor from God. It was effective by faith in Jesus Christ alone. We have only God to thank for salvation and we can only continue to praise the grace that made it possible for us to possess such a means of salvation.

V. The impartial grace of God.—2:11-22.

1. The bringing in of the Gentiles.—vv 11-13.

a. Their past condition—uncircumcision, without Christ, aliens from Israel, strangers from the covenants of God, no hope, and without God.

b. How accepted.—made nigh by the blood of Christ.—v 13.

2. The common peace of both Jews and Gentiles.—vv 14-18.

a. In His flesh, Christ abolished the law of commandments, by dying on the cross. He gave access to God through the Spirit to both Jew and Gentile for whom he made peace by the cross.

3. The unity of Jews and Gentiles through Grace.—vv 19-22.

a. Gentiles are fellow citizens and of the household of God. If the Jews were the saints and the household of God, the Gentiles have been included with them in every privilege of relationship to God.

b. The Jews and Gentiles are one building of God of which Jesus Christ is the corner stone and the Holy Spirit is the indwelling presence.

4. The mystery of the fellowship of the Gentiles in the household of God.—3:1-21.

a. Paul a prisoner of Jesus Christ because he preached it.—3:1.

b. God made Paul responsible for preaching it.—2-4,7.

c. Foretold in other ages, but now revealed through the Spirit.—vv 5-8.

d. Now made known by the Church, and reveals to the principalities and powers in the heavenlies, the manifold wisdom of God in his purposes in Christ Jesus our Lord.—vv 9-12.

5. The effect of the revelation of God's grace upon us as believers.—13-21.

a. It gives boldness and confidence.—v 12.

b. It enables to bear tribulations and discouragements.—v 13.

c. It is the basis of our claims upon God from the fulness of His blesing.—14.

a. The might of the Spirit in the inner man.—v 16.

.b The indwelling of Christ by faith. —17.

c. Rooted and grounded in love making possible and comprehendable the fullness of the love of Christ which passeth knowledge. —vv 18, 19.

d. The infilling of all the fulness of God.—v 19.

e. The prepetual praise of God who is able above all the claims of the believer.—vv 20, 21.

VI. The grace of God the basis of a worthy life on the part of the believer. 4. 1-6:9.

1. The power of unity and peace.—4:1-6.

a. The nature of it,—Unity of the Spirit, in the bonds of peace.

b. The expression of it,—Lowliness, meekness, longsuffering, forbearance.

c. The unity of the Church is in the unity of God.—vv 4—6.

d. The gifts of the Spirit tend to unify the body.—vv 7—16.

1) Gifts bestowed according to the will of God.

2) The gifts are from Christ who ascended.—v 8-10.

3) The nature of the gifts.—v 11.

4) The use of the gifts.—v 11.

5) The benefits of the use of the gifts.—vv 13-16.—Becoming Christlike, establishing the believer, strengthening the body by a union with the head, Jesus Christ.

2. The power of separation from sin unto holiness.—4:17-5:6.

a. Separation from sin.—4:17—32.

1) From the past life.—vv 17-19; Cf. 2:1, 2.

2) Put off the old man and put on the new.—vv 20-21.—Because of the knowledge of Christ, the renewing of the mind and the new creature which God has created in holiness.

3) The character of the deeds to put off.—25-32.

b. Separation unto God.—5:1-6.

1) Because followers of God as —dear Children—Walking in love, not in lust—vv 1-3.

2) As expressing thankfulness to God, and escaping His wrath.—vv 4-6.

The condition of separation from sin unto God.—5:7-21.

1) The believers are children of Light.—vv 7-10.

(Continued on page 222)

EDUCATIONAL

THE PLACE OF EDUCATIONAL WORK IN INDIA

By E. E. Miller

(An address delivered at the annual meeting of the Mennonite Board of Missions and Charities, held at the Mennonite Church at Walnut Creek, Ohio, May 6-8, 1928.)

My feelings on this occasion are best expressed by the first verse of that song No. 200 in our new Hymnal.

> "I owe the Lord a morning song
> Of gratitude and praise,
> For the kind mercies He has shown,
> In lengthening out my days."

I have thought about that so much since I have come back to America. I think that if a missionary makes any real sacrifice, it is this, that he needs to be absent from inspirational meetings of this kind, so to-night I am especially thankful for the inspiration that I have received during these days. I would also at this time bring to you a message of greeting from the Mennonite Church in India, as well as the missionaries who are out in India under the intense heat. My real wish is that they too might be here and enjoy the inspiration and blessings of these days.

I have been asked this evening to speak about the educational work in India. There are many subjects about India which I think perhaps would be more interesting to you than the educational work that is carried on by the American Mennonite Mission, but there are two reasons why I should speak to you on this subject. In the first place, just before leaving India, a group of Indian Christians had gathered together to bid us farewell. In that meeting a certain Indian brother said, "Now, Brother Miller, when you get to America please tell the Church some of the things about India that she ought to know rather than only the things she might want to know." Another reason why I owe it to you to speak on this subject is because of the large amount of money and time expended by your missionaries in India on educational work.

India has often been called the wonderland of Asia, and indeed she is a land of many wonders. She has the highest mountains and some of the most glorious mountain scenery in the world. Her Taj Mahal is undoubtedly the most beautiful building in the world. She is as Mark Twain said, "The land of dreams and romance, of fabulous wealth and fabulous poverty, of splendor and rags, of famine and pestilence, the country of a hundred nations and a hundred tongues, of a thousand religions and two million gods, the one land that all men desire to see and having seen once would not give up that glimpse for the shows of all the rest of the globe combined." She has learned men like Tagore, Tilak, and Bose and she has her millions who know nothing of pen and books. She is a land of contrasts and contradictions, and indeed she may be rightly called an ancient wonderland in the midst of a modern world.

But to-night I am to give you not a description of her ancient religions and temples nor an acquaintanceship with her few learned men, but I am to show you the necessity of bringing the advantages of book and pen to the three hundred millions who know naught of these things. India contains the largest group of illiterates found anywhere in the world. She contains three hundred and twenty millions of people, or one fifth of the total population of the globe. Out of these millions less than six per cent can read and write. Eighty-nine per cent of the men, and ninety-nine per cent of the women, have never experienced the joys of an opening day of school. In other words only eighty-two people out of every thousand can enjoy the friendship of books or read the few magazines published in their native tongue. In the Central Provinces, the section in which our mission is located, the per cent of literacy is still lower. Among the fifteen provinces of India ours ranks next to the lowest and here only four out of every hundred may for all practical purposes be considered literate. In fact ignorance is so appalling that no person having an acquaintanceship and knowledge with only the splendid educational system of America can comprehend it. I read a few days ago that in these United States ninety per cent of all the boyos and girls between the ages of seven and fifteen are in school. India has thirty-eight million boys and girls of school age of whom less than eight million receive an opportunity of attending any kind of school. Our own district contains perhaps one hundred eighty thousand boys and girls of school age of whom less than three thousand are in school. America spent last year a billion dollars for maintenance and further equipment of her splendid system of schools. You have your rural schools, trained teachers, endowed colleges, excellently equipped high schools and a veritable army of trained men and women who are giving their whole attention to the best training of your boys and girls. I emphasize this because I would have you first to-night appreciate the blessings which are yours in living in a country which does more for the training of youth of its common people than any country in the world. I have a feeling that this privilege is not appreciated as much as it ought to be. Again, by contrast of your privileges with those in India, I hope you will become ready to share those blessings and help to make better conditions possible for them. This is the two-fold object of what I want to say to you this evening.

But turning again to conditions in India, the question naturally arises as to what has from the beginning been the attitude of Christian missions toward this great problem of illiteracy. In a word I would say that all missions of all denominations have from the beginning of their enterprise recognized that although religious teaching as regards place must have front rank nevertheless the problem of ignorance needs early attention. They recognized that a growing, permanent, independent Christian Church was contingent to at least a literate Christian community. Schools for the children of Christians have therefore been carried on by all missions in India from the beginning of the missionary enterprises. But you ask, Why does not Government provide for at least the elementary education of the boys and girls? Due to many reasons, chief among which is the economic one, this always has been and still is impossible. The British East India Company realized this soon after it was established in India and in looking about for ways and means readily agreed to subsidize the already existing schools of missions and urged the societies to start more. This has resulted in the peculiar situation found in India to-day, that the Government of India now regularly gives grants-in-aid both for the construction and maintenance costs of any private school carried on according to government standards, allowing such schools to freely teach the beliefs and practices of their religion during regular school hours. This is, I think, a system peculiar to India.

Now with this general background I wish to tell you briefly about the schools of the Mennonite Mission in India. In Central Provinces our schools are conducted on the 4-4-3 basis. This means that four years are spent in primary schools, four in middle school, and three in the high school. The Mission at the present time has two kinds of primary schools, station primary and village primary schools. (1) Station Primary Schools. We have at present six of these schools. The distinct purpose of these schools is to provide educational opportunities for the children of our Christian communities. We locate these schools in every station where we have a Christian community sufficiently large to warrant it. Such schools are now at Dhamtari, Balodgahan, Sankra, Leper Asylum, and Ghatula. A few non-Christian boys and girls attend, but the staff, the buildings, and the curriculum of these schools is planned to give to the Mennonite Church in India of the future a literate community of stability and character. Bible clases are conducted in all these schools, planned and adapted to Christian boys and girls. (2) Village Primary Schools. We have at present six of these primary schools. These schools are maintained because of their direct and indirect evangelistic possibilities. They are located in villages in our district usually upon the request of the villagers themselves. The standard of work done in these schools educationally is not as high as in the station schools. The Bible is, however, taught daily to the boys and girls in attendance. The Christian teachers also conduct Sunday schools in this village and near-by villages. Through these schools we are trying to sow the seed. The teachers in these schools have an advantage over the usual village preacher or evangelist in this that they can teach the same group of boys and girls regularly. These schools have so far not produced the results we had hoped for. Neighboring missions are, however, finding this a very fruitful avenue of bringing people into the Christian Church. The Dunkards, as well as several large missions in South India, consider this to be their most effective method of winning adherents. We are trying to find the trouble with ours.

Sankra Station School

Aside from these primary schools we have also in the Mission two schools of Middle grade. The Middle school for girls is located at Balodgahan and has Christian girls only. It aims to fit girls for entrance to normal, Bible, and nurse's training schools. It is not yet a full standard middle school but expects to be soon. The entire staff is Christian. The Middle school for boys is located in Dhamtari and associated with it is the English High School. In this school are 200 boys, about 90 of whom are Christians, and the rest Hindus and Mohammedans. There are on the staff of this school fifteen teachers, five of whom are college graduates, and all have finished High School and taken some special further training. The purpose of this school is twofold. Its primary purpose is to provide educational opportunities for those boys of our Christian community who are able to proceed beyond the schools of primary grade. About twenty to thirty of such boys have entered the first class of this school each of the last several years, coming from the various station primary schools. This school prepares these boys to go later to Normal School Bible School, Industrial School, or on to High School. Christian boys also come to this school from neighboring missions, such as the General Conference Mennonites and Pentecostal Bands who do not maintain High Schools of their own. The curriculum and staff of this school is primarily chosen and planned to meet the needs of the Christian boys, as this is the primary reason for its existence. Another reason for keeping this school, however, is also the evangelistic possibilities it offers. Over one hundred Hindu and Mohammedan boys coming from the educated and better homes of Dhamtari attend this school. These boys are taught the Bible according to specially planned courses. They would, I am sure, surprise you with their knowledge of Bible stories, Scripture verses, and Christian songs. The Bible classes in the middle department are taught by Brother Isabux and Brother Peter, the one an ordained minister, and the other an ordained deacon in our Dhamtari congregation. The High School classes are usually taught by the missionary in charge of the school. The boys take examinations in the Bible classes the same as in all other subjects and, due to the donations of a kind brother in America, we are able to give boys gifts of Bibles and other religious books for successfully passing these examinations.

Last year in all these schools we had a total of about 1200 pupils and a staff of about 60 teachers. These schools cost about $800.00 a month, about $300.00 of which is received monthly from government and from tuition fees, and the rest is sent by the Mission Board in America.

I wish now to indicate briefly what has been accomplished through the medium of these schools. These results may be most easily classified under two heads, namely, what has been accomplished for Christians and accomplishments for non-Christians.

The first thing that these schools have done for the Christian community is that they have produced in the Christian community a per cent of literacy much above the average literacy of India. In all India the per cent of literacy is only six per cent. In the whole Christian Church of India it is nearly 50 per cent, while the Mennonite Church in India, according to a survey taken a few years ago, is about sixty per cent literate. This condition has been made possible only because of our schools, and if this standard and its consequent blessings is to be maintained for the future there dare be no lessening of this part of our work. Superstition and ignorance have always been handmaidens. Our Church problems will be lessened in proportion as our people will be able to read the Bible and other helps showing them right living.

Our schools have also helped in the economic improvement of the Christian community. No one can pass through India without having thrust upon him some knowledge of the terrible poverty of this great land. It is said that fifty millions of people go to bed every night in India without having had enough to eat. The wage of the working man is so pitifully small that he lives only on the edge of life. An economic survey of our church in India a few years ago revealed that seventy per cent of our people receive a monthly income of less than $7.00, while thirty per cent receive less than $4.00 per month. This means that seventy per cent are unable to make any material contribution toward the support of their necessary institutions while thirty per cent require help to keep themselves and their families alive. Our schools have been an important factor in helping in the solution of this urgent problem. Our carpentry school turns out every year five boys whose earning capacity has been increased four fold, due to the two years' training they have received. Our middle schools help our boys and girls to prepare themselves for further work as nurses, doctors, compounders, clerks, and better farmers. Our Normal school will, we hope, also help many of our boys to teaching positions.

(Concluded next month)

PRINTING PRESS EVANGELISM

By John L. Horst

The evangelism of the printing press is largely indirect. The person who writes Gospel messages which are intended to be broadcast through the printed page cannot see his audience. He cannot know just where his message may go or who may read it. He has not the close touch with the audience that the evangelist has who speaks his message from the pulpit or platform. Yet that does not make him any the less an evangelist with great influence and wonderful possibilities of bringing the Gospel to thousands of people. Most speakers can count their hearers by the hundreds, only a few speak to thousands at one time, and some of the most successful evangelistic work is done in personal work when there is only one hearer. The man who prints his message has the advantage of making an individual appeal and at the same time reaching thousands of people with the same message. The person who reads a tract or religious paper usually does so when he has a quiet time to read and think. This gives him time to meditate on the message and it seems more to him like a personal message. At the same time thousands of papers or tracts may be printed with the same message, and reach many more people than a spoken message could ordinarily reach. Some of our ministers may preach to a thousand or more people; when one writes an article for the Gospel Herald his message may be read by many thousands. Approximately 12,500 Gospel Heralds are printed each week. If we would assume four readers to each home we would have a possible audience of 50,000 people for each article published.

Let us notice some of the different phases of "Printing Press Evangelism:"

1. **The Printing of Bibles.**—The part this plays in evangelism cannot be estimated. The millions of Bibles that are published in almost every language spoken in the world stimulate evangelism in a way that nothing else can. People have the Word of God in their own tongue in a form that is easily read, and at a price that is within the reach of even the poorest classes. This gives the evangelist a good background for his work. The more knowledge people have of the Bible the better the opportunities for successful evangelism. We can illustrate the magnitude of the work of publishing Bibles by the amount that one distributing agency put out in the year 1926. We refer to the American Bible Society. "During 1926 there were issued by it 9,907,361 volumes of Scriptures, 6,177,025 in foreign fields and 3,730,336 in the United States. Its total issues during its 111 years of activity have been 184,028,960 volumes of Bibles, Testaments and Portions." "The American Bible Society was organized four years after the beginning of the War of 1812. Since that date the distribution has averaged two volumes a minute, night and day, year in and year out." "Together with other Bible Societies, it has helped to print the Scriptures in over eight hundred languages and dialects." We have no figures as to how many Bibles are printed each year by the various Bible publishing concerns, but the amount must be many millions. This form of Printing Press Evangelism has a magnitude that we cannot comprehend, and its work is not always indirect. Instances come to light time and again where people were converted by reading the Bible or some Scripture portion that happened to fall into their hands. A Russian Bolshevist who was a confirmed Bible hater was finally lodged in prison because of his taking part in riots. In his cell he was given a Bible by some Bible Society. He began to read it and afterward wrote a letter of thanks, because it was the means of his salvation. Other instances could be given.

Mennonite Publishing House, Scottdale, Pa.

2. **Religious Books.**—Although this, too, is largely an indirect means of evangelism, yet it plays an important part in this great work of spreading the Gospel. Not only does the evangelist get much help in his work through the reading of books but unconverted people often read books that influence them to accept Christ. The writer remembers some books that he read when still outside of Christ that had perhaps as great a tendency to bring him to the Savior as any spoken message he ever heard. Who can measure the number of people that may have been helped to reach a decision through reading one book that has a world-wide distribution, John Bunyan's Pilgrim's Progress? When John Bunyan wrote his book in Bedford Jail he little realized that his message would still be read by millions nearly three hundred years afterward. This is but one book. Who can measure the influence of the combined output of good religious books? The printing press also has this advantage that it perpetuates the evangelistic messages of people so that they give out the good news to succeeding generations.

3. **Religious Periodicals.**—Millions of these are published by the Christian press as a whole, and our own Publishing House sends out approximately 35,000 copies each week. It may be argued that these are not strictly evangelistic, but they all tend to that end, in fact, they were created to this end; although, they too, work indirectly to a large extent, through the fostering of missions, the building of Christian character and the encouragement of more active Christian service, the Christian education of children and young people, etc. The Sunday school quarterlies play an inestimable part in this last named service. These publications, however, contain much material that has a direct evangelistic appeal. A story has come to us of a postmaster in a western state who read a copy of the Gospel Herald that came to his postoffice. He became so interested that he eventually became a member of the Mennonite Church. Other instances come to us from time to time of people who found scattered sections of our papers and who write to us telling of the spiritual help they received.

4. **Gospel Song Literature.**—One can just as little measure the souls that have been reached by the Gospel Hymn and song literature that is being produced by music publishers all over the world. Gospel song is one of the great agencies in evangelism and many a heart has been reached in song that would not respond to the message in preaching. Our Mennonite publishers have been active along this line. Of the more recent publications of Gospel hymn and song books, the Church and Sunday School Hymnal has had a circulation of approximately 75,000, Life Songs 40,000, Sheet Music of Heaven 10,000 have been printed, and the third edition of the new Church Hymnal, making 35,000, is off the press. Do not forget that in "printing press evangelism" the publication of this type of literature has a large field and a wonderful influence in

reaching lost souls and winning them for the Kingdom.

5. **Tracts and Tract Papers.**—This is probably the most direct form of evangelism through the printed page. These silent messengers usually contain messages especially for the unsaved, and many have been the testimonies of people who have been helped in life or were directly saved through reading some tract that was handed to them by some Christian worker or colporteur. Instances are on record where people were saved from suicide by picking up a stray tract or page from a religious paper or perhaps a leaf torn from a Bible. The following incidents are related in Evans' Personal Soul-Winning: "One day a man riding on a street car in New York was handed a tract which read, 'Look to Jesus when tempted, troubled, or dying!' The man read the tract carefully. As the car reached its destination and the passengers were getting off, he who received the tract said to the man who gave it to him: 'Sir, when you gave me this tract, I was on the way down to the river to drown myself. My wife and son have both died, and there is nothing for me to live for. God bless you for giving me this encouraging message.' Seventeen hundred people are said to have written to Dr. Chickering, the author of the tract, 'What is it to believe on Christ,' stating that they were led to Christ by the use of this leaflet."

Our church Publishing house distributes thousands of tracts in a year. Approximately an average of from 10,000 to 12,000 are printed and distributed yearly. The Eastern Mennonite Board of Missions and Charities also engages in a tract printing and distribution work. The Pacific Coast Conference has a tract work located at Woodburn, Oreg. Other conferences also engage in tract work of their own. The largest tract work engaged in by our church is the publication of the monthly tract paper, The Way. About 20,000 of these are printed and distributed each month by various agencies. City missions use them extensively. One city mission distributes 4000 monthly. Some others use 2000 and others use varying numbers from 1000 down to a few hundred. Some individuals distribute hundreds of them, while others use a few dozen. Besides, single copies are mailed out to hundreds of individuals. We know of one case where a four page section of The Way was received by some one in Colorado, who mailed it to Boston, Mass., where it was again sent to Greensburg, Pa., and the last recipient brought it in person to Scottdale to inquire about it. Who can tell how far a printed Gospel messenger may travel and how many people it may influence on its way? Let us not forget the tract work that is carried on by our Mission in South America. They also print a tract paper, El Camino Verdadero (The True Way). Ten thousand of these are printed each month. Our South American missionaries use large amounts of Christian literature in their work of evangelization. Our Indian missionaries use considerable also, in spite of the fact that a large proportion of the natives with whom they work cannot read.

Printing Press Evangelism is a great work with possibilities that no one can comprehend. It is a greater force in evangelism that many of us may think. Ministers, evangelists, Sunday school workers, personal workers, lay members, all classes of people who are interested in the salvation of souls can make use of this means of reaching people. Some people seem to have a special calling to tract distribution. Some enclose a tract in every letter that they write, others put stickers with Scripture verses on their mail. There are hundreds of ways that evangelism may be carried on through the printed page. God has promised that His Word shall not return to Him void. Let us sow the seed through the printed page. We may never know what the results will be, but we can rest assured that God knows and will bless and reward accordingly. And lastly, let us remember to pray for all who are engaged in this line of work, whether in printing or distribution.

Scottdale, Pa.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter VI

The Historic Origin of the Christian Religion—Through Evolution or Through Divine Revelation.

By Chester K. Lehman

In his epoch-making book, "Christianity and Liberalism," Dr. J. Gresham Machen has proved conclusively that Christianity and Liberalism constitute two totally diverse religions. The Gospel of Modernism is not the Gospel of the Christian Scriptures. It will not be surprising to learn, then, that equally diverse views are held as to the **origin** of the Religion of which both Liberalists and Christians claim to be adherents. The point of difference centers around the historical question whether there has been an objective revelation of God or not. Putting it more simply: Has God at any time spoken to man? Christians answer in the affirmative, Liberalists in the negative. Archbishop Trench represents the Christian view thus: God's revelation of Himself is a drawing back of the veil or curtain which concealed Him from man; not man finding out God, but God discovering Himself to man.

"Against the word 'revelation' so understood," says William Frederick Bade, a typical Liberalist, "we wish to enter an early protest. Thoughtful men everywhere are abandoning this old conception, which came in as a correlate to the transcendent idea of God, and to a world-view that has been outgrown. A God apart from the world was necessarily believed to reveal Himself from without, objectively. The older apologists also identified revelation with the entire contents of the Bible, sought external supports for revelation in miracle and prediction, and depreciated the function of reason as an organ of knowledge. This interpretation of revelation in terms of information about ritual requirements, and relatively petty matters, by means of divinations, dreams and prediction, can no longer hold the attention of serious-minded men."

It is beyond my purpose to discuss here all the statements here given. But one thing is clear: Bade denies the truth of the Biblical claim that "prophecy was not borne at any time by the will of man, but being borne by the Holy Spirit, men spake from God." II Pet. 1:21. (Trans. mine.) That all Scripture is God-breathed is for him only a fiction of pious minds. When the Old Testament reads, "Thus saith the Lord" or uses some similar expression, the statement is not to be understood in its literal sense but only as the lofty statement of a seer in Israel or Judah.

It is necessary to repeat that the inquiry before us is one purely of history. Whether God at any time broke the silence of the ages and through intelligible means conveyed truth and revealed Himself to man, although a matter of profoundest philosophical and theological significance, it is first of all a problem of history. Historical events and their meaning constitute two separate inquiries and dare not be confused. At just this point many historians flounder. They conceive of the Bible as being too much an admixture of history and dogma to think it worth while to attempt a separation of the two. With this viewpoint Jewish history becomes an unsolvable enigma. The author believes that it is a child's task to separate historical events in the Bible from their meaning. If the record is taken as it stands, and is allowed to be interpreted most naturally, history and doctrine are distinct.

Let one most cogent instance be cited. The Gospels, the Acts, and the Epistles give witness to the resurrection of Jesus from the dead. It is described as an event of history. Its meaning is also given, but is clearly distinct from the historical fact. Some historians would have us believe that the resurrection of Jesus is a **doctrine** or **dogma** of the church. True indeed, a doctrine has arisen which explains the event, but this does not mean that doctrine and history are confused or blended. Of course, when the liberalistic historians have reduced this event to a dogma, it becomes an easy task to affirm that a difference of opinion may be held as to the truth of the dogma.

But this method of dealing with sacred history is utterly unscientific. The Bible is superb source material, documentary evidence par excellence, chiefly because of its pure monotheism and the unequalled ethical nature of the material, and these facts require that the source material must be given credence in due proportion as its ethical character is lofty. What could be more unscientific than to treat a record so charged with ethical truth as if all of its statements were pure fabrications!

Whether the opening sentence of the Epistle to the Hebrews is a statement of historical fact or only a dogma constitutes the profoundest historical inquiry that can be made by man. Those stately words are: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by his power, when he made purification of sins, sat down on the right hand of the Majesty on high."

This statement constitutes the crucial test of the canons of historical criticism. Upon its solution stands or falls theistic and Christian belief. God has spoken or He has been eternally silent. If He has spoken, it is reasonable that an authentic record of it should exist. If He has not broken the silence of the ages, how do we know that He exists?

In dealing, then, with the truth of this statement we are first concerned with the origin of the Book recording it. We are concerned whether this Book is the product of man's evolutionary advance or whether its origin is due to an external and supernatural power.

The source material in our investigation is the Bible itself. Although much confirmatory evidence is available from archeology and ancient historical documents, the Bible alone explains the nature and method of its origin. It is well that this point be clearly understood, for the layman is often disturbed by the opinions voiced by Liberalists, thinking that scholarship has secret stores of knowledge which warrant a denial of the traditional views. No such fund of information exists. The Bible alone is the sole source of information on this question. Whatever statements any one makes must find adequate support in the source material. This is the law of evidence.

Another unique fact needs to be noticed. The Bible is the object of investigation, and at the same time constitutes the evidence for its origin. This shows the supreme importance that must be attached to the character of the Book. How are we to believe its statements concerning its origin if the general contents of the Book command no respect? On the other hand, if the work is ethical through and through, the highest credence must be placed in its statements concerning its origin.

It is plainly seen that the subject-matter that might be marshalled in this discussion is almost limitless, far too extensive, indeed, to be given even passing mention in the narrow confines of a single chapter. I shall endeavor to touch only those points which bear on my specific thesis: Is the Christian religion the product of man or the revelation of God?

Two main questions must be considered: Are the Christian Scriptures genuine? Are they authentic? The former seeks to determine whether the books of the Hebrew Old Testament and Greek New Testament are identical with the original autographs, while in the latter, the truthfulness of the record is determined.

The answer to the former involves the study of the historical growth of the Book, from both external and internal sources. The subject matter divides itself into two parts: the origin of the Old Testament and that of the New Testament. And of each of these the inquiry is twofold: 1. How did the canon of Scripture arise? 2. Does our present text correspond with the original autographs? It may be more convenient to work backward in this discussion, taking up first the New Testament, then the Old.

1. HISTORY OF THE NEW TESTAMENT CANON

In tracing the history of the New Testament Canon the sixteen centuries lying between the date of the translation of the Authorized Version and the time when the New Testament Canon was first considered established can be passed over without comment because no one challenges its history during that period. A good starting point may be made by considering the question of the canon at the Council of Carthage in 397 A. D. It decreed that, "aside from the canonical Scriptures, nothing is to be read in church under the name of Divine Scriptures." A full list of the books of the New Testament is given. During the century preceding this in the writings of Isidore of Pelusium, Cyril of Jerusalem (d. 386), Gregory of Nazianzen (d. 390), Athanasius, Eusibius (d. 340), Cyrian, Dionysius of Alexandria (d. 265), and Origen (d. 254), we find a settled canon, but some difference of opinion as to its extent, Eusebius speaking of the disputed books, i. e., those which had obtained only partial recognition (James, Jude, 2 Peter, 2 John and Revelation).

Continuing the backward march, the Muratorian Fragment stands out as of vital interest. This document, dating some time near the end of the second century, gives a list of the New Testament books. It mentions all but Hebrews, 1 and 2 Peter and James. "In this list we have virtually the real position of the canon at the close of the second century." Irenaeus, Tertullian and Clement of Alexandria are representative men of this century. Concerning the testimony of these men Riggs says, "He (Irenaeus) had.....a wide acquaintance with the churches, and was particularly competent to speak concerning the general judgment of the Christian world. As a pupil of Polycarp, who was a disciple of John, he is connected with the Apostles themselves. An earnest defender of the truth, he makes the New Testament in great part his authority, and often appeals to it. The four Gospels, the Acts, the Epistles of Paul, several of the Catholic epistles and the Apocalypse are to him Scripture in the fullest sense. They are genuine and authoritative, as much so as the Old Testament ever was......Tertullian takes virtually the same position (Adv. Marc. IV. 2), while Clement of Alexandria quotes all four gospels as 'Scripture.' By the end of the second century the canon of the Gospels was settled. The same is true also of the Pauline Epistles."[1]

Riggs further states that in considering all this testimony two facts should have emphasis: (1) its wide extent: Clement and Irenaeus represent parts of Christendom which are widely separated: (2) the relation of these men to those who have gone before them. Their lives together with those before them spanned nearly the whole time from the apostles."

From this point backward to the Apostles we have the period of beginnings as to canonization. In the apologies and polemics of the second century we note the emergence of the Gospels and Pauline Epistles as equivalents in value with the Old Testament Scriptures. This is a fact of no small significance. Schooled as they were to the notion of the Scriptures (Old Testament) as being a fixed quantity, an addition to the body of sacred writings could be made only on the basis of sufficient evidence that the new writings were inspired in the same way as the Old Testament Scriptures. The trend of the period is well indicated in the Epistle of Barnabas where the phrase, "it is written," is applied to a New Testament book. The Shepherd of Hermas (cir. 130, A. D.), and "The Teaching of the Twelve Apostles" (cir. 120, A. D.) are saturated with references to New Testament writings. So also in the writings of Ignatius, Polycarp and Clement. On these writers Riggs says, "It is not enough to say that they bring us reminiscences or quotations from this or that book. Their thought is tinctured all through with New Testament truth."[2] During the interval between the writing of the books and the time of these Fathers, collections of the Books had to be made. Everywhere and at all times one is conscious of a profound principle at work. These books did not come together simply because of their peculiar merit but wholly **because of their being Scripture.** The books were their own attestation, and they did not need a council, nor was there ever one, which determined their value. "It is very remarkable that no General Council from the earliest times undertook to define the Canon."[3]

This sublime story of the formation of the Canon settles several great problems concerning the origin of the New Testament writings: (1) the date of their writing is conclusively proved as being prior to the close of the first century; (2) The author and approximate date of almost every book is firmly established from the earliest times; (3) The recording by eye-witnesses or competent historians of the most wonderful events of world history is settled beyond question.

2. HISTORY OF THE NEW TESTAMENT TEXT

The textual history of the New Testament is also clear and decisive. Concerning the extent and value of the ancient manuscripts, Dr. Nestle writes:[4] "For no literary production of antiquity is there such a wealth of manuscripts as for the New Testament. Our classical scholars would rejoice were they as fortunate with Homer or Sophocles, Plato or Aristotle, Cicero or Tacitus, as Bible students are with their New Testament. The oldest complete manuscripts of Homer that we have date from the thirteenth century A. D., and only separate papyrus fragments go back to the Alexandrian age. All that is extant of Sophocles we owe to a single manuscript, dating from the eighth or ninth century, in the Laurentian Library at Florence. But of the New Testament, 3,829 manuscripts have been catalogued to the present time."

The manuscripts are divided into two classes: the Uncials, written in capital letters, and the Cursive, written in small running hand, the former being earlier than the tenth century; the latter later than the ninth. The testimony to the text of the cursives is naturally less valuable than that of the uncials, but it must be remembered that, in the words of Dr. Nestle[5] "the text of a late manuscript may be derived from a very early and good source through comparatively few intermediaries," and that "it is possible to reconstruct a lost original by means of a comparison of several witnesses." Of the more ancient manuscripts, that is the Uncials, a smaller number is in existence: "two, one being intact, are referred to the fourth century; two to the fifth, along with a number of large fragments; seven, with many fragments also to the sixth century; and the others are scattered along from the sixth century to the tenth century."[6] By reason of their great age these are recognized as the best in existence. They seem to be free from later additions and corruptions. It is reasonable to believe that the nearer we approach the time of the original copies, the more nearly accurate the text is likely to be.

Another source of evidence to the text is in the Lectionaries, or collections of the Gospels and Epistles for reading in the Greek Church. As Drs. Angus-Green write: "These are naturally executed with special care, and in large clear characters. For the passages contained in them no more valuable testimony of a similar date exists."[7]

A third source of evidence is in the ancient versions. Some of these, the Syriac and old Latin, are older than the most ancient extant Greek codices. However, as materials for critical use, their value is less than that of the Greek manuscripts of the same age. Isaac Taylor sets forth the important **apologetic** value of translations of ancient literary works thus: "Among all the means for ascertaining the antiquity and genuineness of ancient books, none are more satisfactory or more complete than those afforded by the existence of early translations. Indeed, if such translations can be proved to have been made near the time at which the author of the original work is believed to have lived, and if they correspond in the main with the existing text, and if they have descended to modern times through channels altogether independent of those which have conveyed the original work; and if, moreover, ancient translations of the same work in several languages are in existence, no kind of proof can be more perfect or trustworthy."[8]

Among these ancient translations the Peshitta Syriac is one of the most important of the ancient witnesses to the New Testament. Other Syriac versions worthy of mention are the Curetonian, "believed by the most competent scholars to contain a yet earlier form of the text" that the Peshitta; Tatian's Diatessaron, a harmony of the Gospels, with the texts interwoven into one narrative; and the Philoxenian-Harclean, an extremely literal translation, often following the Greeek to the violation of the Syriac idiom—a fact which renders it especially useful in textual criticism.

Latin versions of value are the Old Latin and the Vulgate. Other ancient versions worthy of notice are the Ethiopic, Egyptian and Gothic.

A fourth source of evidence is found in the early quotations. The early Christian writers quoted copiously from the Scriptures, so that, were all existing manuscripts and versions of the New Testament destroyed, the entire New Testament, with the exception of a few verses could be reconstructed from their writings. Angus-Green[9] summarize this testimony thus:

"In the first four centuries we have upwards of fifty authors who testify to facts told or implied in the Gospel narrative. The whole or fragments of the writings of these authors remain. The writings of about fifty others referred to by Jerome (A. D. 392) have perished. These authors belong to all parts of the world from the Euphrates to the Pyrenees, from Northern Germany to the African Sahara. They speak the Syrian, the Greek, and the Latin tongues. They represent the belief of large bodies of professed Christians, and no less the admissions of multitudes who were not Christians. They agree in quoting Scripture as genuine and true. They refer to it as a distinct volume, universally received. They comment upon it and expound it. They refer to it as divine."

From all the aforementioned sources thousands of differences will be found in the text of the New Testament, but in these very differences the almost absolute integrity of the text is established. Textual criticism is in every sense a science and through the incessant labors of great scholars, an almost absolutely accurate text has been secured. "It cannot be repeated too often," Bishop Westcott[10] forcibly remarks, "that the text of the New Testament surpasses all other texts in the antiquity, variety, and fullness of the evidence by which it is attested. About seven-eighths of the words are raised above all doubt by a unique combination of authorities; and of the questions which affect the remaining one-eighth, a great part are simply questions of order and form, and such that serious doubt does not appear to touch more than one-sixtieth part of the whole text."

This evidence for the canon and text of the New Testament constitutes a gigantic historical argument to its genuineness. "If its truth be acknowledged," say Angus-Green, "it places an inquirer in the position of a contemporary of our Lord, leaving the claim of His religion to be established by other evidence."[11] To these claims I will give attention in a later section.

Footnotes for this installment will be included with next month's installment.

(Continued next month)

BE CAREFUL WHAT YOU SAY

Joseph A. Hess

In speaking of a person's faults,
Pray don't forget your own.
Remember those with homes of glass
Should never throw a stone.
'Tis better to commence at home,
Than talk of those who sin,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who has not—
The old as well as young?
Perhaps we may, for we ought to know,
Have fifty to their one.

I'll tell you of a better plan—
And find it works full well—
To try my own defects to cure
Ere others' faults I tell;
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we begin
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember, curses, sometimes,
Like our chickens, "roost at home."
Don't speak of others' faults until
We have none of our own.

—Selected.

"There is none other name under heaven....whereby we must be saved."

THE SUNDAY SCHOOL

SUNDAY SCHOOL EVANGELISM

By Clayton F. Yake

Sunday School Objectives

The primary object of the Sunday school is to win the youth for Christ and the Church; to build them up in the knowledge of Christ and Christian living; and to send them forth into the world as workmen for Christ, winning souls for His kingdom. The Sunday school is not an organization to primarily acquaint pupils with Biblical facts, but "to set the currents of the soul in the channel of truth, that they may flow out into wider and wider reaches of power and steadier and steadier sweeps of influence." The Sunday school's chief concern is the equiping of the human soul for life service. It desires that the chief emphasis shall be placed, not upon the bits of knowledge taught from Sunday to Sunday but upon the fiber of the character the teaching shall produce for years to come. It is then the aim of the Sunday school to acquaint the youth with Jesus and to lead them to such intimacy of acquaintanceship with Him that they will accept Him as their personal Savior; that this acquaintanceship shall become intimate friendship between them and their Lord thru the up-building in the knowledge of the Lord and Christian life; and that this friendship shall eventually make them willing bond-slaves of their Lord, trained and equiped for service, ready to go or stay, whatever the call.

Sunday-school evangelism is nothing less than the sum-total of these great objectives of the Sunday school. The work of the Sunday school is evangelism in its entirety. Rightly understood evangelism is the heart of Christian education and Christian education is the evangelism of the heart. Anything short of this in Sunday school work fails of success in the true sense of the word.

The Field

The field indeed is the world. But what does this mean? In terms of figures we have this: The latest report gives 1,906, 000,000 as the world population. There are reported for 1927 347,000 Sunday schools to this immense population. In these Sunday schools there are enrolled 29,157,419 pupils. The number of teachers and officers manning these schools is 3,520,197—one to about every 8 pupils. The total number in Sunday school thruout the world then numbers 32,677,611, or about one-sixth of the entire population of the globe. In other words, from a world Sunday-school angle, it would be the great and incomprehensible task, if every one were an active Sunday-school worker, of one-sixth of the world's population to get the other five-sixths into the Sunday school. But the active work falls largely upon the officers and teachers so it becomes the task, primarily, of three and one-half million who have under their instruction the present twenty-nine million pupils.

But let us view the field from our own Church angle especially and see what we shall find. The total number of Sunday schools in the Mennonite Church, including her foreign mission stations, is not less than 860 at this time. The total enrollment in these schools numbers not less than 67,100. Allowing an average of 8 pupils for every officer and teacher we have 8,387 persons actively engaged in administration and instruction in the Sunday school. Of the total enrollment there are 13,950 boys and girls between the ages of 5 and 14 years; about 19,850 pupils between the ages of 15 and 24 years. Estimating that of the 13,950 pupils between the ages of 5 and 14 years there are 7,000 who are 9 years and over we have a total of 26,850 Sunday school pupils between the ages of 9 and 24 years, inclusive.

Between the ages of 9 and 24 years by far the greater number of pupils who ever accept Christ claim Him as their Savior. If they pass these years without accepting Him as Lord and Master of their life, the odds are against their ever being saved. During the past fifteen years or more, up to the present time, the hope of the Church has been gradually found to be largely in the teen age,—the ages from 13 to 20, so to speak, for during these years most of the additions to the Church have been made. And yet, in spite of this fact, perhaps there is no other age that has been given so little consideration by the Church. We are just now beginning to awaken to the needs of our young people of the teen age and endeavoring to meet their problems constructively. And for this delay we have paid an awful price in the loss of an innumerable host of them to Christ and the Church.

It is in the teen age that we have been graduating a host of our young folks from Sunday school into the world, sad to say, never to return to Christ and the Church, saying nothing about the great number who join some other denomination. Some one has tersely stated the sad truth like this: "The teen age is the time of vital issues which make the life good or bad, strong or weak, helpful or dangerous. The calamity of it from the standpoint of the Church school is that we let them slip from our doors in the very years that they need us most." Ninety per cent. of those who leave Sunday school drop out in the teens. And yet the Church has counted quite strongly on her teen age to recruit her forces. Quite a paradox, isn't it? The forces from which the Church loses most are the forces from which she hopes to recruit a sufficient number to show a gain in membership.

The membership of the Mennonite Church including her foreign mission stations for the close of the year 1927 was 46,197, a gain of 1,252 over the membership the year before; or a gain of not quite 3 per cent. A comparison of our total Sunday school enrollment with our total Church membership would indicate that there are of all grades 20,903 who are not Christians. Of this number there are at least 6,270 boys and girls between the ages of 15 and 24. If the total Church-membership gain this past year came from this group alone we would have saved of these young people about 20 per cent. That sounds very good when one figures rate of interest; but when we come to dealing with souls that's different. One-fifth of our teen-age pupils saved and four-fifths—who shall say what? The least to be said is that they are lost to our Church. But reader, you know that not all our membership gain has come from this group only, neither has it come entirely from the Sunday-school enrollment; so then these figures must be reasonably large. And that makes the fact all the sadder.

The Responsibility

Four of every five of our young people drop out of our Sunday school during their teens and become lost to Christ and our own Church! And nine out of every ten who leave Sunday school leave it in this critical teen-age period! And then, may we repeat, that from this group of young people the Church has looked to for recruits! Do you wonder that the Church grows so slowly, slowly? What has she done thru the Sunday school to hold the four out of every five of her young people whom she loses? Are you, reader, satisfied with yourself in the effort and sacrifice you have made in Sunday school endeavor to save these four? Are you as a teacher satisfied with yourself in the manner and method of your teaching? Are you satisfied with the character impressions you have made upon the pupils of your class? Have the young people under your instructions been pointed to Christ in such a way that they have accepted Him as their Savior, and yielded their life to His service? Has your instruction built them up in Christ and in the Christian life? Has it prepared them for service in His kingdom and given them a definite objective of service? Have you, in the sight of God, done your duty in all these things as a teacher or are you like so many who do not even know whether their pupils are Christians or not?

One of the greatest Sunday-school workers of this country once met a supply minister at a railroad station and that evening entertained him at home. The minister soon asked, "What are you doing for the Lord?" Quickly came the reply, "I am teaching a Sunday-school class." "Good," said the minister, "but how many of your pupils are Christians?" This struck home, for the teacher had never asked his class of fourteen-year-old girls this important question. The embarrassed teacher rather avoided the minister the remainder of the evening; and it was not long until the minister went to bed. The teacher, however, could not sleep. At a late hour he called at the door of the minister's room and confessed his sorrowful plight. They prayed. The next morning the teacher stood before his Sunday-school class with his lesson helps and Bible but he could not teach. Then he told them how unfaithful he had been to them and what an awful night he had spent. The result of all was that not long afterward every pupil in that class became a Christian.

A fine Sunday-school teacher told us with tears welling in his eyes of the sudden death of one of his teen-age boys. "Was he a Christian?" we asked. And the sorrowful expression of the teacher made us wish we had not inquired, as he replied, "I am not certain." And then he went on to explain. We felt it was a hard task for him, for apparently he wished he had done differently. But it was too late then.

The business of the teacher of mathematics is to make mathematicians; of the teacher of history to make historians; of the teacher of medicine to make physicians; and the business of the teacher of Christianity is to make Christians. And that is the business of every Sunday-school teacher who teaches youth. Not until the teacher has spoken personally at some appropriate time to each pupil of his class has he in a reasonable measure lived up to his opportunity and responsibility.

In studying this question from our own Church angle we have been impressed with the astounding truth and the incontrovertible fact that in spite of the splendid progress in our Sunday-school work during the past five years especially and our successful growth in various lines of endeavor we have failed, and failed sadly to hold our young people for Christ and the Church. Personally, we have always had a deep conviction concerning the important place of Sunday-school evangelism in the progress of the Church. Time and time and time again we have found ourselves failing in the ideal we held for ourselves in Sunday-school work. The things we prayerfully longed to accomplish and earnestly strove for, thru the help of God, are the very objectives we failed to realize in the measure hoped for. The responsibility of Sunday school administration and teaching is heavy when one comprehends it in a measure but when cherished hopes and prayed-for results are unrealized the burden becomes such that the Lord only can carry it. And when we behold our failures in such an important field of work we wonder how the burden feels to Him; we wonder what He thinks about it.

Facing the Facts and Meeting the Problems

But it is not enough to only know these things and becoming oriented in our Sunday-school work; we need to take some forward steps to face these facts and meet these problems, centering about the loss of so large a number of our young people to Christ and the Church. The Sunday school must realize that its chief objective is evangelism—such as stated in the first part of this article. To our mind, much as we may have talked about this matter in a general way thruout the Church we have made very little progress in actual Sunday-school evangelism. The stress of evangelism has been placed upon protracted meetings, continued meetings, revivals, etc. The work has been quite largely periodically spasmodic, if there is such a thing. Evangelistic efforts have been confined very largely to the ten-day or two-week revival held at practically every church once a year. After that enthusiasm is over the work is largely at a standstill until the next revival.

Now we are not finding fault with revivals properly conducted. They are a splendid thing. But they are only one form of evangelism and up to this time they have been the chief form of evangelism in our Church and almost the only form. This ought not so to be. The Sunday school should be considered the Church's chief evangelistic agency. The Sunday school is in session fifty-two Sundays a year—at least it should be. Its influence should be in session three hundred and sixty-five days a year thru its corps of well-qualified and efficiently-trained, devoted, consecrated teachers. Sunday-school evangelism is to-day the chief hope of the Church if she will know it. Thru this type of evangelistic endeavor a large percentage of those young folks now lost to the Church will be saved. In this most worthy and worth-while work there are a number of factors the Church must realize and meet properly. If she fails in these Sunday-school evangelism must necessarily fail, and the Sunday school will fail in its chief objective.

1. **Trained, Consecrated Christian Teachers.** In the teacher must ever lay the hope of the real success of Sunday-school evangelism. The administration may be perfect in organization and function splendidly; it may even have definite evangelistic objectives; but unless the teachers are conscientious in this important matter, unless they are evangelists trained in their field of instruction, unless they back up their teaching with a strong Christian life, the work must fail. The teacher must be an evangelist. He must be partaker of first-fruits before he can tell others of it. He must be willing, yea, he must long for the opportunity and privilege to talk at some appropriate time, to each member of his class about Christ's claim on his life.

But this does not mean that he is to, Sunday after Sunday, exhort his pupils to give their lives to Jesus. Such a practice cheapens the invitation and takes away its drawing power. But it does mean that the teacher's influence should go forth constantly in such a way that his pupils will see in him the characteristics of an ideal Christian and when the time comes to talk with them personally, his invitation will have some weight. Every teacher in every department has this opportunity and privilege. Besides, it is their duty to exert such an influence. All teaching should ever point to Jesus the Savior, directly or indirectly, from the Kindergarten on up.

Briefly let us summarize the heavy demands Sunday-school evangelism makes upon the teacher: 1. He must know the goal, the end, the purpose of all Christian education 2. He must know the evangelistic message; 3. He must know the pupil and know how and be able to teach the pupil; 4. He must know the most favorable seasons and times when special evangelistic work may be done; 5. He must know His Bible and teach the Gospel of Jesus Christ as the only right way by which to live and die; 6. The teacher must demonstrate the Truth in his life—teach by living the Christian life.

2. **Begin Definite Work in the Junior Department.** A careful and systematic investigation of various congregations has disclosed the significant fact that a much larger percentage of the conversions among children from nine to twelve years of age remain faithful to the Church than is true of any other age. We have already stated that of all those who leave the Sunday school ninety per cent. are of the teen age. And yet we have, as a Church, depended largely upon the teen-age group, we mentioned, to supply the ranks. On the other hand we have practically ignored the junior group for evangelistic efforts on the assumption that children of that age are too young, preferring to allow them to grow up and into the dangerous period of teen age before seeking their salvation. Have we not too long

worked with the emphasis of evangelism upon the wrong group and that thru the revival meetings rather than the Sunday school? The teen-age group are the young people who need special guidance and direction. How much easier this would be had they already accepted Christ. The taste of the ways of the world and the flesh has a powerful influence at that age, and that is the reason so many are lost. Had they accepted Christ between the ages of nine and twelve and been nurtured in the Christian life the chances are four to five the Church would have them as a reserve corps for service in a few years.

We reassert then, that we need to place our chief emphasis upon Sunday-school evangelism rather than on any other one or group of methods of evangelism. And that the emphasis in our Sunday-school evangelism must be placed upon the junior ages. Here is the place when boys and girls more naturally are willing to accept Christ than at any other age. And having them within the fold it becomes one of the chief offices of the Sunday school with the aid of the home and the Church to nurture and instruct in the Christian life. When these children reach the teen age they will then already have a definite objective in life and the world can not quite have the same influence and control over them than when this objective is missing and there is no special incentive to choose the upper road. We realize that the reader may take exception to this departure from established procedure; but, honestly, frankly, facts are facts, and unless we are willing to face them and put forth an honest effort to stop the leakage in the Sunday school and Church what a reckoning we'll have to give to our Lord and Master some day.

3. **Have Decision Day at Appropriate Seasons.** Sadly, too long we have neglected this phase of Sunday-school endeavor. The Sunday schools in our Church that have observed such a day during the past years are few and far between. Why? Because Sunday-school evangelism has been given practically little or no emphasis in our Sunday-school work. Have we been fair to the children in not giving them an opportunity to accept Christ as their Savior? May we earnestly pray that the day is near at hand when every Sunday school will have one or two special occasions thruout the year for the pupils to confess Christ as their Savior and express a desire to unite with the Church.

The most appropriate seasons of the year are Easter and Christmas. The pre-Easter days of the Lentel season, and the days before Christmas are days in which the very religious atmosphere makes it especially appropriate to seriously think about choosing Christ as a personal Savior. Special personal work can profitably be done at that time. However, the teacher should never await for a special set time or season to make the personal appeal if the leading of the Holy Spirit directs otherwise.

4. **Have a Director of Sunday-School Evangelism.** Where the Sunday school is large and the duties of the superintendent are quite heavy a special Evangelistic Director can be elected. However, we feel that the most appropriate person to have charge of such work under normal conditions is the Sunday-school superintendent. He should plan the work with the pastor in charge and work his plans thru a faithful corps of teachers. We feel impelled to repeat that unless the teachers meet these God-given opportunities and responsibilities the plans of the director will necessarily fail. Ever upon the teacher falls the chief obligation of Sunday-school evangelism. He can work evangelism when there is no definite school plan, but the officers of the Sunday school cannot successfully carry out a plan unless each teacher is an evangelist and willing to do the work of an evangelist.

Finally, it is not necessary to defend Sunday-school evangelism. Give it a chance. It will speak for itself. In a Sunday school where the matter was presented to a few Christian young people's classes there was a hearty coöperative response to the proposed plans of the superintendent. Within three months the twenty young people in these classes had the joy of seeing twenty-two young people received into Church as a result of their efforts. In another Sunday school a class had the motto: "A New Member Each Sunday," and had unusual success in the increase of class membership. But the teacher was impressed with the emptiness of their goal and they changed their motto to "A New Christian Each Sunday." More than twice as many young people were brought into class membership and to the acceptance of Jesus Christ, and the lives of the original members were lifted to higher levels. Here is proved the fact that Christian young people will be willing to enlist for evangelist service in Sunday-school endeavor if there is some one to encourage.

"Youth is the world's fresh start. Let us not bring to them the problems which confuse them. They need a vital Christian experience in early life as an adjuster to the problems which may assail them in later life." The loss of our teen-age boys and girls from the Church is a challenge that we rediscover our way of bringing the living message of Christ to them.

Scottdale, Pa.

HOUSE TO HOUSE EVANGELISM

By J. M. Nissley

This is one of the methods the Apostles used in spreading the Gospel, and Jesus Christ while here upon the earth spent much of His time visiting homes such as Martha's and Mary's, Simon Peter's and Zaccheus'. These visits proved to be successful in bringing souls to Christ, and it is yet a most effective method.

Where you find father, mother and children in their every day life, you may sit down with them and find out the condition of the home—if parents and children are in the service of the Lord; their spiritual condition; and if they attend services any where. You see the environment they are living in, the Spirit of God will direct you to a suitable portion of Scripture to read, and songs to sing. This gives an opportunity to enter into their inner life, which you can not get in any other way.

I will give you an experience of one of many homes which I have visited. In this home the wife was a faithful member of the church, the husband made no profession of religion, hence was not interested in religious conversation. He was interested in raising beans, he had a small garden so every time we came into the home we had a talk about beans, then the Gospel story. This husband was won for Christ. After that it was the Gospel story first.

In coming into their homes it shows the family that some one is enough interested in them to come to see them, which means a great deal.

In dealing with individuals you have them alone, and they are more free to open their inner lives to you. At first they may not appreciate your visit, there is a reason for it. They do not know your motive in coming, but if you continue your visits to the home until you get better acquainted to prove to them that you love them and their souls, you will make an impression on their lives. And may be able to lead them to accept Christ.

You can thus reach people that you cannot reach in any other way. There are folks who never enter or get into any religious services, they are poor and are afraid to enter into a church on account of their shabby clothing, or on account of pressing home duties. The sick can only be reached in this way.

It will create a conviction in you and an interest in families that can come through no other avenue. It has been well said, that "one half of the world does not know how the other half lives," and we never will know until we go right into their homes.

It results in many conversions. More souls can be won for Christ by this method than through public services. My experience has been that the converts reached through visitation work have made more stable Christians than those reached through public services.

This method of Evangelism can be done not only by the minister or the officials of the congregation but by the laity. What an interest could be created in a community if the congregation would have a systematic way of visitation! The congregation and the community would be strengthened. It is also an inexpensive way of giving out the Gospel.

Altoona, Pa.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

A part of the Study of I Peter was published in the June issue. In order to get most out of the book-study each one should try to get a general view of the book by reading and re-reading it until its general features are fixed in the memory.

It has been suggested that the **key word** is **"precious."** Look through the various chapters for the precious things mentioned and note how the thoughts of the entire epistle cluster about these. The suggested key-verse is I Peter 2:7, which declares that Jesus Christ is the One who is "PRECIOUS." Note the consistency of this verse being chosen as the key-verse and how the other precious things,—faith (I Pet. 1:7), blood (I Pet. 1:19), meek and quiet (I Pet. 3:4), etc., are dependent upon the Christ.

The life of the believer is represented as a **pilgrimage.** Note how the thoughts of such a relation affect the attitude of the believer toward the world. He is a foreigner with a heavenly inheritance before him securely made his through the grace and power of God. The earthly pilgrimage is characterized with **sufferings** and trials in the world due to the enmity of the world toward Christ, but is filled with precious blessings and assurances enabling the one tried to "hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." It also means that the Christian pilgrim lives a **holy life** before the world. It is by means of this holy life that the worldly minded are brought to a knowledge of Christ and many won for Him (I Pet. 2:9-12). **Submission** has a large place in the holy life. It enables one to live in a land of strangers in the way that wins for God. Rulers are convinced that the submissiveness of Christians is not a detriment to their government, though they at times may put this submission to the severest test. Submission, in the spirit of a Christian, pervades the life of the home and of the Church also and makes these institutions places of glory and blessing.

The Word of God is given a very important place in the life of the believer. It is the source of his regeneration in the first place and holds an important place in his progress. It is remarkable how many doctrines of the Bible are touched in a strong way in this one epistle; among these we might note the following: grace, resurrection, second coming of Christ, Holy Spirit, redemption, regeneration, salvation, adornment, non-resistance, conscience, judgment, baptism, prayer, love, the church, humility, devil, kiss of charity, providence, perfection. Will you note others that you can find by a careful reading?

* * * * *

Many of our churches will have some kind of harvest meetings during the month of August, or as soon as many of the crops of grain are harvested. The topic **First Fruits—God's Portion** will enable our young people to have an intelligent conception of how we ought to regard all the increase of fields or business. May this be a time of real uplift to all of us.

STUDIES IN I PETER (Lesson II).

Chapter 2

Topic for July 8

MOTTO

"He is precious."

MEDITATIONS ON THE CHAPTER

I. **I Peter 2.**— This chapter takes up the thread of the thought where it was left off in Chapter 1. Our privileges in grace should stir us to a full appropriation of all that it provides for us. Since we have been made new creatures through the incorruptible seed, it behooves us to grow. *To make this growth, we must lay aside the things that hinder and feed upon the pure milk of God's Word. But before we can grow we must really taste of the grace of God. He is a living stone rejected of men but set apart of God and exceedingly precious, especially to those who believe. He becomes a stone of offense to the disobedient. The believer is likewise precious in God's sight being a "Chosen generation, a royal priesthood, an holy nation, a peculiar people." Their mission is to shew forth the praises of the Lord. Their past was without a position as a people, but their present is to be the people of God.

As the people of God they occupy the position of strangers and pilgrims. Strangers and pilgrims should be loyal to the country to which they are bound. They should abstain from lusts that war against the soul. As they deal with the nations of peoples about them their life should be upright so as to lead them to the same blessings when God visits them. Their behavior toward rulers should be submissive and upright. While they are free as God's people, they are to use their liberty as servants of God and not as an opportunity to do evil. Servants who believe are to be submissive to masters, even those who are froward and unkind. Christ is to be our pattern in suffering for righteousness. He did not answer revilings with revilings. He did not threaten those who inflicted pain upon Him. He was sinless, and placed His cause into the hands of the righteous Judge. He suffered for our sins and made it possible for us to be saved. He has become Shepherd for our souls.

PERSONAL THOUGHT

Is Jesus precious to us? Have we become precious in the spiritual house of God?

*OUTLINE STUDY

*See under division III, number 5, of the General Outline of I Peter for the beginning of Chapter II.

SUGGESTIVE ASSIGNMENTS

General.—Assign Chapter II for study and for discussion in the meeting. Compare the outline covering Chapter II in the General Outline.

For Children.
1. **Memorize a Verse from Chapter II.**
2. **Things a Christian May and May Not Do.**

For Young People.
1. **What Christ is to Us.**
2. **What We are to Christ.**

For Older People.
1. **Pilgrims and Strangers in the World.**
2. **The Christian a Blessing in the World.**

SEED THOUGHTS

"O Savior, precious Savior,
Whom yet unseen we love!
O name of might and favor,
All other names above!

"We worship Thee. we bless Thee,
To Thee, O Christ we sing;
We praise Thee and confess Thee
Our holy Lord and King.

"O Bringer of salvation,
Who wondrously has wrought,
Thyself the revelation
Of love beyond our thought.

"In Thee all fullness dwelleth,
All grace and power divine;
The glory that excelleth,
O Son of God is Thine.

"O grant the consumation
Of this our song above
In endless adoration
And everlasting love.

"Then shall we praise and bless Thee,
Where perfect praises ring,
And evermore confess Thee
Our Savior and our King."

—F. R. Havergal.

STUDIES IN I PETER (Lesson III)

Chapter 3

Topic for July 15

MOTTO

"Sanctify the Lord God in your hearts."

MEDITATIONS ON THE CHAPTER

I. **I Peter 3.**— The thought of submission, begun in chapter 2:13 is continued here. The wife is to be subject to her own husband. It will be a means in God's hand to win any that are disobedient to the Word. Her behavior will win even when the Word may not be considered. A part of her chaste conversation is manifest in her modest adornment. She should not put on apparel for outward show, but be adorned with the meek and quiet spirit which is in the sight of God of great price. Holy women of the past have adorned themselves with the inward adorning and have submitted to their own husbands. Sara was an example of this in her conduct toward Abraham. Husbands are to consider their wives also and give them honor as the weaker vessel, remembering that all are fellow heirs of the grace of life. Prayers are hindered where there is lack of harmony in the home. The spirit of submission should pervade the life of all. There should be unity and compassion while the brotherhood is bound together in love and respect for one another. Where such a spirit prevails there will be no revenge for evils done but rather blessings for cursings.

Suffering for righteousness' sake is a cause for happiness. It is an occasion to sanctify the Lord God in our hearts so that our testimony may go out in answer to every man that asks our reason for the hope within us. By this means also even those who speak against us may be made ashamed when they see how they have falsely accused our good conversation in Christ. Christ was a pattern for us in suffering. He suffered as a righteous one for the guilty. He was put to death in the flesh, but made alive again by the Spirit. By His resurrection power He has proclaimed deliverance to the spirits in prison. Not only is there hope for those who are now in captivity of sin, but for those who heeded the Gospel preached in the days of Noah and were in captivity then. It was by the Spirit that Christ preached in the days of old by His servants. The acceptance of Noah's preaching by entering the ark is like accepting the Gospel now in the testimony of a good conscience through water baptism. The salvation wrought through resurrection power is for the saved of ages past as well as the saved now—"doth also **now** save us." Jesus is at the right hand of God with authority and power to carry into execution the great work of salvation and judgment.

PERSONAL THOUGHT

What is my hope? Does my life conduct speak to the world about me of a hope within? Can I explain it to them?

*OUTLINE STUDY

***See under Division IV, number 3, letter d., of the General Outline for the beginning of Chapter III.**

SUGGESTIVE ASSIGNMENTS

For General Assignment.—Study Chapter III and be prepared to discuss it in the meeting. Compare the part of the outline covering Chapter III.

For Children.

1. Memorize a Verse from Chapter III.
2. How the Christian is to Use the Tongue and Lips.

For Young People.

1. The Ideal Christian Wife.
2. How the Ideal Christian Meets Trials in Doing Right.

For Older People.

1. The Ideal Christian Husband.
2. The Motive of Christ's Suffering.

SEED THOUGHTS

"The outward adorning of the body is very often sensual and excessive; for instance, when it is immoderate, and above your degree and station in the world, when you are proud of it and puffed up with it, when you design your dress to allure and tempt others, when your apparel is too rich, curious or superfluous, when your fashions are fantastical, imitating the levity and vanity of the worst people, and when they are immodest and wanton. The attire of a harlot can never become a chaste Christian matron."—M. Henry.

"Thou hast raised our human nature
On the clouds of God's right hand;
There we sit in heavenly places,
There with Thee in glory stand:
Jesus reigns adored by angels,
Man with God is on the throne;
Mighty Lord, in Thine ascension
We by faith behold our own."
—C. Wordsworth.

STUDIES IN I PETER (Lesson IV)

Chapter 4

Topic for July 22

MOTTO

"Glorify God."

I. **I Peter 4.**—This chapter continues the thought begun in the last chapter concerning the sufferings of the Christian. Christ had been shown as a sufferer for the unjust that they might be brought to God. Because He suffered, we should be armed with the mind to suffer. Those who cease from sin will have to suffer because they will break away from the walks of the past in which they did the will of worldly people. The world will think it strange concerning the change, but a judgment is ready and we must give account to the judge. That is why the Gospel was preached in the past to those who now are dead. They will have a fair judgment according to the one given to those now living, and if they received it they shall receive the life which these receive who to-day accept it. The end of all is near and it behooves us to be sober and watchful unto prayer.

The Christian pilgrim should also be filled with fervent charity for his fellow pilgrim in Christ. Each have a gift of God with which to serve one another. Each are responsible to God for the use of the gift He has given. God should be glorified through Jesus Christ in all our service.

There will be fiery trials of which we should not think strange, but rather rejoice, in the opportunity of being made partaker of Christ's suffering. When His glory shall be revealed we shall be glad for all that we endured for His sake. We need not feel ashamed to suffer for the name of Christ. In all our suffering we may commit our souls to God in well-doing.

PERSONAL THOUGHT

Suffering to the Christian may be expected as the common rather than the uncommon thing. Trials work for our benefit rather than our detriment if they are received in the spirit of a Christian.

*OUTLINE STUDY

***See under Division IV, number 4, letter c, in the General Outline of I Peter for the beginning of Chapter IV.**

SUGGESTIVE ASSIGNMENTS

For General Assignment.—Study Chapter IV and be prepared to discuss it in the meeting. Compare it with the part of the Outline covering Chapter IV.

For Children.

1. **Memorize a Verse from Chapter IV.**
2. **How Christians Are to Love One Another.**

For Young People.

1. **Armed for Suffering in the Flesh.**
2. **Stewards of God's Grace.**

For Older People.

1. **Fiery Trials.**
2. **Glorifying God in All Things.**

SEED THOUGHTS

"The cross of Christ is the pledge to us that the deepest suffering may be the condition of the highest blessing; the sign, not of God's displeasure, but of His widest and most compassionate face."
—Dean Stanley.

"He hears the faintly sobbing breath,
He marks each quivering limb;
He drank a cup for thee alone—
Child! drink it now with Him."—Sel.

"In the highest class of God's school of suffering we learn not resignation nor patience, but rejoicing in tribulation."
—J. H. Vincent.

"He knows it all, the bleeding heart,
The burning tears the cruel smart;
He feels the blow, the bitter sting,
His tender love marks everything;
The shattered hope, the grief that's bourne,
The burdened soul in anguish torn,
The disappointment's pain so keen,
Your sorrow's depths by Him are seen;
And He is there with staff and rod
'Whose form is like the Son of God.'"
—Edith L. Mapes.

"Some of God's children must go into the furnace to testify that the Son of God is there with them."—E. Prentis.

STUDIES IN I PETER (Lesson V)

Chapter 5

Topic for July 29

MOTTO

"Humble yourselves therefore under the mighty hand of God."

MEDITATIONS ON THE CHAPTER

I. **I Peter 5.**—God has set some over the flock as shepherds. These should not feel exalted in their special position but as under-shepherds who are responsible to do their duty. Money consideration should not enter into their service, but their service should be of a willing mind. Submission should enter into the entire flock, the younger submitting to the elder and all in subjection to one another. Humility should be the characteristic of every one, because God gives grace to the humble and resists the proud. In due time God will exalt the humble who now bow beneath His almighty hand. We may be assured that He cares for us and we need not bear any of our cares alone.

But we must be alert. The devil is like a roaring lion who suddenly springs out of hiding upon the prey that is exposed to him. If we steadfastly resist the devil in faith, we may be victors. Other Christians are suffering like temptations. The God of all grâce who has called us to inherit the eternal glories will, through the sufferings that we pass through, perfect us and stablish and strengthen us. To Him be all glory forever.

Silvanus is the scribe. Peter is the one who directs the writing. The church at Babylon sends greeting, also Marcus. The brethren are directed to greet one another with a kiss of charity. And a blessing of peace is desired for them all who are in Christ Jesus.

PERSONAL THOUGHT

Humility in those with responsibility whether great or whether small is the only way of favor and blessing before God.

*OUTLINE STUDY

***See under Division IV, number 8, of the General Outline of I Peter, for the beginning of Chapter V.**

SUGGESTIVE ASSIGNMENTS

In General.—Study Chapter V and be prepared to discuss it in the meeting. Compare it with the part of the outline which covers Chapter V.

For Children.
1. Memorize a Verse from Chapter V.
2. The Chief Shepherd.

For Young People.
1. Submission to One Another in the Church of Christ.
2. How to Escape the Roaring Lion.

For Older People.
1. The Settled Life.
2. The Blessings for Faithful Elders.

SEED THOUGHTS

"Teach me Lord my true condition;
  Bring me childlike to Thy knee;
Stripped of every low ambition,
  Willing to be led by Thee."
—H. F. Lyte.

"It is a hard matter for a man to go down into the valley of Humiliation, as thou art now, and to catch no slip by the way."—Bunyan.

"Anxious care rests upon a basis of heathen misunderstanding of the character of God."—Alex. Maclaren.

"He who climbs above the cares of this world, and turns his face to his God, has found the sunny side of life. The world's side of the hill is chill and freezing to a spiritual mind; but the Lord's presence gives warmth of joy which turns winter into summer."—C. H. Spurgeon.

"My soul be on thy guard;
  Ten thousand foes arise;
The hosts of sin are pressing hard
  To draw thee from the skies.

"O watch, and fight, and pray;
  The battle ne'er give o'er;
Renew it boldly every day,
  And help divine implore."—G. Heath.

THE FIRSTFRUITS—GOD'S PORTION.—Deut. 26:1-15; Matt. 6:33

Topic for August 5

MOTTO

"Honour the Lord with thy substance, and the firstfruits of all thine increase."

MEDITATIONS ON THE CHAPTER

I. **Recognizing the Giver.**—We do not really have anything except that which has been given as a gift from God. We are not living a true life until we do in our very soul recognize this and give due recognition to the Giver. There is nothing more fitting to do in a family than to have seasons of thanksgiving for the purpose of acknowledging God as the Giver. We may do so when seated about our tables to eat our daily food. It is but fitting that some one express thanks in which the whole family should feel that they have taken part. There are many similar occasions in which we should both in our hearts and from our lips express the gratitude and acknowledge the dependence we feel.

Among the practices by which God's first fruits are recognized is the practice setting apart a portion of our increase as a special gift for the service of God not to be used for our own personal benefit. Israel brought the first ripe sheaf. They also brought one-tenth of their products and gave it for the service of the Lord's worship. Thus has the apostle in Hebrews set forth our sacrifices to God in the following language: "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb 13:15, 16). When we become stingy and covetous we fail to recognize the principle that we are but stewards of God and that to be grudging is only a sign that we intend to embezzle the funds which God has put into our hands for faithful investment and distribution.

II. **The Text.—Deut. 26:1-15.—This** passage sets forth the worshipful side of the firstfruits and the tithe which Israel was to bring. It was a condition for the Lord's blessing.

Matt. 6:33.—This sets forth the same principle which was recognized in the firstfruit and the tithe in Israel. Seeking first the kingdom of God is recognizing His service as first in importance and that He is the one to whom to look for the natural supplies that are needed.

OUTLINE STUDY

I. The Firstfruits in Israel:
1. **Were required as an offering.—Deut. 18:4; Num. 18:8, 12.**
2. **Expressed thanksgiving to God.—Deut. 26:10.**
3. **Expressed the whole product of the land to be consecrated.—Rom. 11:16.**

II. We Honor the Lord with Our Substance.
1. **He is the Owner and the Giver.—Psa. 24:1; 50:10; Hag. 2:8.**
2. **When we acknowledge it as His—**
   - **a. By using it according to His direction.—I Cor. 4:2.**
   - **b. By giving a portion for direct service to Him.—Mal. 3:10.**
   - **c. By giving in the right manner:**
     - **(1) Cheerfully.—II Cor. 9:7.**
     - **(2) Willingly.—II Cor. 8:12.**
     - **(3) Bountifully.—II Cor. 9:6.**
     - **(4) Sacrificially.—Luke 21:1-4.**
     - **(5) As the Lord prospers.—I Cor. 16:2.**
     - **(6) As a thank-offering.—II Cor. 9: 8-15.**

III. Blessings in Giving God's Portion.
1. **Spiritual grace.—II Cor. 8:1.**
2. **Temporal blessing.—Prov. 11:25; 3: 9, 10.**
3. **Overflow of blessings, temporal and spiritual.—Mal. 3:8-12; Luke 6:38.**

SUGGESTIVE ASSIGNMENTS

For Children.
1. **Memorize a Scripture from the Outline.**
2. **Giving God His Portion.**

For Others.
1. **Enlarge Some Part of the Outline Study.**

SEED THOUGHTS

"We give Thee but Thine own,
  Whate'er the gift may be;
All that we have is Thine alone,
  A trust, O Lord from Thee.

"May we Thy bounties thus
  As stewards true receive,
And gladly as Thou blessest us,
  To Thee our first fruits give.

"O, hearts are bruised and dead,
  And homes are bare and cold,
And lambs for whom the shepherd bled
  Are straying from the fold!

"The captive to release,
  To God the lost to bring,
To teach the way of life and peace,—
  It is a Christ-like thing.

"And we believe Thy Word,
  Though dim our faith may be,
Whate'er for Thine we do, O Lord,
  We do it unto Thee."—W. W. How.

THE PREDICTED DEPARTURE FROM THE FAITH BELIEV-

(Continued from page 204)

lead the believer into unbelief, and the resultant manifestations, evil works.

Good Works Are Necessary For Testimony

The other Sunday morning several women came to our service. One of them was badly crippled. They didn't remain until the close of the service, and, rather than miss meeting them and welcoming them, I went out the back door of the church and ran around to the front entrance in time to greet them. As I took the hand of the crippled one she at once gave her testimony. How eager she was to tell me that she loved her Lord, and how much He had done for her. If she had not been willing to open her mouth and use her gift of speech I would, probably, never have discovered that she is a Christian. As it was in the case of this stranger so it is with all of God's children. It is expected of us, not only by our Creator and Savior, but by the world as well, that we give evidence of that which we claim to possess. And perhaps the chief reason, as far as the world is concerned, that our works, which must be in harmony with our faith, are our testimony to them, is because that is all that the world can see. Besides, it ought always to be remembered that the world is watching for any deviation from the works which are in harmony with God's Word.

The sinner expects to find honesty, clean speech, clean habits, patience, love, mercy in the professing Christian, because he understands that these manifestations are what Christianity implies. In all my experience there is nothing more difficult to overcome in the sinner, whom one is trying to win for Christ, than the inconsistencies of professing Christians. So much depends upon good works as a manifestation of regeneration, and, consequently, a testimony of God's power to save from sin, that it is very improbable that any lasting work is done where the life of the worker does not correspond with his message of salvation.

D. L. Moody would not ride on the street-cars on Sunday. Because of his strict adherence to this and other similar principles he was mightily used of God in winning souls to Christ. The spotless, blameless life of Jesus Christ made it impossible for the Pharisees to accuse Him of any wrong, and made Pilate cry out: "I find no fault in him." No greater testimony can be found any where as to the efficacy of salvation through Jesus Christ. Hence, the closer we live to our example the greater will be our usefulness and the more convincing our testimony.

Good Works Are Necessary For God's Glory

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt. 5:16. There seems to be a prevalent conception among many professing Christians that emotionalism, or display, or instrumental music, or oratory, or pleasing personality, or complicated church machinery, or lodges, or clubs, and many other substitutes for good works, are the manifestations in this present day that bring glory to God. Yet one must conduct a fruitless search in the Scriptures to find any foundation for such substitution. On the other hand Jesus boldly condemned the Pharisees for their display, absolutely and steadfastly refused to employ such methods, and, when He did make comparisons, commended the widow for her gift while he condemned the rich, told the adulterous woman to go and sin no more, and told the Gadarene demoniac to go home and tell what great things the Lord had done for him.

Besides, when He taught the disciples how to pray, He closes the prayer with, "Thine is the kingdom, the power and the glory forever." Shouting glory at the top of our voices at one time, and giving a piece of our mind to our neighbor at another time are hardly God-glorifying. May we adhere to the instruction of our Master and Lord. He told us to perform good works to the glory of God. Why not do it in God's way? And how many avenues of service there are. The ministry to the poor and needy. Honest dealings with our fellowmen. Keeping our bodies clean from the many excesses. Lovers of God more than lovers of pleasure. Consistent in all our public appearances. "Whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17).

As we conclude the discussion may we be reminded that, "Not every one that saith, Lord, Lord, shall enter the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." While believing and accepting Jesus Christ as our personal Savior makes it possible for God to change us from death unto life, we dare not stop with this experience. And the true Christian will not desire to stop here. Actually he is just beginning to live, and, as the Spirit continually enlightens him, he becomes increasingly active along spiritual lines, and his earthly activities become more and more harmonious with his Christian profession.

Breslau, Ontario.

(To be continued)

BIBLE STUDY

(Continued from page 209)

3) Living in the light reproves evil.—vv 13-18.
4) The mutual benefit of Christian fellowship.—vv 19-21.

3. The fellowship of believers with Christ as expressed in the marriage relation.—Eph. 5:22-6:9.
   a. Submission to Christ as the wife is in subjection or reverence to her husband.—5:22:33.
      Note.—One should see the obligation of the Church to Christ as that of the wife to her own husband. The believer has no obligation outside of his faith and obedience to Christ. He is the only husband of the Church.
   b. Filial submission.—as children to the parent.—implying obedience and respect out of love and honor. 6:1-4.
   c. Submission as servants.—6:5-8. God has a right to expect honor from those who are His servants by duty as well as by choice.—6:5-9.

VII. The power of God's grace to overcome sin and the devil.—6:10-20.
1. Because of the power of God's might.—v 10.
2. Because of God's armour.—vv 11, 12.
   a. It is fitted for the purpose, to wrestle with spiritual forces.—v 12.
   b. It is effective to overcome.—v 13.
   c. The armour.—vv 14-17.
   d. How to make use of it.—v 18-20—Prayer in the spirit, with supplication, of all saints, for special persons, for special objects.

C. The conclusion of the epistle. 6:21-23.
1. The purpose of writing stated.—vv 21, 22.—To inform the Church of his condition and to comfort their hearts concerning his welfare. He did more than this by establishing them in their faith and encouraging their great hope and increasing their knowledge of the glorious gospel which they had accepted and for which the apostle had suffered.
2. His greetings of peace, love and faith sent to the brethren.—v 23.
3. The benediction or blessing of God asked for them that love the Lord.—v 24.

There is no epistle that so fully sets forth the marvelous grace of God toward His Church as does this epistle. Others touch on various themes of the Christian life, and set forth the relationship of the believer to various phases of the Christian experience, but this letter gives a larger insight to the relationship with Jesus Christ and the Saviour and Head of the Church,—to the relationship of the believer with the eternal purposes of God, than does any other. When one has read carefully this message to the Ephesian Church, considering the elaborate system of religion which they had left, and the high estimation which those idolaters had placed upon their religion and their deity, one is able to say with the author, that what has been given to the Christian believer is a faith and a hope that is to the "Praise of the glory of God's grace,"—makes the believer to be "To the praise of His glory," fills his life with a love that "Passeth knowledge," and brings to God a "Glory in the Church by Jesus Christ through all ages, world without end."

KEPT

Keep thy heart set upon the promise: "I the Lord do keep it, night and day." Take from His own lips the watchword: "Every moment." Take for the rule of thy daily experience the language of faith: I am persuaded that neither death with its fears, nor life with its cares, nor things present with their pressing claims, nor things to come with their dark shadows, nor height of joy, nor depth of sorrow, nor any other creature, shall be able, for one single moment, to separate us from the love of God which is in Christ Jesus our Lord.—**Andrew Murray.**

BENNY'S PRAYER

"I said a prayer to God the other night, and He didn't answer; I don't want to pray to Him again," said Benny to his mother at the bedtime hour.

"Perhaps God did not think it a wise prayer to answer," remonstrated his mother.

"Well, I asked Him to make it pleasant yesterday, and it rained all day. I don't think God keeps promises," insisted Benny.

Here was a problem presented by an eight-year-old boy, one which his mother had wrestled with herself, for years before its solution had come to her, only through pain and anguish. How could she explain to her boy that which she had been so long in finding out?

A quick call for help from a source which never yet had failed her, resulted in the taking of a stubborn little hand in both her own, as she said: "God does not always answer our prayers just as we would like to have Him answer them, any more than mother always gives her little boy the things he asks for. God answers our prayers in the way that He thinks it best for us to have them answered. The flowers and the grass and the sprouting seeds are of more consequence than the idle wish of one little boy. Besides, if it had not rained yesterday, my little boy might have had something bad happen to him which God foresaw only a rainy day could prevent."

Benny's face grew thoughtful. Suddenly he looked up at his mother, and said, "Do you suppose God remembered how sick I got the last time I played ball all day?"

"Nothing ever happens to you, Benny, that God does not know," replied his mother.

"Does He know everything I am thinking about?"

"Yes, everything. He knows the good thoughts and the bad, naughty thoughts. The uncomfortable feeling which comes into your mind whenever you do wrong is God's voice pleading with you. We cannot get away from God, for wherever we may hide ourselves, He is with us. He is with us now, urging you to say your prayer to Him, just as you always do. And whichever way He answers it always remember that it is the way He thinks it is best for you to have it answered; for He loves you even better than I do."

The mother paused. She had made the most earnest plea that she knew how to make.

Benny's searching eyes looked into her own, as he replied, "Well, mamma, if God is such a persistent fellow as that I s'pose I must give in to him."

Then the little boy sank to his knees and lifted his face reverently as he said: "Dear God, I will never again try to interfere with any of Your plans, and I love You a great deal better now, that I know You can't be bought off. Whenever I pray for anything again which You don't think it best to give me, please speak a little louder, so I can hear You. Amen."—**The Little Christian.**

IMAGINARY CHRISTS

Did Christ worry? There are those who say He did, and theirs is one of the many imaginary Christs. A reader of The Sunday School Times sends a clipping from a religious paper of almost thirty years ago, and expresses surprise that a Christian minister could voice such sentiments. The article, entitled "Anxiety of the Son of Man," says that our Lord in his earthly lifetime undoubtedly experienced worry and anxiety, and that He was speaking to Himself as well as to us when He warned against worry and told of the Father who clothes the lilies and counts the sparrows. It continues: "Every Christian disciple....will understand that Jesus can say with effectiveness and authority, 'Be not anxious,' simply because He Himself knew so well what anxiety meant. ....As a matter of fact, Jesus had greater cause for anxiety than any other man the world has even seen......Full well He knew what must be the immediate, visible result of all His labors; after a few years of well-nigh fruitless effort to gain a following—the night and the power of darkness." It is sad indeed to think of a Christian minister so missing the revelation of God concerning the person and character of Christ, and His earthly mission. The Scriptures tell us that the Son of God did not come to earth "to gain a following," but to pay the penalty of man's sin. Death on the cross was His purpose and goal: He knew that if He did not thus die His mission would be a failure. While setting His face steadily toward that goal He was never anxious. The Son of God and Savior of men could not do that which God forbids his other children to do: "In nothing be anxious" is the Holy Spirit's command to the Church (Phil. 4:6); and the Lord Jesus said, "O ye of little faith," when He rebuked the anxious disciples. Our Lord was never "of little faith," nor did He ever sin. Anxiety is sin; it is distrust of God, lack of faith. No anxious Saviour could ever save a sinner. Because our Lord was never anxious, never sinned, sinners saved by grace can be kept from the sin of anxiety by simply trusting Him.—S. S. Times.

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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē′sus ʳfrom Găl′ĭ-lee to Jôr′dạn unto Jŏhn, to be baptized of him.
14 But Jŏhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jē′sus answering said unto him, Suffer *it to be so* now: for thus

A. D. 26.

CHAP. 3.
ʳ ch. 2. 22.
ˢ Deu. 9. 24.
ᵗ Mark 1. 10.

13 And leaving Năz′ạ-rĕth, he came and dwelt in Cā-pĕr′nạ-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled which was spoken by Ē-sā′jas the prophet, saying,
15 The ᵃ land of Zăb′u-lon, and the

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C. F. DERSTINE, Editor Kitchener, Ont.
ANNA LOUCKS, Office Editor

Department Editors
J. R. SHANK, Y. P. M. Carver, Mo.
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Address all matter intended for publication to
C. F. DERSTINE, KITCHENER, ONT.
Address all business communications to
CHRISTIAN MONITOR, SCOTTDALE, PA.

Entered at Post Office, Scottdale, Pa., as seco class matter.

CHRISTIAN MONITOR

AUGUST, 1928

IN THE INTERESTS OF THE ENDOWMENT PROGRAM

Schools need to foster and uphold ideals of sound learning, of a genuine mastery of knowledge and a sacred regard for truth as it comes from any and all sources. Not a few writers and educators to-day are lamenting the superficial attitude of credit-hunting and degree chasing which characterizes so much of American education. Everywhere there is an over-emphasis upon scholarship which is popularly reckoned not so much in terms of thorough learning as by degrees and incidental titles. The worship of mere scholarship can be discountenanced in our schools by placing emphasis upon real intellectual attainment instead of its outward trappings.

—See article on page 241

"ONE THING THOU LACKEST"

By Melinda Kathryn Camp

The crowd was breaking; some moved slowly, meditatively, homeward, others stood unmoved, eagerly watching the little group of people departing toward the east. Babies cooed on their mother's arms as the women moved homeward with the coveted blessing, "Of such is the Kingdom of Heaven." A young man robed in a toga of purple and gold, stood motionless beneath the waving branches of an olive tree. The sunbeams played and danced on the rich jewels around his neck and arms, then fell upon the beautiful serious face. Again he repeated the words, "Of such is the Kingdom of Heaven." He cast a wistful glance at the little one beside him, then placed within its dimpled hand a gold coin. The child smiled at him unafraid; but the man accustomed to these bits of recompense was still little moved. The words of the Prophet were sinking deeply into his heart. Then again he recalled the last phrase, "Whoso receiveth not the kingdom as a little child shall not enter therein."

What was this new teaching? It was a new teaching indeed. He felt he must know more about it. Perhaps he could speak to the Teacher. Such teaching had not been in the law and the prophets. The crowd was swiftly moving down the road. He must hasten. Then, momentarily forgetting himself, he ran forward; a panic of fear had overtaken him lest he might not reach the Prophet.

The little group passing down the road was eagerly listening to the Master while they marched on, when suddenly to their amazement a figure breathing heavily with fatigue fell before the Master's feet. Raising his hand to his breast and pleading apologetically he begged, "Ah, Good Master, what good thing shall I do to inherit eternal life? I heard thee say that whoso receiveth not the Kingdom as a child shall not enter therein?" The Master looked upon him with understanding eyes of love and laid a hand upon his shoulder saying, "Dost thou not know the commandments?"

The anxious voice answered,—"Ah yea, good Master, these have I kept from my youth. My father and my mother have I obeyed; I have nothing that is not my own. Yea, good Master, tell me yet what good thing I must do.—As a child? I pray thee how can a man become as a child?—Of such is the Kingdom of Heaven.—Master, what dost thou mean?"

The great teacher looked into the eyes raised to His. His own eyes filled with tenderness and affection as He looked Heavenward for a moment, then again he looked into the young man's face and said compassionately, "Thou surely hast done well,—but one thing thou lackest."

The young man's face grew anxious, hopeful, longing, almost radiant with hope as he waited.

"Go thy way, sell whatsoever thou hast, and give to the poor. Then come and follow me and thou shalt have treasure in Heaven."

The man's countenance fell; the hopeful glow changed to sadness; his eyes fell upon his costly garments then he looked into the distance. Through a thick mist he seemed to see a girl, a perfect figure of Jewish beauty. She was standing in the court garden before a terrace of roses watching the gurgling and laughing waters of the fountain as her fingers nimbly touched the strings of her lyre.

The picture faded. He tried to rise to his feet but for a moment he seemed rooted to the earth; then he arose slowly and looked at the teacher to speak. But what he saw in those eyes he had never seen before. The pity, the love, was too much for him. He turned his face away, then after a brief silence he said, "I cannot Master—I—I—thank thee—but I must hasten on."

* * *

It was almost evening when he reached his father's palace. He entered the atrium, drew aside the heavy velvet curtains and passed down the long corridor into the triclinium; swiftly he crossed the room and threw himself into the soft welcome arms of the divan.

A servant soon entered the room to announce that the evening meal was ready to be served. The weary man did not follow but instead remained, buried in his thoughts. He tried to recall all of the new message he had heard that day. How much he did admire the character of the Prophet and His friends. He was almost persuaded that this was the long hoped for Messiah. How he wished that he could follow that he might learn more about Him. What had the Teacher said? Then like a breath from a parching desert the words cut into his heart afresh, "Sell all that thou hast." Never. The real Messiah would not speak thus, and even for the Messiah he could not do that—no—never. If he would there would be nothing left to offer Salome and she was accustomed to wealth. As he was thus musing his father, the great Rabbin Ashpenanz, brushed aside the curtain and came in.

"Son, why is thy countenace so heavy?"

"Father, I have heard strange things to-day. I followed after this new Prophet and His company, of which you hear so much of to-day. He spoke strangely, but father I must confess I do admire Him much."

"Son, thou art mad."

"Father my soul troubleth me. I fear to believe in Him lest we find He is an imposter. Dost thou think He is truly not the Messiah. Let us examine the law and the prophets again."

"He lies. Thou must forget this thing which has come to pass. This new Prophet must be imprisoned." Overpowered with emotion he left the room, determined to find this disturbing messenger.

The midnight hour crept upon the young man who was buried in his thoughts. The flickering candles burned low; his eyes grew heavy watching them strive to out-live each other. His thought now turned to Salome; he wondered if she had ever heard this story; he wondered if her father too was plotting to kill this Prophet. Thus tired and troubled he fell asleep.

He dreamed that he was traveling in a strange land. On his back he carried a heavy burden and its weight of silver and gold became heavier as he trod over the narrow, rough path. He knew not whither the path led, but he trod onward till before his eyes he saw a child seated at the roadside. It smiled into his questioning eyes and said, "This is the way to the Kingdom of Heaven." As he looked up he beheld another path which was wider and more attractive. Seeing him look toward the other path the child quickly said, "Go not thither, that is the path to destruction." He hesitated a moment, then passed on up the narrow path. Now eagerly he moved on till he came to what seemed to be the end of the trail. Here another child smiled again and said, "Unload thy treasures here, beyond this gate is the Kingdom of Heaven." With a struggle he tore the pack from his back and threw it beside the road, while before him the pearly gates swung open wide, and angels singing sweet Hosanas came forward to welcome him.

With a start he awakened. It was dark. The candles had at last burned out their lives. He realized that he had been dreaming. But his soul was awakened; he doubted no longer that this was the true Messiah. He knew that he must follow Him. But how? Without Salome it would be impossible. But she was the daughter of a Rabbi, he dared not expect her to believe.

Salome had risen early and had gone out into the court garden, for here a-

(Continued on page 231)

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XX SCOTTDALE, PA., AUGUST, 1928 No. 8

WHY STATE SCHOOLS WILL NOT SUFFICE

By Margaret Horst

If any reader has any doubt, as to whether the Church should sponsor Christian Colleges, he will be helped in forming a proper decision, by reading this article. Second, he should visit some of the high schools, colleges, and universities. Last, read the history of the Christian Church and see how the mightiest men of God of all ages have often forwarded the Kingdom of God, through Schools directed by Christian teachers. Editor.

I was busy withdrawing cards from the catalogue case in the library when I looked up, and to my surprise, I saw one of my high school teachers of fifteen years ago. It was just after a series of hard examinations and I suppose I looked thin and somewhat weary. In our brief conversation she said three times with a great deal of solicitation, "But you won't let yourself get thinner, will you?" When I turned from her to my work I thought, "Well, Miss Hansen is still my teacher." About three weeks ago she was in Lawrence visiting her niece. Nor did she forget me this time. She visited one of my classes and I accepted her invitation to lunch at the cafeteria. After we had enjoyed a satisfactory visit, as satisfactory as it could be, we parted and I came home. Again I was ready to say, "Miss Hansen is still my teacher." And then I asked myself, "What do I mean when I say that?" Well, had she not taught me well when I can still say the longest Latin rule without a single error? It was obvious that she was interested in my physical well-being. Then too we discussed together some books considered masterpieces and I found that although she had not taught for the last ten years her mind was very alert. Was this not sufficient proof that she still is my teacher? Next I wondered, "Did Miss Hansen ever ask me seriously about the status of my relationship with the Lord?" And I answered that she did not, nor did she seem to care. I remembered that she encouraged school dances and that, so far as I knew, she took no part in religious work at all. To say that she is still my teacher is only partially true, for in the truest sense she never was. She was interested in my intellectual and physical well-being; farther than this she could not go. My final conclusion was that she is my teacher only in part.

Now, for me to discuss schools adequately or even to discuss them at all, with only a little experience in state schools and a few years in one of our own schools, is an undertaking which I am hesitant to assume. I am more than ready to admit that my article should have a paragraph near its beginning with "problem delimited" as it heading. And yet, I am so thoroughly in love with our Christian schools that I am happy to serve them a little with my pen.

Coleridge worked out three criteria to which he said an English teacher should submit every book. I am using them with slight changes as a measure first, for state schools, and then for church schools.

1. **What are the State schools Trying To Do?**
2. **Is It Worth Doing?**
3. **Do They Do It?**

We come now to our first question, **What are the State schools trying to do?** In answer to this I would say, the state schools are trying to educate just as many people as they possibly can. I am not quite sure whether one should say educate or graduate. This spring approximately nine hundred students are taking degrees from the University of Kansas. It would hardly be fair, though, to say that this is their one ambition, because their standard of scholarship is conceded to be high. Suppose we do say that State schools are tryng to educate men and women, but perhaps we dare ask the question what do they mean by educate? Well, they define education as a process of development which results in a rich, many-sided, long, useful life.

We submit our next criteria and ask, **Is this worth doing?** and we must answer yes. If we may place our own interpretation upon their definition, we must admit that an attempt to help men and women in such a development is worth doing. Now that doesn't sound so bad; but let me ask the third question, **Do they do it?**

To this I must answer, that according to my judgment they do not. Permit me to prove it. Surely paddling a freshman for not wearing his cap, or for not wearing the streamers on it, does not make for such development. I admit that it might depend somewhat upon who manipulated the paddle. A doctor in the city of Lawrence says that there are more university girls who smoke cigarettes than there are boys. I rather doubt this statement; at any rate they do not smoke on the campus. But some do smoke when they are out riding and in their own rooms and there are ever and ever so many boys who smoke. I should like to know how this aids in such a development. How do fraternities and sororities make people more useful?

The Dean of Women here in Lawrence said to me, "You would know that I can't really look after all of these girls." And how could she, when there are more than two thousand? In a discussion group one day the girls started talking what was irrelevant to the text, and this is what they said: if they want to stay out until three o'clock in the morning, they would like to know who needs to concern himself about it. So long as they have their lessons, it isn't anything to the school.

Then I should like to ask, does Sabbath desecration aid in this developing process? We were walking to Church one Sunday morning when we saw the boys of one fraternity busily engaged in cleaning their yard and mowing the lawn. An instructor chuckled at the idea of a town not allowing picture shows on Sunday. He said that he sometimes wants recreation and must be deprived of it because the picture shows must close on Sunday. Lessons are certainly to be studied on Sunday if one dare judge by the week end assignments.

To have a rich many-sided life one should certainly be moral. I cannot vouch for the truth of this, but I am told that last year it was necessary for eighty girls to leave a certain school. And it is whispered that university hospitals could give us some alarming facts along this line.

According to this definition religious education should be included if lives are to be enriched. But instructors dare not commit themselves on the subject of religion as a cure for the soul's ills. I can give no better description of the status of this school on that point than to recount an incident which took place in a class of which I was a member. The instructor asked Mr. Jones why we usually think of money as being so necessary to our lives. Jones said, because after all, money is the basis for all happiness. Much to our astonishment the instructor said, "Young man, are you a Christian?" The student answered, "I sometimes think I am." Then the teacher said "Well, you are not," and asked "Did Christ talk that way?" In answer, Jones said, "I don't know, I haven't formed any definite ideas as regards religion." And then the instructor said, "Well, that's just too bad because if you didn't bring any here with you, you won't take any away." No one would become a Christian, or a better one, by becoming saturated with that teacher's philosophy. As soon as the class was dismissed one of the boys near Jones said, "You poor lost soul." I hurried from the room because to me it was sacrilege.

Many people would say, "But there is a Bible school on the Hill." Yes, there is a so-called Bible school in connection with the University and I heard one of the brightest young men in the senior class say that most of the people who know anything about the school call it atheistic. That they do not get accurate Bible knowledge is certain, for I heard a senior girl who studies Bible say that it says in Revelation that women are not to have their hair bobbed and that they shouldn't take their hats off in a religious service. One morning a speaker in convocation said, "Some people, for instance, would ask this question, 'What would Jesus do if he came to Lawrence?'" A girl back of me said, "He'd go crazy."

Perhaps I have said enough to prove that this **school is not doing what it purports to do because lives are obviously impoverished rather than enriched.** In this respect Lawrence is no exception as a State school. There are some Christian people here but they agree that they are getting no soul food. So far as social contacts are concerned, they must be made advisedly because the majority of these young people pity anyone who dare not dance and who cannot play cards.

We come now to the church schools and so we ask, **What are they trying to to do?** Here the objective is also to develop rich, wholesome, many-sided lives but we have a different foundation upon which to build. I have heard the aim in Church schools defined this way, **The purpose of the Christian school, is to bring young men and women to Christ, build them up in Christ, and send them** out for Christ. We have now the purpose for the existence of Church schools and so we ask, **"Is what they are trying to do worth doing?"**

On this point I need not spend a great deal of time because all serious-minded Christian people know that it is infinitely worth while to bring men and women to Christ, to build them up in Christ and send them out for Christ.

It is in the answer to the third question that even Christian people do not agree. **Are the Church schools, and ours in particular, doing what they purport to do?** In answer to this we say very candidly that the hearts of executives and teachers have been sad over and over again. Not only from their lips but from their hearts have come prayers, prayers of intercession for the wayward ones and for forgiveness in behalf of their own failings. But there have also sprung prayers of praise for the precious young people who made use of their opportunities and who appreciated what it meant to their parents to give them such privileges. Quite a number of young people have been brought to Christ through the means of Church schools; many have been built up in Christ and a number have been sent out as nurses, teachers, and missionaries to work in His blessed vineyard. Not nearly so many as we should like to see and we hope sincerely that the future will bring us greater results. Yes, there are some who have not been brought to the Savior and that is saddest of all. This condition and such circumstances are to be seen in homes. Many, many parents have sad hearts because their children have not become Christians. We may safely say that the objective of Christian homes is to bring up children for the Lord and they are doing it, but not all children in Christian homes have been brought to the Lord. And so we must say about the schools. Young people are being brought to Christ, are built up in Christ and sent out for Him, but not all. We hope ardently that there may be more. There are those who say that the Church school makes hot-house plants of young people. As a proof of this they point us to a few loyal young people who have graduated from High Schools. These people have not stood because they were in High School but in spite of the fact, who knows they might be even stauncher, more loyal had they been in Church schools during that formative period. Suppose we would grant that these students are hot-house products, which we don't, the rare roses and carnations that grace hospitals and offices have a place also. I believe, were we to know how many young people are lost to the kingdom because they went to the State High Schools we would be amazed. On the other hand, were we to know the number of young people who are saved because they were in Church schools we would lift our hearts in praise. This is the fact of the matter; the state schools are not sending workers to the Church. The teachers in our schools attend; but because they must for advanced work not because they enjoy it. The state schools do not suffice for Church purposes and they never can. Let them send out civil engineers, lawyers, doctors and finished scientists, but don't expect them to send out workers for the Church; they never have and they never will.

Lawrence, Kansas.

APPRECIATION OF OUR CHURCH SCHOOLS

We trust that these Testimonials may be read by all the Readers, they might be duplicated by a host of Students. They come from hearts warm and throbbing with the blessings received in a Christian School. Investors in the Lord's cause will feel repaid in a measure for their "Consecrated Gold" given to such Schools. The world cares for her own, may we care for those who honor Christ. Editor.

Four years ago this fall I decided to go to College. I was not just sure where I should go. I had had very little contact with colleges and although favorably impressed, I was more or less desirous of attending a larger institution. Well do I remember the day when several men with a future outlook, men who realized that one of the essentials of Mennonite integrity and endurance consisted in maintaining her educational institutions visited me. I decided favorably and as a result I am now about to graduate from Goshen College. Certainly I might be graduating from an institution with just as good standing elsewhere. I might have even chosen a school where the Christian and moral emphasis is strong. Supposing, then, that there are institutions where a person can maintain a balanced life, where his spiritual life would not suffer loss and his credentials be fully as strong, if this were true, why should I attend Goshen in preference to them?

In the first place such institutions are scarce. There undoubtedly are some but they are not so numerous that they are going to have much competition for a while. Again even in institutions of this kind a young person is apt to lose faith in some of the peculiar doctrines of the Mennonite Church. As much as any of us deplore a man who does not have the moral stamina to live up to his knowledge of truth yet it must be admitted that a proper environment at the critical period of one's life has saved many a person for the Church and for Christ. But the greatest thing I have received here, which would not have been gotten elsewhere, is a sympathetic realization of the activities and problems of the church. To-day I have a personal acquaintance with at least five missionaries in India. I have a personal acquaintance with two in South America and two more who are about to sail. These are not people whom I have heard speak to a large audience from a distant platform but people with whom I lived and talked here in school. And certainly such personal acquaintances assist in intelligent and sincere interest and prayer. Their work does not seem so vague, so far away. But this is only one point. It is simply an illustration of what has occurred in my understanding of other phases of church work. I have come in contact with dozens of congregations and literally thousands of people from numerous Mennonite communities. I have become personally acquainted with many of our church leaders; such as the

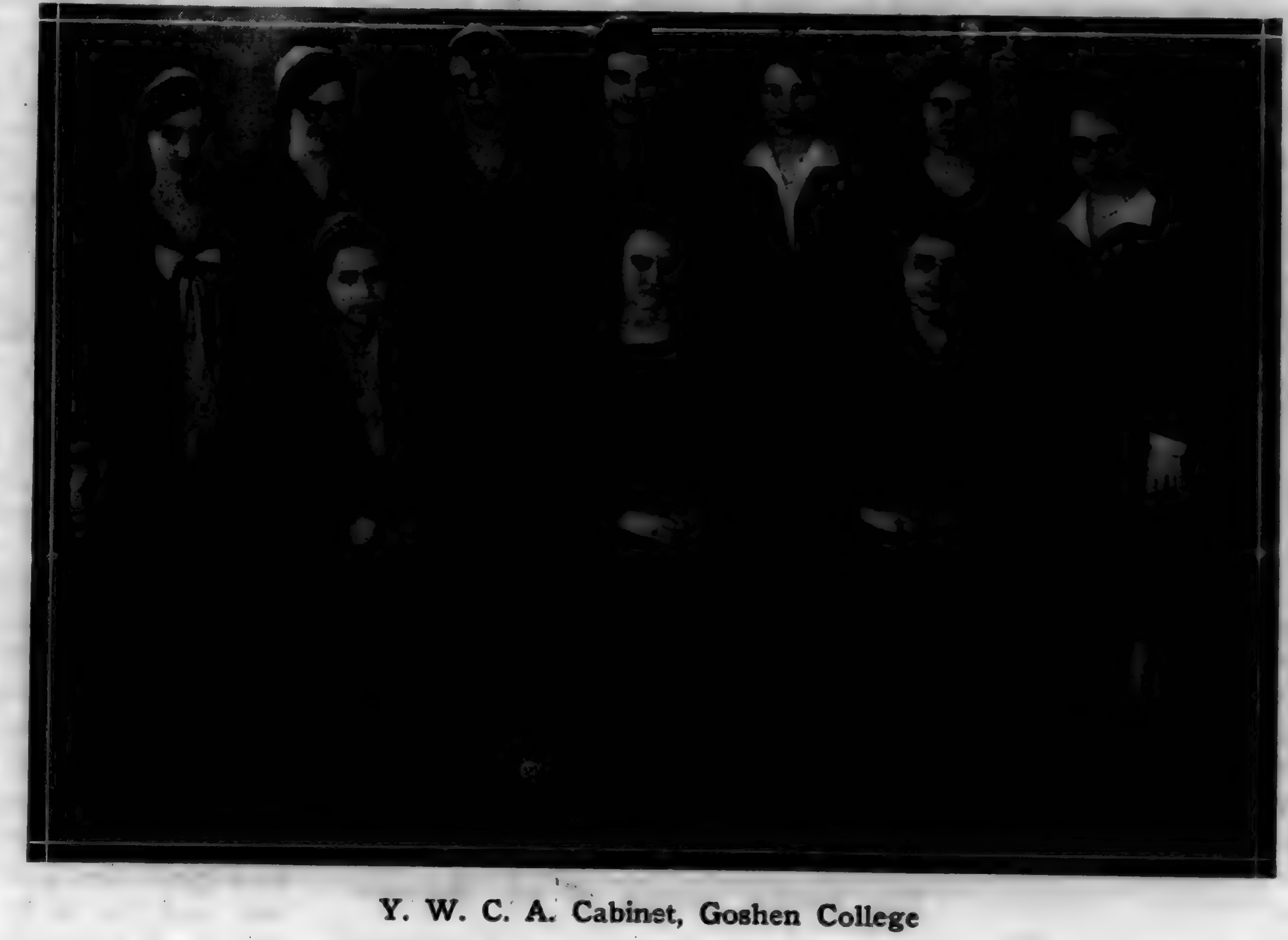
President and Secretary of the Mission Board, President of the Board of Education and many others who are striving for the welfare of the church. I have heard her problems discussed time and again; I have learned to appreciate the difficulties that face her. More than that, I have learned something of her history. I know a little of the martyrdom and perils of her founders and realize that she was founded by men of spiritual sincerity, men of intellect, and men of purpose. I have learned to appreciate her ideals and sincerely believe in her doctrines. **I have learned to believe in the Mennonite Church.** This is something I could not possibly have gotten any place else and from which, I have just reason to believe, I would gradually have drifted. I would slowly have become estranged from Mennonite faith, a barrier surely would have grown. Instead of sympathetic appreciation and coöperation there developes in many such a sort of scornful negligence.

Probably the greatest hindrance to the healthy growth and development of any institution or organization is the lack of intelligent realization of the ideals and functions of that organization on the part of its own members. To put it simply it is a plain lack of knowledge. For example, you join an organization and later find out that it is promoting activities which you did not know were under its jurisdiction. So you ask another member and he agress with you. But a third one does not and so on. A quarrel ensues and trouble follows. Probably the trouble is that no one knows the full purpose and policy of the organization. Maybe it does not have well defined and understandable aims and functions. Or if it does, maybe there was not enough of an effort made to let its own members know and understand them. At any rate, group enthusiasm has given way to factionalism and in any group with widely scattered members when no special effort is made to overcome such differences, this is bound to be the case. Would it be overdrawing the illustration to apply it to the situation in the Mennonite Church at present?

Oh, to be sure Jesus said, "On this rock will I build my church and the gates of Hell shall not prevail agaist it." I am not advocating schools to aid Christ's program for His Church because she is about to fail and the devices of man must come to the rescue. Certainly nothing could be more foolish! But Jesus, now as ever, is performing His will on earth through human instrumentality. The Mennonite Church cannot thwart His program but maybe she can fit into it and certainly it is prayer and effort combined that result in accomplishment.

Certainly much more could be mentioned wherein Goshen College has functioned in my life but those things which no other institution could possibly have given except one of our church schools, have purposely been mentioned to the exclusion of all others. I have ample reason to believe, however, that in spiritual emphasis and religious atmosphere Goshen exceeds most others. In its final analysis however, this is a strictly individual matter and I dare say that there is no educational institution in the United States that should be able to wreck a Christian's faith in God. The idea of citing evil influences as an apology for corrupt individual conduct is disgusting, to say the least. Surely God's grace is sufficient if we only allow Him to apply it. My prayer is that Goshen College and all our schools may be made stronger and better; and still more fully attain the purpose of the church which supports them.

Samuel Yoder, Goshen, Ind.



Y. W. C. A. Cabinet, Goshen College

It is with a sense of reluctance that I set myself to the task of writing an article of this nature. To give honor to whom honor is due (God) in this case is a problem to me. Then again I well realize that words are a poor medium with which to express an appreciation of any kind.

To me an appreciation of our Church schools, on the part of their students, is expressed in a way similar to that of a Christian's appreciation of Christ—in consistent Christian living and in devotion and faithfulness to God and His cause. "If ye love me, keep my commandments."

Many are the appreciable features about our institutions of learning and much could be said for them from an educational standpoint. Their standards and accreditments are such as meet the needs of our young people. But to me there are a few unique features about our schools that place them in a class and standing second to none for Mennonite Young people.

I shall always appreciate the spiritual atmosphere in which I was privileged to secure training. The quiet seasons of devotion, the Christian fellowship and the strong Christian influence all left lasting impressions on me. And again the practical Bible knowledge, the spiritual help, and the experiences in Christian work received during my school days, have proved to be priceless possessions to me in my Christian life and work since I am out of school. My appreciation of the simple Gospel as believed and taught by our own beloved Church—I owe to a large extent to the influence of two of our schools.

Then again the presentation of secular knowledge and truth from a Christian viewpoint—a feature peculiar to our own beloved denomination is an indispensable item in obtaining a Christian education. The personal touch in the classroom and about the school with spiritual-minded faculty members; and their Christian interest and concern for the students to me is one of the greatest factors in a Christian training.

To me our Church schools are more than "man-made institutions" supported and maintained by a comparatively few men of our Church who have the "Educational Bug," as some well meaning brethren would have us believe. True it is that our schools owe their existence to the faithful efforts of a relatively small number of brethren in the Mennonite Church. But despite the fact of their origin and maintenance, and with all due recognition to the past mistakes, and the present imperfections of our schools, I have a firm conviction that they are direct and important servants of the Church, a God-sent means to hold and train our young people for service in His cause; and thus of an origin other than man.

John Slabaugh, Altoona, Pa.

(Continued on page 231)

CHRISTIAN MONITOR PULPIT

THE STRUGGLE OF COMMENCEMENT—THE SATISFACTION OF ACHIEVEMENT

By C. F. Derstine

I am glad to address the Faculty, Students and Friends of a School where Christ and the Gospel is given absolute pre-eminence. It is indeed a rare opportunity to speak in a college and Bible School where every member of the faculty as well as every student is a professing Christian. This is praiseworthy, and we trust that every succeeding generation will seek to emulate so worthy an example.

Commencement is the breathing spell between the closing days of student life, and the days of life in which you will re-commence in the actual school of everyday life. You will commence new tasks, take on new duties, and shoulder larger responsibilities in the world. You will now enter the field of larger life and service. I am glad that they call this evening Commencement instead of Completion, for this evening is not the Goal of your life, but it is the Gateway into Life, Graduation is not the end of life, but it is the point from which can be seen the vista of future opportunities and privileges.

There are four red-letter days in the average life, the day of birth, the day of conversion, the day of graduation and the day of marriage; this shows to some extent the importance of this evening in your future life. If the school that gives you your diploma this evening has given you the true wisdom and real knowledge, this evening may be a stepping stone to success: however, if they have given you the opposite, this evening may be the beginning of a life of dismal failure. Personally, we believe your stay at this school will be an eternal blessing in your life.

You will never forget this evening, you have looked forward to it with keen anticipation. We certainly are glad to be with you and rejoice in your success.

Your life from to-night on may be a life of sensual gratification, or it may be one of sensible service. We take it for granted that you want it to be the latter, and accordingly have chosen a theme which is a ramble through historical and religious experiences of the past and present, so as to help shape the future destiny of your lives as the Class of 19—. The theme is: The Struggle of Commencement, the Satisfaction of Achievement."

The imagery of my message or in other words the picture in the background is found in Psalms 68:13 (A. V.) "Though you have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." This strange verse was uttered concerning Israel which was under adverse circumstances at that time. The text was prophetic hope of better days into which the nation would emerge. In the message tonight we use it in the sense of the uninviting and adverse situations in which many of you individual students will find yourselves. You are now going out into a world where sin abounds on every hand. The doves referred to during the heat of the day made the housetops their retreat. They crept in among the crockery upon the roof to escape the burning heat of the day. There amidst anything but congenial surroundings they passed the day but in the evening when the sun was setting, making long shadows, they would emerge from the rubbish heap and crockery with their wings a dazzling silver and gold as they flew upward in the sunlight. We trust that the same Lord who made it possible that a nation might be as were those doves, kept during the heat of the day, but emerging safely, leaving the rubbish behind them, coming out with an attractive glow of silver and gold upon their wings. Thus through life's many experiences may your soul see the close of your day, unharmed and unsoiled from the world into which now you will go.

The Biblical Setting of the Message

Our message tonight is Commencement in Life, and the aim of Satisfaction in Achievements for Christ and God. The motto of the Class is well chosen, "Labor for Christ, and not for Fame." Every life should be given to the Lord in service and obedience to His will. God has a definite plan for every life in this class. The Master Himself revealed that there is a Providence who plans our careers when He said, "To this end was I born, for this cause came I into the world." He followed the plan of God in bearing witness unto the truth, in going about doing good, in giving His life that the world might be saved. We too, are urged to work while it is day. We are to do with our might what our hands find to do.

The Sphere of the Struggle of Commencement

The sphere of struggle is in the world where we are to be **Christians** in deed as well as by name. This call to follow Christ creates a struggle between us and Satan, the world and self.

Then there is the struggle to give the world a **Pure Gospel, an Unadulterated Bible,** the **Truth as it is in Jesus,** to maintain **Noble Principles,** to practise a **Staunch Morality,** keep **Healthy Bodies,** do **Intelligent Thinking,** hold to **High Ideals,** and enter into a **Wider Life** than the world is able to see.

The struggle is also before us to provide the **Material Needs** of life, being a **Christian Business Man,** making good in the business of being a **Father,** the business of **True Motherhood,** the making of **Christian Homes,** the rearing of **Godly Families,** and the rendering of **Service** in many ways to our fellow man.

A Glimpse of the Struggler

It is interesting to take a look at the men and women in real life who have made good in the struggle in which they found themselves. In history we note the following: Columbus, till he discovered America. Lincoln, till he became the Immortal Lincoln in History. Norse, till he became the Father of Telegraphy. Harriman, till he crossed Salt Lake with a railroad track making the Pacific Coast many miles nearer. Goethals, till he made that colossal cut, called the Panama Canal. Fulton, till he made the first steam boat. Cyrus, till he could name every soldier in his army by name. Edison, till he discovered the powers of elertricity.

In the religious world, Moses till he completed the three cycles of school to which the Lord led him, the forty years in Egypt, the forty years in the Wilderness and the forty years in the Practical School of Everyday Life. Fanny Crosby, till she gave the Church six thousand songs. The Apostle Paul, till he evangelized Asia Minor. Tertullius, till he memorized the whole New Testament. Moffat and Livingstone, until they opened Africa for the Gospel. Bud Robinson, the converted cow-boy, till he memorized six thousand verses of the Bible and became a mighty preacher. D. L. Moody, until he conquered his ignorance and became an evangelist of rare power. Cruden, until he prepared his Concordance. Dinglymay, the St. Paul of China, till he has prayed for the conversion of two thousand people daily. Whitefield till he preached his eighteen thousand sermons. Spurgeon, until he covered the world with his writings.

The Principles of Successful Achievements

The successful man is the one who orders his entire life by Christian principles, and is dominated by the Holy Ghost. He is a man who knows the principle "not by might but by my spirit saith the Lord." His sufficiency is of God, he has learned to depend on the Eternal. He does not live for human glory, but he seeks to live for Christ. In all his ways he acknowledges the Lord. He is a man that waits upon the Lord. He is a man who has his mind and heart filled with the Word of God. He is a man of conscience, integrity, temperance, goodness, love, faith, gentleness. Likewise he is firm, wide-awake.

Starting To-day in Faithfulness

There are so many who expect to start some day in the direction of a life that tells for Jesus, a life to the glory of God; but too often it is pushed into the background of the to-morrow, which never comes. Start to-day in being, not seeming to be. Do the thing that you can, grasp the opportunity at your front door. Plow corn for God if that is His calling for your life, be a home maker if that is the sphere in which the Lord has placed you. Teach that Sunday school class in a new spirit of faithfulness. Give the mite that is in your hands, if that is the limit of your possibility. Rear the child for the Lord that He has placed into your home. Whatever you find to do, do it, and do it faithfully.

The Satisfaction of Achievement for Christ

The Lord offered a one thousand per cent reward for service done for Him. The ideal of service dare not be the prospect of fame. Our Prince, Jesus, chose poverty, and all His Apostles. The longer they lived, the less goods they had.

The goal and aim of life should be to live to the glory of God. Our only ambition should be to hear the Master's "Well Done." To be able to say with Paul, the Apostle, "I have finished my course" ought to be the aim of our noblest striving.

Someone has aptly said, "one ought to live so that the Undertaker would be sorry that we passed out." To so live that we shall be missed, that unborn generations will rise and call us blessed.

In the Alps stands a monument, on the spot where a mountain climber perished, bearing these words, "The man died climbing up."

When Harry Monroe, who gave his life's service to the worst element in the loop section of Chicago, was dying, he cried, "It's in them, good-bye to the world." Listen to the words of Christ, "He that loseth his life, for my sake and the gospel shall save it."

May our lives, though spent as were the days of the doves upon the housetops among the rubbish in the midst of the commonplace things emerge from it all into the presence of the Lord Jesus in the hues of silver and gold, a thing of beauty and a joy forever. When the evening shadows close in upon us, may the words of the prophet be true of us. "At evening time it shall be light."

Kitchener, Ontario.

APPRECIATION OF OUR SCHOOLS

(Continued from page 229)

What is life worth that is not a Christian life? What is an education worth that is not a Christian education? What shall it profit a man if he shall gain all the knowledge there is and not know Christ? To me such a life and such an education would be worthless.

When I think back to the time when I graduated from the eighth grade and was ready for high school, when I think of what I might be now if I had been permitted to carry out my selfish plans and ambitions it almost makes me tremble. At that time I could not understand why my parents did not want me to attend a town high school but now it is all very plain to me. God had a plan for my life that is far different from the one I had chosen, and He wanted me to attend a church school where I would change my views of life and give up my selfish ambitions and desires. Had I followed my own inclinations and the course I had planned for my life my education would not be Christian, and whether my life would be Christian or not is more than I can tell.

I was a Christian before I came to Hesston, but my Christianity did not mean much to me. If someone should have asked me whether I was a Christian or not I could not have given a positive answer. My chief interests were not for spiritual gain but for my own personal gain. So one of the first things this church school did for me was to bring me to a realization of the fact that in order to be a true Chistian one must have a definite Christian experience and a positive conviction as to his standing and relationship with God. I, as many others, first came to know God and His power in my life after attending a church school.

It was there that I first realized what a rich spiritual heritage is mine. Our fathers were chained in dark prisons and slain by fire and sword for their faith. Our church schools are dedicated to the task of perpetuating and contending for the faith of our beloved church. This faith of our fathers has become very precious to me, and with God's help I want to be true to it as long as I live.

The church school has given me not only first class instruction under Christian teachers in the studies of the State schools, but also definite and well-organized Bible instruction is the heart and core of our education. A knowledge of the Word is a necessity for a knowledge of the works of God, and a knowledge of the works of God is an asset in working for God and man. Science means so much more to me than it does to the one who studies it in a non-Christian institution because here it is taught from a Biblical point of view.

What answer has the uninformed one, the one who does not have a Christian education, who is asked to give a reason for the hope that is within him? He is often moved about by every wind of doctrine. He cannot stand his ground against the attacks of the enemy. Very often he becomes a prey to the deceiver and is lost to the church. The church school prepares us for those attacks. It does for the Christian warrior what the training camp does for the soldier.

This school has furnished an excellent environment for me. It has contributed Bible ideals to my life. It has brought about Christian growth by planting and watering. I have been safeguarded and restricted by prayer-made regulations. I have been surrounded by Christian associates, the influence of whose lives has made my life nobler and better.

I will never be able to estimate the contribution the church school has made to my life, but I have learned that the only life worth living is the one spent in service to God and one's fellow man rather than the one lived for selfish, personal gains.

Katie Reber, Wellman, Ia.

ONE THING THOU LACKEST

(Continued from page 226)

mong the flowers undisturbed by all that was earthly she could think. No one in her household had yet discovered that she had been going out in secret with her little maid, the cousin of Peter, a friend of this man Jesus, to hear these new teachings. She had now gone many times and each time He seemed more wonderful to her. She was thinking of the appeal in His eyes when He said, "Whosoever will come after me let him deny himself and take up his cross and follow me." How she longed to be one of His followers. How could she ever dare to tell Marcus, for didn't she hear just yesterday how the Jews were plotting against Him. She tried to quell the emotion within her troubled heart. Then again she seemed to hear that gentle voice saying, "Come, follow me."

She listened. She heard footsteps coming toward her. Startled, she looked up, up into the eyes of Marcus.

"Ah, Marcus, why art thou come at such an hour as this? What troubleth thee?"

"Ah, Salome, I could wait no longer to tell thee. Think me not foolish. I have heard the new Prophet, yea I have spoken to Him. Salome, I have suffered much since He spoke to me; but ah, my soul has been awakened. The price of the Kingdom is great but not too great for Him."

She was listening eagerly, joyously, and hopefully. Then unable to wait longer she said, "Ah Marcus I, too, have been listening to Him in disguise for weeks and something tells me I must follow Him. Come let us seek Him together, let us tell Him we will leave all and follow Him."

With heavenly joy and peace in their hearts they passed down the little road toward the city, and there just around the corner they found the Prophet coming toward them.

Hesston, Kans.

EDITORIALS

A WORD OF GRATITUDE

The Editors appreciate the kindly assistance of Bro. Paul Erb, Acting Dean of Hesston College, in the production of this Special Educational and Endowment Number of the Christian Monitor. We believe in speaking "that word of appreciation" while men live. Giving men flowers while they live. Our Lord felt the sting of ingratitude when he said, "where are the nine." He healed ten, only one returned with thanks. Words of appreciation are as Solomon wisely declared, "like apples of gold, in pictures of silver."

In speaking this word of appreciation we do not want to forget those who are constantly contributing to the Magazine, without remuneration in money, but we trust with the satisfaction of a service done for Christ, unto any of "these His little ones," His sheep, and His lambs, purchased at the great price of His blood.

"THE ELDER 'FATHERS,' AND THE YOUNGER 'BRETHREN'"

The book entitled First Timothy, a letter written through Divine Inspiration by the Apostle Paul to the youthful Bishop Timothy, is full of helpful injunctions, counsels, and precepts, for the ministry. It is the best "Minister's Manual" in existence, the best Course in "Homiletics." Likewise, the book is full of the best wisdom for the brotherhood, old and young, men and women.

In this brief editorial we want to emphasize one beautiful word of counsel. It is the precedent that God gives to the elder, both among men and women, "Rebuke not an elder, but intreat him as a **father**; and the younger men as brethren; the older women as **mothers**; the younger as sisters, with all purity." This order the Christian Church should always maintain.

Quite often the "Fathers" and "Mothers," our aged brethren and sisters, "in Christ" feel that they are no longer needed, nor loved. Often this is but the imagination of their own heart, but too frequently there may be real cause for these broken hearts. The older ones should not be shelved because of age. Their advice should be sought. Their wisdom recognized. Their ripe spiritual experience should keep them in the forefront. True, youthful workers have more zeal and energy, but not more wisdom. **"Don't forget the old folks."**

The pastor who will honor them is wise. The Christian Worker who heeds their admonitions is bound to be blessed by their wisdom. Some lessons are only learned by the ripening process of years. The best fruit ripens on the trees. All old people are not wise leaders, but all need the respect of youth. All old people are not good, but we must venerate their years.

THE NEXT PRESIDENT OF THE UNITED STATES

Editors are wise if they do not act the part of Prophets, or sons of Prophets. They are wise if they stay by the safe prophetic utterances of the Prophets when they seek to foretell events in the future. They make colossal blunders when they are too certain of events in the future. It is all right for the Prophet Daniel to be told by an Archangel, "that the dream is certain, and that the interpretation is sure," but for one of the Lord's ordinary children it is the point of wisdom to stay by the teachings of the Word of God. Consequently, we will not enter the role of a prophet, although we have a sacred regard for all their utterances, and believe that every word will be fulfilled. But thus far we have not been able to see on those pages who will be the President of the United States of America, in 1928. Nevertheless, we are interested in who shall enter the White House shortly, thus we write.

Any man without sufficient loyalty to the country under whose flag he lives, not interested in her welfare, her future, her glory and usefulness to the God of Nations, is not worthy of the blessings conferred upon him.

This editorial will not send you to the polls to show your loyalty. It will not tell you who will be the next President of the United States. It will not point out the danger of a Catholic entering the White House, even though we believe such a Religious-Political Regime is dangerous in any nation; nor will we fume because of the fact that one of these men may be more "Wet" than the other man. We want to give to Christians who stand loyal to God and the Inspired Revelation, the Bible, a few valuable pointers upon the present situation.

The next President of the United States will be the man that the "Most High God" who ruleth in the Kingdoms of men, decrees to set up, to rule over us. The following passage should forever settle the question for the believer in Christ. Notice how the Prophet seeks to make us know what is the Divine intent in such emphatic language.

"This matter is by the DECREE OF THE WATCHERS, and the demand by the WORD OF THE HOLY ONES: to the intent that the living may know that the MOST HIGH ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." Daniel 4:17.

The question with many is whether they are willing to believe this declaration or no. Some reason around it, and say, "Yes, this is all true, but God uses us to pick out the best man." We answer how do you know that God wants the best man this time or any time. Look at the last statement of the text, "He setteth over it the basest of men." Who set up Pharaoh? God! Who set up Nebuchadnezzar? God! Who set up Belshazzer? God! Who removed them, disciplined them, over-ruled their wicked designs and purposes? God! Might it not pay us Christians to keep busy at the task He gave us, leaving the work of placing the next President in God's omnipotent hands? The task He gave us is to **"Evangelize the World."** Affect the character of the nation in which we live in being the **"Light of the World, and the Salt of the Earth."**

Lest we forget, much more could, and perhaps should be said, but we wish to direct ourselves and every reader upon their knees. God puts a serious obligation upon us as the election approaches; it is this, to **pray** for "kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior." I Tim. *2*:2, 3.

THE REASON FOR THE EDUCATIONAL AND ENDOWMENT NUMBER OF THE MONITOR

The Mennonite Church, as well as any other Church which believes in Christian education in preference to mere Education faces a problem which needs our united prayers, consideration and action. We have seen the havoc wrought in the lives of thousands through State schools, and colleges which have turned apostate. The Church has sought to give our young people the opportunity of acquiring an education under more favorable circumstances. She has succeeded reasonably well. Some of the failures lie at the door of the homes and churches from which the pupils come who attend our schools. The schools like the Church which gave them birth, have not passed the need of improvement. It may pay us to inquire as to what they have done for us.

They have saved thousands of young people for the Church.
They have maintained a spiritual atmosphere in the schools.
They stand for high moral principles.
They breathe a loyal atmosphere towards the Church.
They are free from "Modernistic Teachers."
They seek to steer clear of "Modernistic Teachings."
They stand for all the "Christian Fundamentals."
They believe in the "Non-Resistant Faith."
They are seeking to fill all positions with Mennonite teachers.
They do not co-operate in "Inter-Collegiate Athletics."
They foster high ideals.
They stand for the "Inspiration of the Scriptures."
They believe in the "Atonement of Christ," as God's Gospel.
They have trained hundreds of Preachers, Missionaries, and Christian Workers.

The above list could be increased with other good things that our Church Schools have stood for and against.

We might state some things in which they could strengthen their position, but we have made it a rather definite policy when we act the part of critic to speak to them directly, giving them a chance to state the other side of the question. To hold aloof, to stand away off, to hurl stones, will never give us what we are looking for, and expect from our Schools. We have the power to appoint the right Board, we have the power to select a right Faculty, we can dictate the Policy of the School, we can help to make the School by our coöperation, by the type of students we send, by the constructive criticism we give to the right parties, at the right place, and the right time. May we do so.

Our present problem is the Endowment of our Schools, so that we can stop the constant appeal for money, the waste of time, the tedious process of personal solicitation. The Endowment Money will not be turned over to the schools, but will be kept by the Board, thus the schools cannot do as they please, because they have money. Thanks to the Educational Board, and General Conference for this wise safeguard. On the other hand we are grateful to God that we have Faculties, and Teachers, who are not offended by this method of safe-guarding future schools. They are a unit with us in the matter.

A Church that believes in her teachings, a Church that has a martyr foundation, a Church that has always been willing to leave nation, friends and home rather than change her faith, a Church that pays hundreds of thousands of dollars to mission work, has paid hundreds of thousands to relief work, a Church that has a small number of depending poor, a Church that saves hundreds of thousands through non-attendance at theatres, dances, movies, and kindred places of amusement, a Church that saves hundreds of thousands through non-membership in lodges, clubs, and other societies, a Church that saves hundreds of thousands through non-participation in Life Insurance Companies, a Church that saves hundreds of thousands through non-conformity to the passing and changing styles of the day, a Church that believes in a supported but not salaried ministry, a Church that does not build expensive buildings for the worship of God, such a CHURCH CAN ENDOW HER EDUCATIONAL INSTITUTIONS ADEQUATELY—IF SHE WILL. IF SHE CANNOT DO SO, WHICH CHURCH OF THE SMALLER DENOMINATIONS CAN?

THE TEST OF REALITY

Pious pretentions make no impression upon God or heaven. To whom we yield ourselves servants to obey, His servants we are. Satan wants us to seek all the pleasures, and fix all our hopes upon the age over which he presides, spend all our intellectual efforts in the direction of this life, and not upon the age to come, in which he will be banished, in which the Lord will be honored. Whose laws do we serve, whom do we worship? Either Christ or Satan. Profession means nothing, what counts is actual living and worship.

If Mother Eve had avoided the "vicinity of the tree" she would have been saved from the consequent fall. By lingering on the borders of wrong, by letting curiosity bring us into the place of temptation many future sons of this woman have been lured into the place of danger, sin and death.

Eve fell with her eyes shut, Adam fell with his eyes open. What's the difference? The fall of this pair has occasioned many a debate. To end the debate quickly. They both fell.

The use of your spare time, registers to a large degree the sum total of your usefulness in the world.

The face tells more about ourselves than any of us suppose.

CHRISTIAN LIFE

THE GRACE OF GIVING

By I. E. Burkhart

The Bible and Giving

As it is possible for a Christian to live a dead and inactive life or to rise to a plane of victory and power in his experience it is likewise possible for his giving to float on a plane of a mere reluctant handing over of monies as if by necessity or to rise to the plane where he finds it possible to make his giving an avenue of worship, of fellowship, and of spiritual growth. Paul's message to the Philippians has such phrases as "ye did well that ye had fellowship with my affliction" (4:14); "no church had fellowship with me in the matter of giving and receiving but ye only" (4:15); this giving was "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God" (4:18).[1] In II Corinthians Paul touches the question of solicitors, saying, he thought it necessary to send men beforehand to make up the "aforementioned bounty" of the Corinthians that it might be ready as a matter of bounty and not of extortion. He says too that sparing contributions will be rewarded sparingly, bountiful donations bountifully, for the simple reason that "God loves the cheerful giver" (II Cor. 9:5-7).

The scope of this article will permit only a mention of the Old Testament principle of putting God's portion first. He claimed the firstborn of men, the firstborn of beasts, and the firstfruits of the earth. Note also that lapses into idolatry were usually accompanied by robbing God of the first-portion. Malachi says they are cursed, and in order to receive again God's favor they shall bring the whole tithe (Mal. 3:7-12).

Nor should we fail to note the attitude of Jesus. Remember His talk with the rich young ruler. Money had him. Jesus plainly taught him that his riches stood between him and life eternal (Lu. 18). The parable of the ten pounds teaches that unfaithfulness means spiritual death (Lu. 19). So also the parable of the talents (Matt. 25). The most striking instance of all is the picture of Jesus sitting over against the treasury observing the people casting in their money. He said nothing until a poor widow's farthing hit the bottom after which He called His disciples and registered His approval upon sacrificial giving by saying that she did more than all the others combined (Mk. 12:41-44).

By way of summary we say (1) God has always connected man's substance with his spiritual relationship to Himself. (2) He has from the beginning asked that His portion be given first. (3) He further asked that it be given willingly and from the heart. (4) Failure to do this has always been a sign of failure and spiritual leanness. (5) Jesus and the apostles sanctioned the Old Testament principles of stewardship. (6) He who gives less than a tenth is giving according to the era previous to the law and falls below the standard of the Jew.

The Darker Side

It is evident that there is much lack of knowledge of the Biblical aspects of this question. The writer once visited a wealthy brother and property owner whose income was known to run into many thousands during the year.[2] It was my business to solicit funds for the Mennonite Board of Education. Having made known my mission he at once changed the subject and lamented the worldly tendencies in the Church. With tears in his eyes he pleaded with me and his pastor to "stand together for a plain Church." It broke his heart to see the young people so fashionable in attire. He wore simple clothing and as far as is known was in good standing in the Church. It would be highly untruthful to deny the fact that some of our young people are sinning against their bodies, against the opposite sex and against the God of heaven by indecent dress, but it would be equally anomalous to deny that our wealthy brother is also trampling under foot the plain teachings of the Word on the question of stewardship. The lewd dressing woman has no place in heaven, neither does the covetous and wealth-grabbing man. If one were compelled to choose the chance of either in the judgment he would get just as near the kingdom in the harlot's garb as he would in the shoes of covetousness. There is more direct teaching in the Scriptures on the subject of giving than on the Lord's Supper or on Feet Washing both of which are "dying gifts" from Jesus and highly significant in a literal sense. But if we offend in stewardship and keep all others we are guilty of all. "We err because we know not the Scriptures."

Another tendency on the darker side is that of spending money excessively on luxuries, robbing God to pamper self. An extreme illustration of this occurred when the writer with a bishop visited a brother who had excellent outbuildings and granaries, a fine large house trimmed in oak with hardwood floors and modern conveniences. A good piano stood in one corner of the living room, a new five tube radio set in another, while choice chinaware peered through the cupboard doors. When these people were approachd on the question of giving the information came that they decided not to give anything this year. Why? Did not God say His portion first? Yes, but here was no Lord's portion. Here people sinned against the Scriptures and against Jehovah by keeping His portion to spend on luxuries: eight hundred for a piano, three hundred for a radio, hundreds for luxurious furniture, thousands for a fine home, and to the Lord, well, "not anything this year." Who of you, my readers, would like to stand in the place of these people in the great day? To such as these Amos of old said, "Woe to them that are at ease in Zion...., Who lie upon beds of ivory ..——, who sing idle songs to the sound of the viol...., therefore shall they go into

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captivity" (Amos 6:1-7). Jesus said the unfaithful steward should be cast into outer darkness where shall be wailing and gnashing of teeth. We err in putting self first and God last.

The United States secretary of the Treasury compiled the following account of American luxuries for the year 1919:[3]

Joy riding, pleasure resorts, races, etc.	$3,000,000,000
Luxurious services	3,000,000,000
Excessively high priced wearing apparel, carpets, rugs, etc.	1,500,000,000
Cigars, cigarettes, tobacco, snuff	2,110,000,000
Perfumery, face powder, cosmetics	750,000,000
Candy	1,000,000,000
Soft drinks	350,000,000
Chewing gum	50,000,000
Jewelry	500,000,000
Total	$12,260,000,000

How much of this did Mennonites spend? One million? One half million? A quarter million? Would it be safe to guess that we spend at least one hundred thousand annually on luxuries? That would be an average of about two dollars per member. In order to guess safely we will say sixty thousand dollars is wasted by Mennonites each year on luxuries. Now let us break this up for the schools of the Church. If our senior college were assured of twenty five thousand a year, and each of the two junior colleges would receive fifteen thousand the question of financial standards would be settled. These amounts would make a total of sixty thousand and could be easily met if luxuries did not receive first place.

The Brighter Side

Darkness does not prevail entirely throughout the church. There are many people who are giving to the Lord first and are also giving a reasonable portion. The writer recalls an incident during a canvass made in a community. A brother spent the day with him and in the evening went to his home leaving me with his pastor. After the evening meeting as I was about to say good-bye he took from his pocket a small sum of money. It was evident that this came from a scanty purse. I remonstrated saying he should not give his last dollar, but the reply came that God had sent them sickness in order to call them back to Him and that they had resolved to render to Him His due when health returned. He felt that the Lord's due touched the pocket book as well as the heart so he wanted to give his mite to the cause represented.

In this case there was a vital relation between this man's purse and the Lord. Paul said the Philippians had fellowship with him in the matter of giving and receiving. Can Mennonites rise to this high plane? I believe they can. Some are doing it. The number needs to be increased and it is possible to increase it. We can worship the Lord in giving the same as we can in praying and sometimes prayers would be more fruitful if giving had been practised more. Is not this the meaning of Proverbs 3:9, "Honor the Lord with thy substance?" Read the statement with the emphasis on **substance.** Do you not see that it is necessary to look upward and climb when you emphasize **honor** but when you emphasize **substance** you may as well look downward as upward? **Honor** demands the service of the heart and mind, **Substance** may imply but the mere clanking of coin. Now think back in your experience and ask yourself where you have been placing the emphasis. If you have been placing it on **honor** you are blessed indeed, if on **substance** you have shorn yourself of a spiritual heritage.

Giving in the spirit and from the heart is a sign of growth in grace. Many are weak because they are not exercising themselves in the Lord's service. Is it not true that some members of the body should give themselves primarily to money making as a means of spiritual progress and service? This is the great safe guard laid down in the Scriptures for many people who have come into possession of property but who may not be gifted to act in the capacity of teacher or leader. They can exercise themselves in giving and so doing grow in grace because bountiful sowing receives a bountiful harvest. This will not excuse the teacher who also has means. He has more talent and is accountable for it also. The man with the gift for high wages or money making should never again roll it in a napkin and hide it away, nor spend it on mansions and costly furniture, nor on expensive autos, until he has brought to the treasury of the Lord the first fruits.

While canvassing a certain community a widow's home was in the order of calls. Her husband's death had left the estate in a critical condition. A brief visit was made and the suggestion given that she was not visited for money. The reply came that she and her daughter had decided to give a small amount and would try to save that much somewhere else. Was there grace in such an attitude of heart? Did Jesus take note of this? He did. Was it not a widow in the temple who caused Him to say that "she gave more than they all?" Yes, but that was when He was here on earth. Very well, "He is the same yesterday, to-day, and forever." A mite given in the right spirit caused Him to comment then and we have ever reason to believe that the smile of approval is passed in heaven today when the Lord's people make sacrificial gifts to His work.

This grace of giving is the Lord's plan and method for the support of His work If the Church as a body can be brought to the same high plane as our widow sister and be willing to give of our very living we are assured of successes in every field where finances are in question. Someone may say that if the schools of the Church have too much money they may go astray. It should be admitted that too much money is dangerous, but pray brethren, let us lay aside our cautionings until the time when we have come at least within sight of the beginning of this danger. We are yet on the off-side and our cautionings look more like vain gestures than necessary advice. Can we not rally to this need? Can we not stand together and have fellowship with each other in the matter of giving and receiving? Many are doing this even now, but others have yet to take the step that will give them their rightful place in the Lord's financial vineyard.

The solution of this question lies within the scope of our ministry. Every pastor and shepherd should make a special study of the Biblical aspects of stewardship, and a few times a year bring to his people messages on this great and neglected theme. Mennonites act when they **see** a need in the light of the Scriptures. When the tabernacle was built in Israel it was necessary to send out a proclamation telling the people that there was enough gold, silver, and wood, and some to spare. This was due to the fact that people gave from the heart. It was a matter of conscience with them. They had an obligation and conscientiously assumed it with the result that there was an abundance to meet the need. Can anyone conceive of the necessity for our Mission or Educational Board to send a proclamation telling the people that there is plenty and to spare? Such a day will come to hand when we repent of our slothfulness and render unto the Lord His due as He has prospered us.

Footnotes

1. Bible quotations are from the American Standard Version.
2. All illustrations apart from the Biblical ones come from actual cases in Mennonite homes, but an attempt is made to disguise them sufficiently to avoid personal identification.
3. Bert Wilson, "The Christian and His Money Problems," Geo. H. Doran Company, New York, 1923.

Scottdale, Pa.

SO YOU MIGHT HAVE BEEN

An eminent divine, remarkable for the devoted piety and spotless purity of his character, was heard to say that he never read or heard of a crime in his life, no matter how heinous, without feeling an inward consciousness that under certain conditions of education, training or association, he might have committed the same crime himself. The same feelings must have been experienced more or less by all reflecting, enlightened men; and yet—and yet, how little charity there is in the world.—Unknown.

"He that overcometh shall inherit all things; and I will be his God, and he shall by My son." Rev. 21:7.

"If you want to help souls you must present Christ to them."

SAFEGUARDING THE RELIGIOUS LIFE OF THE STUDENT

By Chester K. Lehman

Occasionally statistics are given which reveal a tragedy that is constantly being committed in many colleges of our land. They pertain to the decline of religious faith among students as they advance in college training, freshman showing high percentage of those who believe in God while in each year following an appalling decrease in the number of those holding this belief is found. Something very definite has taken place in the religious life of each who no longer believes in God's existence, and the precise nature of this change is suggested as one seeks the cause of the high number of suicides found among college students. In a word it is this: If there is no God, no Heaven, no Hell, no existence after death, why bear the burden and strain of life when it can be ended in a moment of time?

I am thankful that this crime of faith-destroying is not found in our colleges, and I trust that this shall never be the case. However, this tragedy in other colleges is not without its significance to us. The fact that such a change in a student's religion is possible, indicates that the period of high school and especially college education is a critical one religiously, and even in our own schools strong safeguards need to be made against all the forces and powers that undermine faith. I am glad that the Church shows so much concern in this vital subject; and it is my conviction that there should be a still greater anxiety for the welfare of our young people.

Y. P. C. A. Cabinet. E. M. S.

A Two-fold Problem

Safeguarding the religious life of the student presents a two-fold problem. On the one hand his spiritual acquisition in the way of conversion, faith in God and the Scriptures, experience with Jesus Christ, confidence in the Church, etc., needs to be carefully safeguarded and given ample room for development; while on the other hand there may be defective, immature, inadequate, or distinctly erroneous elements of his religious life that must be dealt with in whatever manner the specific case demands.

I believe that parents are more aware of the former condition and hence are vitally interested in its proper solution, but it is possible that the latter condition constitutes the greater problem in our Church Schools. Let us keep clearly in view its two-fold nature as we study some particular phases of the general question.

A study of the Christian's life will show that the problems may be grouped into four classes (1) those pertaining to Christian experience, (2) those relating to Christian faith, (3) those relating to Christian life and (4) those relating to Christian belief. In the study of each, we shall give typical illustrations or phases, the basis on which the solution must rest and the safeguards necessary.

1. The Student's Christian Experience

Too many of our young people who attain to high school and college age, have not experienced the first and elementary principles of the Christian life such as conviction and sorrow for sin, turning to God, faith in Jesus Christ as a personal Savior, the new birth wrought by the Holy Spirit—in a word, genuine conversion. It is only too true that many such are church members and this presents a critical problem for the school and Church. These nominal Christians fall an easy prey to the Evil One because they have never been rescued from his bondage; Christian growth is impossible; and not having been quickened, Christian assurance cannot be experienced. Such do not fall from grace, they have never been in grace.

The readily apparent solution of this condition is to deal with them as sinners in need of God's saving grace.

There are others who we believe have experienced conversion and on account of insufficient or improper spiritual food or hidden sin have not grown in their Christian experience and "are become such as have need of milk and not of strong meat." This constitutes a serious spiritual condition. Satan has an easy task to rob such of their assurance of salvation, thus causing them to flounder in their Christian life, and to live a life of doubt and dissatisfaction from which they can be rescued only by the power of God.

The cure here is kindly, sympathetic treatment, suppling the milk of the Word. The principles of growth must be taught, doubts removed, hidden sin uncovered, and assurance established.

In normal cases of a youth having a healthy Christian experience, coming to high school or college, it is the bounden duty of the institution to safeguard, enrich and develop it. I cannot enlarge here on the various channels through which this can be done. It will suffice to say that class room instruction esepcially in Biblical subjects, the various devotional and prayer meetings, and personal contacts of teacher and student can be made to bear directly on the student's relation to Christ, problems can be solved and the inexhaustible riches of fellowship with Him can be magnified.

In concluding this part of our discussion let me emphasize that teaching must be related as closely as possible to Christian life and experience. Even in the studies the farthest removed from Christian life it is possible occasionally to turn the instruction into practical channels.

2. The Student's Christian Faith

In order to get into grips with this problem let me note typical cases of immature faith. In the case of some, faith is an intangible vacuous "something" that Christians possess, but its reality must be accepted on "faith." In other words this faith takes hold of nothing real, it is a vapor which will be blown away in a storm. Closely related to this is a view of faith that is held to be opposed to knowledge and reason. The more fantastic its content, the more it is thought to be a proper test for faith. It rashly asserts that if the Bible said that Jonah swallowed the whale it should be implicitly believed.

This general problem may be illustrated in the experience of many young Christians when they meet for the first time some of the Biblical problems, learning, for instance that the German Bible includes the Apocrypha while on the other hand the English Bible omits it, and again, that the Bible is a translated book and that so far as the Greek is concerned John 5:39 may be translated either as imperative "Search the Scriptures," or as indicative, "Ye search the Scriptures."

These illustrations suffice to show the nature of the problem. Manifestly, its solution is found in teaching **the meaning of faith.**

It is erroneous to pit faith against knowledge as though the content of Christian faith is less valid than matters of knowledge gained through the five senses. Knowledge gained through the senses is as trustworthy as the processes through which it is gained are accurate. The certainty of matters of faith is measured by the integrity of the character of the person who is the object of our faith. If then the object of our faith is God and we have a trustworthy record of what He has spoken and done, and if through these channels we have learned that His character is infinitely holy, His Word is infinitely trustworthy while the content of human knowledge is only finitely trustworthy. When I look at yonder tree, it may be there or it may be a camouflage. I cannot tell with absolute certainty. When God's Word says, "we **know** that if this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," or "we **know** that when He shall appear, we shall be like Him,"—when God's Word reads thus, it has infinite trustworthiness. **It is truth.**

This is the conception of Christian faith that must take the place of the immature and defective notions mentioned earlier. Our Church Schools have the responsibility of planting such faith in the heart of every student. It is a faith that rests not on fancy but on God. It is the faith that is needed to safeguard our youths against evolution, higher criticism, atheism, and all the other false "isms" that are afloat in the world. It is an impregnable fortress; its overthrow is impossible.

Such a faith can be gained by an exhaustive study of the grounds of Christian belief, where it can be shown that the Biblical records constitute historical documents par excellence. The nineteen centuries lying between the present time and the time of God's revelation are bound together by an unbroken chain of history. We can say that there is more certainty to the historicity of the Resurrection of Jesus than to that of the American Revolution.

3. The Student's Christian Life

Faith must be related to life. Salvation is unto a holy life. But how frequently is it found that students do not know that the wrong is definitely opposed and antagonistic to the right! Little anxiety is manifested to perceive and follow the right and to evade the wrong. Consequently it is easy to cheat in examinations, to frequent places of worldly amusement, to be partaker of an unwholesome social life, and, in general to indulge in known sin. Expressions like this are heard, "I know that I ought not do this, but there is such fun in it." If individuals holding such views had true ethical perspective, the "ought" would be given the right of way.

The foregoing illustrations are undoubtedly abnormal but every youth does have problems relating to the true ethical life. And herein is another source of responsibility resting upon the Church Schools.

Its solution lies in a vigorous teaching of Christian ethics, whether in a separate discipline or in correlation with other courses. Among other truths that need to be gotten across in the student's mind is a realization that the law of right is the law of God; that the conscience is a divinely appointed functioning power of the mind; that by the fall of our first parents sin entered the world, and plunged the race into a state of depravity and corruption; that the only cure for sin is found in the redemptive work of Christ and the regenerating and sanctifying power of the Holy Spirit; that holiness is the standard for Christian living, etc.

Some of the leading ethical problems are concerned with the social life of our young people, social activities, athletics, and in general, the Christians' walk in this sinful world as "a chosen generation, a royal priesthood, an holy nation, a peculiar people."

4. The Student's Christian Belief

Almost all possible forms of error may be found among students—error in doctrine, error in interpretation, error in ideals of life, error in attitude toward the Church, etc. The ease in which various false systems such as Russellism, Pentecostalism, liberalism, make inroads on our Church is sufficient evidence to cause alarm. Well it may be asked, "Do we know adequately what we believe and why?" Is it true that there are greater losses sustained by our Church at the hands of various false beliefs than by other denominations.

Space forbids answer in detail on this problem. Briefly it is this: Uproot error by the teaching of truth. Contend earnestly for the faith by the constructive teaching of the right as well as by the exposure of error.

In conclusion this study has caused me to realize more fully the responsibility resting upon us who are entrusted with the education of our young people. May God help us to safeguard their experience, their faith, their life, and their belief.

Harrisonburg, Va.

THE PREDICTED DEPARTURE FROM THE FAITH
Adaptation or Application
Part XII

By Oscar Burkholder

There seem to be two widely divergent views held by the professing Christian Church as to the use of the Bible. That these views are being accepted by an ever increasing number is quite evident. There is the one view, which the writer is pleased to hold, that the Bible is God's message to man and that it is God's purpose that His message be applied without any man-made changes, or exceptions, to man's condition. Then there is the second view, that, since man has gained so much knowledge in the last one hundred years, or so, he has the right to discard those parts, that, in his own superior judgment, are not usable and applicable to-day. The more one adheres to the first view the more dependent one becomes upon God for continual guidance in his life, and the more one adheres to the second view the more dependent one becomes upon the arm of flesh. The first view leads on to God and the second view leads away from God. The first view accepts, with greater faith, with the passing years, the inestimable value of God's unerring leadership; and the second view accepts with diminishing faith, with the passing years, the self-esteemed value of man's disappointing leadership. For the longer the dependent-upon-God-believer follows his Master's unfailing leadership the less he thinks of his superior judgment, his years of training, his boasted accomplishments and his man-praised powers of leadership. Now there are some tell-tale evidences that mark the holder of either view and it is especially with these that we want to concern ourselves in this message, considering the second view first.

THE MARKS OF ADAPTATION

1. The Bible is out of Date

Our Modernistic friends are making such sweeping statements as "no one believes the story of Jonah and the whale any more," and, "no one pretends to believe that all the Bible is the inspired Word of God," and, in their explanations they lay claim to just as much inspiration as the writers of the Holy Scriptures. Having assumed (for assumption it is and not fact) this much, they openly ridicule the precious Book of God by stating that it is out of date. Yet if one wished to give statistics here, it could easily be shown that there is no book on the market of the world that is a better seller, and there is no book published that enjoys wider distribution among all peoples of the world. Surely a book cannot be out-of-date with such an unequaled record. Besides, among the many other reasons that might be offered to show how up-to-date this book is, no matter how sincerely one may believe the truthfulness of other books, there are none that speak peace to the soul as does the Bible. When we are in need of comfort we find it there. In need of strength its precious pages reveal the unfailing source. In need of courage, how wonderfully inspiring is the record of the life of our Redeemer on earth! Yet, in spite of this, men, no doubt in real sincerity, and in increasing numbers, think other books as important as the "One Book."

2. Man Knows More To-day

In some branches of study no doubt this is true. Certain facts of science have

(Continued on page 240)

• MISSIONS •

ENDOWMENT AND MISSIONS

By Ernest E. Miller

The Readers may have noticed the article on "The Other Side of the Endowment Question" in the Gospel Herald. Besides, you may have heard discussions against the Endowment Program of the Board. We have no ill word to speak of such who show us the other side of questions, if they are honest men, and want the will of the Lord to be done. In this article Brother Miller, himself a Missionary seeks to answer this worthy question, showing that meeting the Endowment may enhance the Mission Cause. Editor.

When I was first confronted with the request to write an article on "Endowment or Missions" I said here is, indeed, a dilemma—what shall I do? If I say Missions then the article will never get beyond the editor's desk, and if I say Endowment, then how can I conscientiously go out and solicit so largely for Missions. But after the passing of the first haze it occurred to me why not change the subject to "Endowment and Missions." This I shall proceed to do in the hope that both these activities of the church may be strengthened and blessed.

The whole church can only grow and move forward as she prospers in every and all of her different institutions and activities. There is a necessarily existing interdependency between these activities that dare not be ignored if there is to be forward movement, progress. The church must look largely to the schools for training of her missionaries, ministers, writers, and Sunday school workers. The school must look to the church for students and money necessary to maintain adequate buildings and faculty. The home and foreign missions must look to the schools for trained and consecrated workers. The schools must look to mission institutions as providing an avenue into which they can send their trained workers for service. This interdependence is necessary to the life of the church.

One occasionally finds individuals who do not recognize this fundamental law and try to build up their particular institution at the expense of some other church activity. One of the things I have noticed since coming to America is this tendency to make comparisons between different kinds of work on the basis of money spent and converts won. Comparisons are made on this commercial basis between the work in India and South America, between rural and city mission work, between work in the home land and work across the sea, between the results of young people saved for the church through our schools and converts won on the foreign and home mission field. I believe such comparisons are not only often unfair but dangerous to the best interests of the work of the church. The tendency to make such comparisons is no doubt due to the materialistic spirit of the days in which we are living. The program of Jesus Christ cannot be commercialized. The work of the church is spiritual not commercial and needs to be kept on a spiritual basis. Imagine Jesus making comparisons on amount of time and money spent in relative methods of work, No, **He taught, healed, and preached as He found NEED.** We need to do likewise. The premise that we can build up one activity of the church by discounting another is false and must sooner or later effect disastrously any and all of the work of the church. I have found myself tempted to make such comparisons in trying to further the interests of the work in India but I believe that when I have done so I have not only harmed the total work of the church but also have not helped the cause in India.

The various activities of the church also can and do supplement each other's interests and efforts. There were missionaries a few years ago who felt that a programme calling for $150,000 for a hospital in America would be a serious handicap to our medical work on the foreign field because the people would have no money left for necessary hospital buildings in India. But I am convinced now that Bro. Erb's efforts in behalf of the hospital at La Junta are proving a blessing to medical work in India. To get the money necessary to build the hospital Bro. Erb had to convince the brotherhood that hospital work was necessary and that it was part of the work of the church. He stimulated interest in medical work which will not discontinue with the completion of the hospital at La Junta but will help contributions to India and South America. The fact is that while this very money is being raised the India Mission received more money for erecting new hospital buildings than she had during any other three year period since the beginning of this work. I find the same thing true as regards educational work. In going about in the churches trying to show the necessity of educational work in India and soliciting money for its support I find that wherever the brethren of our Educational Board and our church schools have been giving talks and making solicitations for the support of our schools, that there invariably I receive a sympathetic hearing. Their efforts have helped to educate the brotherhood to the necessity of maintaining this kind of work. What I want to say, therefore, is that the endowment program for our schools will I feel, in the long run not harm but very materially help also the educational work on the mission field. As a missionary I am therefore interested that it may be successful.

Granting, however, as contended by some that the endowment program will temporarily effect the donations to foreign work, I still feel that we should all give our hearty support to it and be willing to hold in obeyance some of our own projects until this large task is completed. We do this on a smaller scale in each of our lines of work and why should we not therefore do it for the sake of the larger work of the whole church. About five years ago in India as we took a survey of our work it became quite clear that our medical work was a good deal behind other departments in not having proper buildings and good native assistants. We knew we could expect from the home church only about the average amount for new building budget. The missionaries on the field therefore agreed that new school buildings, new church houses and other projects should be held in obeyance until we had caught up in the medical line and during the years following we spent more for new hospital and dispensary buildings than we did for all other kinds of buildings combined. That task of being taken care of we can now again go forward with other necessary projects. In the same way it is only right and sensible for the India Mission, the South America Mission, the Publishing House and other church activities to get on with smaller appropriations for expansion until the schools of our church are properly endowed. It is to our eventual mutual profit if we make this temporary sacrifice.

There are no doubt many other articles in this issue showing the urgency and the necessity of an endowment for our schools. I do not want to enter into any discussion of that question but I do want to give my personal testimony. In the first place I feel that we need our colleges because we need the product which they alone can give us. The present task confronting the missionaries in

India and South American is so stupendous that it demands not only consecrated but well trained workers. Trained minds with consecrated hearts, natural abilities coupled with wills subordinated to the Spirit of the Master are required for the front line of battle. Our schools ought to and I believe will give us these if we supply them with the money necessary to provide institutions of standard grade. The schools are also necessary to keep our young people for the church. Whether we would have it so or no the fact is that young people of Mennonite parentage are going yearly in increasing numbers to high school and college. This is evident to anyone who travels about even casually. These people will go to school whether the church provides colleges or not. The age in which we are living demands it and there are many institutions ready to provide it. It only remains for the church to decide whether she wants these people to pass through Mennonite Schools and be conserved for work and usefulness in the church or whether they go somewhere else and for the most part be lost to the church.

For the sake of our young people and the future church, standard colleges are imperative. We cannot neglect this present urgent need or remain unconcerned if we have at heart the future welfare of the whole church with all her activities.

Dhamtari, India.

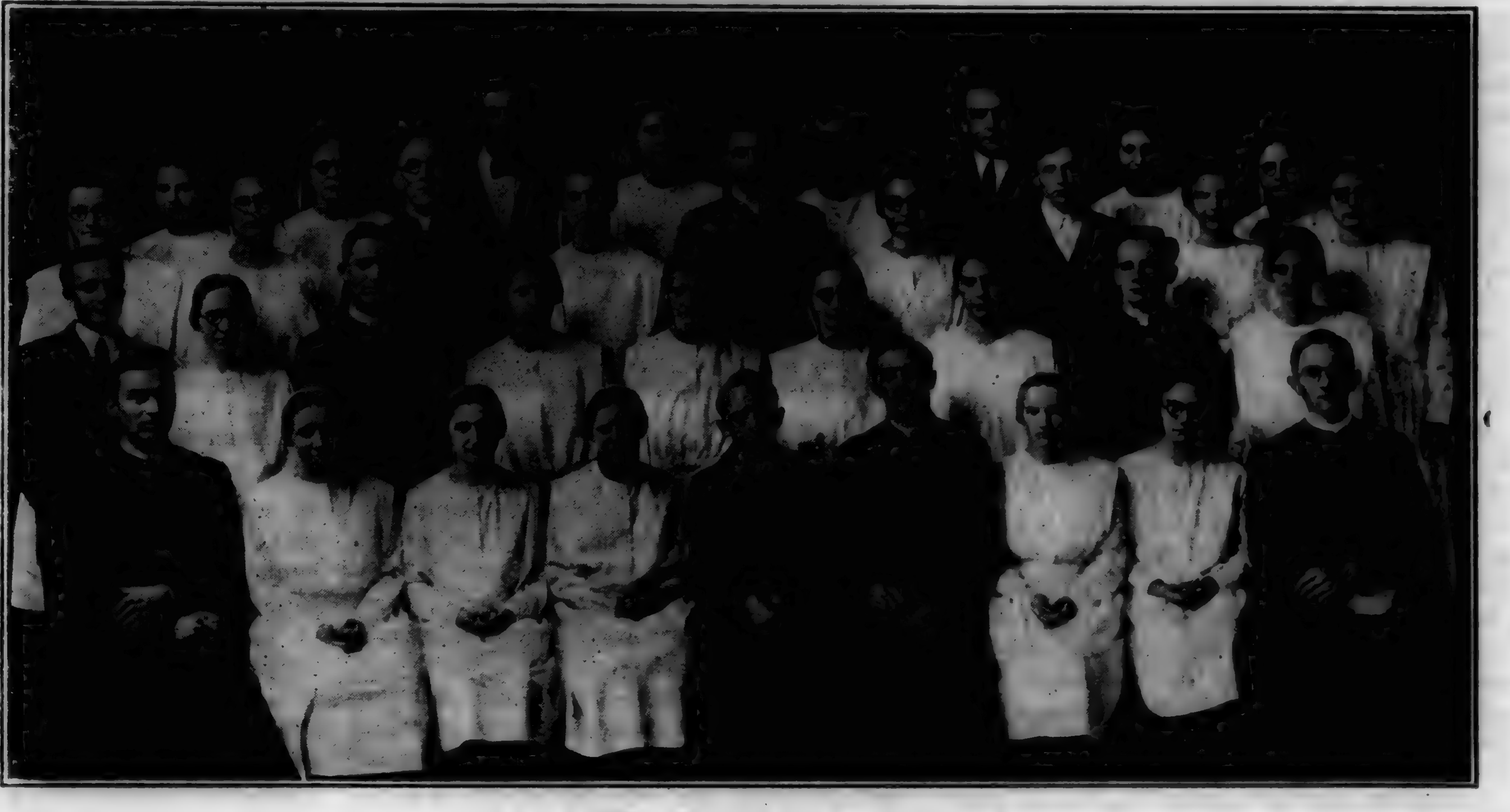
SAVING SOULS THROUGH OUR CHURCH SCHOOLS

By John L. Stauffer

The church of Jesus Christ has no moral right to engage in any activity that does not contribute either directly or indirectly to the salvation of souls. Does the denominational school or college contribute to this end? This is a fair and legitimate question for any thinking man and woman to ask.

In this article it will be the purpose of the author to show that a denominational school or college **that remains loyal to the Scriptures and the church** is a soul-saving agency in both a direct and indirect way. There are three ways in which souls find salvation through the church school:

1. The salvation of unsaved church members and non-Christians who become students at the college.
2. The salvation of souls through the activities of Christian students in religious efforts in the college neighborhood.
3. The salvation of souls through the efforts of prepared workers after leaving school.



Class of 1928. Eastern Mennonite School

There are many young men and women who have become members of the church in their younger years, but who did not have a definite Christian experience. The influences of the modern state and county school systems have a constant tendency to try the clearest and best religious experience to the utmost; consequently it is no surprise when we see those with an indefinite and unsatisfactory experience moved away from their religious profession and becoming involved in the foolishness and gaieties of an educational system that in many cases is Godless, and in many others, worldly and spiritually harmful.

It is a sad thing that many young men and women do not care to attend their own denominational school or college after having had a taste of the worldly influences of the secular high schools and colleges. The spiritual advantages of a denominational school are many. The church school has a spiritual interest that a secular school cannot have. Students who can be induced to attend such a private school will find teachers who are their brethren and sisters in the faith. There is an interest on the part of the faculty and student body generally to build up their own denomination, which is a legitimate endeavor.

Students who come to a church school will find many religious activities that are not found on the outside. A student with a shallow religious experience or perhaps none at all is quick to discern the difference between the real and the make-believe religious experience. The fellow-student who knows the Lord and whose life is fragrant with the grace of God and the love of Christ wields an unconscious influence over the one who does not enjoy his Christian life. Perhaps the new student will find such a student with a good Christian experience as his roommate.

It is not a strange thing that students should come to know their Lord better because a denominational school has no right or claim to existence if it does not contribute to the spiritual well-being of its students. The state can educate men and women cheaper than a private school can. Those who patronize the denominational schools thus have a double educational expense, but results justify the expenditure in the minds of those parents who have tried it out.

Then there are frequently non-Christian students in attendance at our church schools. This generally proves a special blessing to Christian students because it gives them something definite to work and pray for, namely the salvation of those who know not God. Many, in fact most of those who come to the schools unsaved, or non-professing, become gloriously saved before the school year closes. It would be helpful here, if many of the testimonies could be given that have come from former students who were either unsaved church members or non-professing when they entered school and who look back to their school days in a church school as the place and time where they received a definite Christian experience. Of course we are not saying that young men and women must go to school to get a Christian experience, but we do emphatically affirm that some who got away or were kept away from God and the church through secular schools, have definitely found Christ through the church school. It is a modern contention on the part of some people that the simple faith of the Bible and even belief in the Bible as the Word of God is incompatible with intellectuality and higher education, but the lives and testimonies of many teachers and students of our church schools are an emphatic denial of this erroneous idea.

Another form of salvation that might be mentioned in connection with our church schools is what might be called the "salvation of the life." Many students who had aspirations for something great in the world and that which might have proved disastrous to their faith as Christians, have got a new outlook on life. They have come to a new appreciation of that which is really worth while and as a consequence their whole course of life has been altered and turned into channels of service that will contribute most to Christ and the church with self taking the lower place. Students who did not know the joy of full consecration have come to appreciate fully the meaning of the Scripture: "He that will save his life shall lose it, but whoso will lose his life for my sake and the Gospel's shall find it."

A second way in which the church school contributes to the salvation of souls is through the student activities outside of the institution. There are opportunities for Christian students to work in Sunday schools and thus touch the lives of boys and girls who may never come within the walls of the denominational school or college. Cottage meetings afford another opportunity of getting the truth into the homes of the unchurched and non-professing. House-to-house distribution of Gospel literature is another effective way of getting the message of salvation before the masses. This work has a special appeal to the vigor and activity of youth. The rendition of programs of Gospel songs and hymns and the testimonies of blood-bought young men and women affords an excellent evangelistic opportunity to touch the hearts of men and women who are living in sin in out-of-the-way places which can be reached over weekends. It is just as effective to sing the truth of God's Word as it is to preach it in many instances. Many trophies of grace can be found as the direct result of the work and prayer of Christian students of our denominational schools.

The third way in which souls are being saved through our schools is by the work of former students who are now out in the harvest field of the world, battling for God. From the denominational schools there goes forth from year to year, a group of men and women who are determined to contribute their share by the grace of God to the evangelization of the world. Of course it is true that not every ex-student becomes a booster for God and the church, but the majority of students are what they are taught and are loyal to the ideals that have been held before them. Every church school that is loyal to the Word of God numbers among its graduates and ex-students those who have gone to the foreign field to carry the "glorious Gospel of the blessed God" to the benighted heathen. Many trace their convictions and consecration for this great work to the mission prayer circles, mission study classes, and consecration meetings that are held from time to time.

Other ex-students from the church schools will be found in the city missions where they endeavor to bring the Gospel to the unchurched and indifferent. Still other students will be found in the rural mission field where they get plenty of exercise in every way, physical, moral, and spiritual.

Last, but not least, attention must be called to the vast number of ex-students who have settled down in the commonplace positions of life, having no aspirations for worldly greatness, but a steadfast aim and purpose to truly represent Christ and serve the church where they are, to witness for Him as opportunity presents by word and deed, to live humbly and happily, knowing that no labor however humble is to be despised, and knowing that their "labor is not in vain in the Lord."

It is the prayer of the writer that the schools of the Mennonite Church shall never drift into the channel of worldliness where mere acquisition of knowledge will become the "big thing," but that they may remain humble and ever seek to function as a soul-saving adjunct of the church of Christ touching the lives of the students who come within their walls, and through the students as they go out on fire for God, reach the outside and unsaved world with the Gospel of Christ.

Harrisonburg, Va.

Y. P. C. A. Cabinet, Goshen College

THE PREDICTED DEPARTURE FROM THE FAITH

(Continued from page 237)

come to light in recent years of which our forefathers were entirely ignorant. There are certain portions of this earth that have been discovered in the last one thousand years that they who lived previously had no knowledge of. There are inventions, discoveries innumerable, such as electricity, telephone, flying machines, that have added to the knowledge of the human race, and because this added knowledge is in our possession men are quick in coming to the same conclusion about spiritual things. But one significant fact is usually ignored. Have there been any additions to the Bible that were worthy of a place in Holy Writ? Is there a professing Christian living now who would like to say that his book, or anyone of his Biblical explanations are worthy of a place beside I Cor. 13 or Psalm 23? But someone says, "If I had not read a certain explanation of a certain passage it would still be dark to me." This may and is quite true, but it is so easily forgotten that all our explaining does not add one new truth to the Scriptures, but only makes plain the truth that is al-

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EDUCATIONAL

SOME OPPORTUNITIES FOR CHURCH SCHOOLS

By Edward Yoder

The article by Brother Yoder is not just material to fill a magazine, but contains a real message which shows evidence of careful thinking and deep conviction. May the Opportunities referred to in the article, become Realities in the present and succeeding generations. Editor.

Just now there is much active interest in our Church schools and the work they are doing. This interest is due in part to the endowment campaign which is now under way. Attention is focused upon the schools as perhaps never before. We hope that this may not be merely an occasion for special publicity for the schools, but may also be a time when the larger aims and implications of our educational work will be subjected to a careful analysis and to constructive thought and discussion. Among the questions that need more careful consideration is that of the aims and objectives of the schools. The question occasionally arises, both within and without the schools: What results are we aiming to accomplish that are not accomplished in other institutions? What kind of product is desired from the schools. Without a clear understanding on these and similar points, we can hardly hope for the best results.

The answer to the above questions will depend in part upon what philosophy of education we hold. It is not the purpose of this paper to attempt any detailed discussion of these questions. It is encouraging to note that there is a growing interest in the discussion of this side of the educational work. A few statements may be in order before taking up the immediate subject.

Considered from the social point of view the purpose of education is the transmission from one generation to the next of the accumulated heritage of the race and of the group. With this in view the young are so trained that they will be useful members of society, that they will fit into the group and will carry forward the ideals of the group to which they belong. This viewpoint alone is one-sided and it is fittingly complemented by another aim which seeks the development of the talents and powers so that he may be able to discharge his duties towards his Maker and thereby contribute something to society. These different viewpoints give rise to different methods of procedure in the work of education. The theory that emphasizes the group makes education the task of handing down to the next generation a body of knowledge and ideas which is to be learned by it and then passed on to the following generation. The other theory makes the individual the chief concern in education. It seeks to train the young in certain methods, skills and attitudes and leaves them to deal with facts and knowledge as they wish. In actual practice of course, neither of these ideals is followed out to the exclusion of the other. But according as the one or the other is most emphasized two quite different results can be and are obtained from education.

Doubtless the ideal aim in education is the proper coordination of these two seemingly opposed aims; on one hand teaching carefully the body of truth which experience and revelation has brought to mankind and on the other hand training the pupil's God-given powers of intellect to the highest point of efficiency and skill. The ability to do clear reasoning and thinking for one's self is not incongruous with a respect for reliable authority and supernatural revelation. Jesus Christ recognized both these aims in His teaching. He taught the fundamental truths from the Law and the Prophets. He spent time in carefully teaching and indoctrinating His disciples. These He commissioned after His departure to "make disciples (learners) of all the nations, teaching them to keep all the things which I have commanded you." Paul also in the pastoral Epistles lays great stress upon "wholesome doctrine," "sound words" and "sound speech." On the other hand Jesus compelled men to think carefully and critically by pointing them beyond tradition to fundamental principles. He stimulated men to think for themselves, especially by His frequent use of parables and by seemingly paradoxical statements such as: "Except a man be born again he cannot see the kingdom of God," and "he that loves his life will lose it and he that hates his life in this age will keep it unto life eternal."

In view of these general considerations we may note briefly a few of the opportunities that lie before our Church schools at this time. There is first of all the opportunity of training useful workers for the Church. This aim has often been expressed by those who are interested in the work of the schools. The Church looks to the schools for young men and women who are well equipped to serve as missionaries, ministers, and Sunday school workers. The Church does not promise in advance to use all or any of those who have taken training in the schools. But even a brief experience has shown abundantly that consecrated young people who go out and prove their worth are quickly given work to do.

To meet this opportunity it is clear that the schools must lay stress on Bible instruction much more than is done in the average high school and college. This they are doing by requiring some Bible from all graduates and by offering extensive courses in Bible for those especially interested. Along with this there is a consistent emphasis placed upon personal consecration and spiritual life in the school community. A bare Christian atmosphere is hardly enough if by this is meant a nominal Christian spirit that good-naturedly tolerates high Christian ideals and evangelical piety. The spirit needs to be positively and aggressively Christian. Experience seems to show that in an intellectual atmosphere, such as is inevitable in a school, special emphasis along these lines is needed because of the common tendency toward coldness and a sort of sophisticated collegiate dignity.

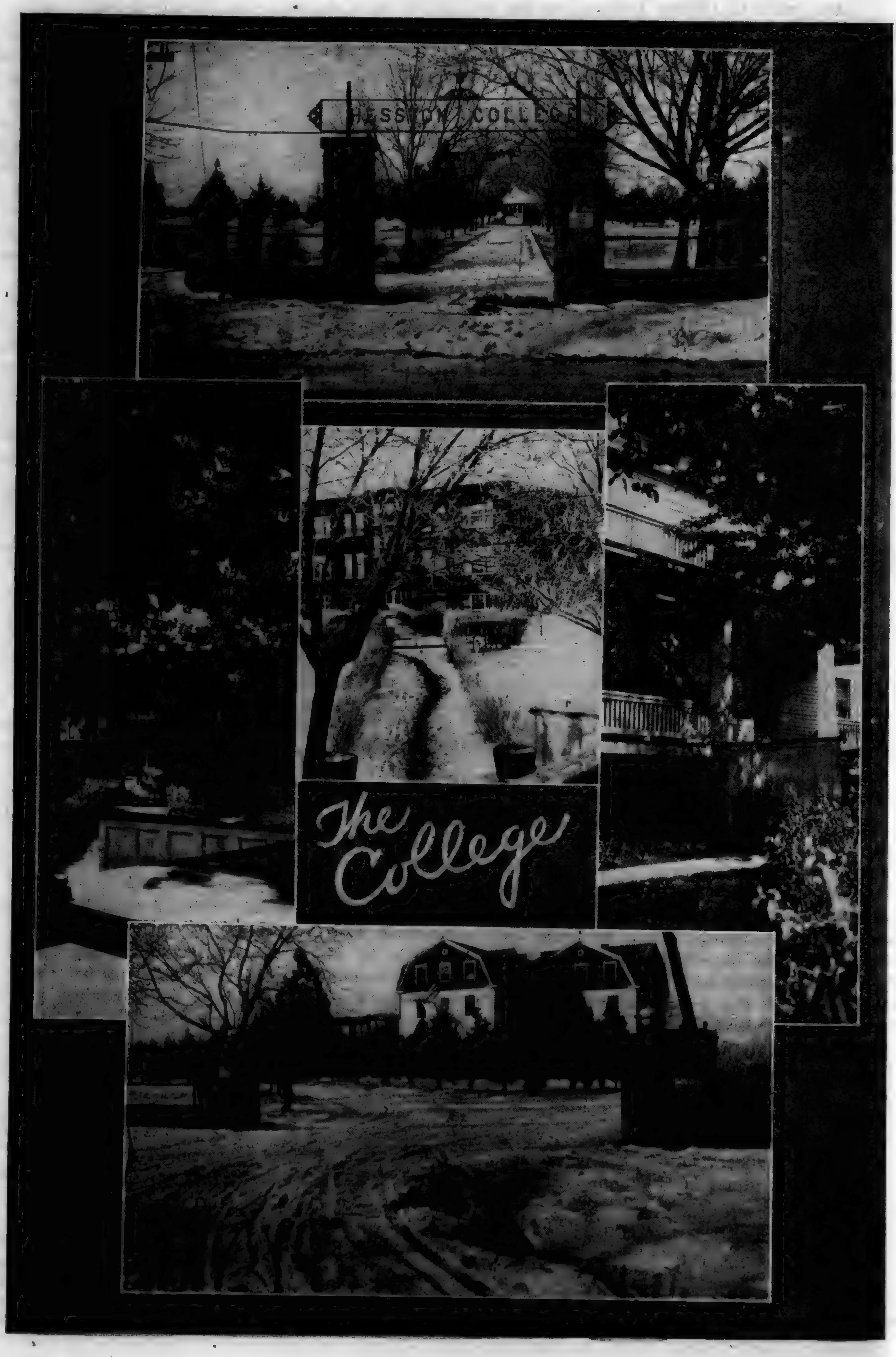
There is continual opportunity in Church schools at this time for instilling and fostering unworldly ideals and attitudes in young people. The call to follow Christ is as great a challenge, as great an adventure to-day as in any past age. Live and ambitious young people can be given this vision of discipleship in our schools. As someone has stated we are living to-day in an essentially pagan world, just as did the Old Testament prophets, as did Christ and the early disciples. The high respect for God and His Word and the conscientious attitude on morals and conduct which were brought to the shores of our country by the Puritans, Quakers, Mennonites, and other religious groups are slowly but surely being effaced from our national life. Many of the so-called modern ideas freely advocated in the current literature of our day on such subjects as marriage, home, morals and ethics are as old as the pagan philosophies of ancient Greece. The changed moral standards which seem to be gaining ground constantly are those that prevailed in the ancient pagan civilizations. In the midst of this cultured paganism there is a special opportunity to help young people to an independent attitude in thought and action. Conforming to the popular thought of the day, drifting feebly with the current of the world's life is easy and is not a proof of strength but of weakness. Students in our schools are put in possession of the same facts of history, of science and of literature as those in other schools. They can be inspired to be independent in the interpretation of these facts in the light of the Scriptures. Such independence of thought is not easy to achieve. It is quite something else than simply discarding one set of ideas and taking up another that happens to be more popular at the moment.

Again there can be upheld in our schools the true nobility of sacrificial service. Popular thought more often measures success in life in terms of money, position and prestige. True success rather is measured in terms of giving out, of helping others and of a meek and quiet spirit which in the sight of God is of great price. The commercialism of the day too often sanctions the ideal of success at any price, of personal aggrandizement and of mere animal enjoyment. Closely related to this worldly spirit of success is that of pleasure seeking. Many who have never experienced the joy of the Lord endeavor to escape from the effects of a harried and unbalanced life, and perhaps to avoid being too much alone with God and conscience, by seeking a succession of diversions and thrills. Generally what thrills these people one day bores them the next so that they beccome committed to a careless round of pleasure hunting. Our schools have a fine opportunity for leading young people to find satisfying pleasure and recreation through simple and natural means, pleasures usually despised as "slow" and "old-fashioned."

Another opportunity open to the schools is that of developing in people a critical attitude of mind towards the scientific spirit of the age or rather towards the things that pass under the label of "scientific." While everyone appreciates the good things which true science has given to thte world yet people need more than ever a discriminating temper that will not be taken in unawares by everything that comes along in the name of science. Still more do we need to guard against the popular philosophy that science and still more science will be the final salvation of man and his world.

The schools can also develop an appreciation for real and true values, especially spiritual values. There is much confusion to-day as to what are the highest goods in life. The crass materialism which breathes through much of present day thought needs to be positively counteracted. That there can be any good in unseen things, that do not minister to the satisfaction of the animal appetites and comforts, is quite incomprehensible to large numbers of men and women. To them it seems well nigh incredible that any individual or any group of people should deny themselves of temporal enjoyment for the sake of other values which they believe to be eternal. The doctrine of the animal origin of man is bearing its logical fruit in the changing ethics and morals of our time. If people believe that they are essentially animals there is no conclusive reason why they should not live like the beasts. On the other hand, if people believe that their bodies are the temple of the Holy Spirit and that they have themselves been redeemed by the precious blood of Christ, then conduct and morals have for them an entirely different basis.

Another great opportunity that the schools have is that of standing positively for Biblical and supernatural Christianity. The denying or ignoring of supernaturalism seems to be the essence of religious modernism. It is common knowledge that in many places of higher learning the idea of supernaturalism is scoffed at or is passed by as being beneath even the contempt of an educated person. Our schools can demonstrate that wide knowledge and true learning are compatible with a life that is consecrated to Christ and a simple faith in God and His Word.



The schools need to foster and uphold ideals of sound learning, of a genuine mastery of knowledge and a sacred regard for truth as it comes from any and all sources. Not a few writers and educators to-day are lamenting the superficial attitude of credit hunting and degree chasing which characterizes so much of American education. Everywhere there is an overemphasis upon scholarship which is popularly reckoned not so much in terms of thorough learning as by degrees and incidental titles. This worship of mere scholarship can be discountenanced in our schools by placing emphasis upon real intellectual attainment instead of its outward trappings. Our own Church has men who are truly learned and scholarly as a result of many years of study, but their work is sometimes discredited solely on the ground that they hold no university degrees. Such bigotry is no mark of true culture and learning.

Finally as those who are more or less continually in the atmosphere of schools, we do well to remind ourselves of the estimate placed upon mere worldy wisdom as an end in itself by one who was himself one of the most highly trained university men of his day. Saul of Tarsus, later called Paul, has the following to say about the wisdom of this world when pursued as an end in itself and for its own sake: "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe.... For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble are called; but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not that he might bring to nought the things that are: that no flesh should glory before God."

Hesston, Kansas.

THE OBJECTIVES OF MENNONITE EDUCATION

By Paul Erb

The Mennonite Church ought to be grateful, and largely we think she is, that we have Educators who are thinking deeply about our Educational Problem. Men who love the principles of the Bible as we do, men who love the Lord, men who believe in the Fundamentals of Christianity, men who are loyal to the Church, men who lose hundreds of dollars for their convictions. Long may they keep on thinking, and working in the solution of the problem. For like the poor, the problem will always stay with us. Editor.

It is an important principal of teaching that the objective determines the means. What I wish to do will determine how I set about doing it. For this reason it is important that we who are concerned with education in the Mennonite Church should look carefully at our objectives. Very frequently should we check up on ourselves to see whether we know exactly what we are trying to do, and then to see whether we are doing it. We dare not commit ourselves to a program of education without knowing just why we are going into this work. Both for the educators and for the constituency of our schools is this clear statement of objectives essential.

Now the objectives of Mennonite Education are not wholly different from the usual objectives of education. We do not profess to be doing an entirely different kind of a job from that which is being done in the public schools of our land. We are aiming, like all schools, to help the student to that personal adjustment which will make life larger and happier for him. We, too, help him to see himself in relation to the historical periods of the past; we help him to find his place in the world of nature and of man as it is to-day. We aim also, to assist him in that social adjustment which will make his life not only happy, but also efficient. He must learn to sacrifice for others; he must learn to serve others.

We, like other educators, are educating the student in healthful habits and healthful ways of living in order that his body may serve him best. We are trying by means direct and indirect to give him high moral ideals. We aim to impart the knowledge and the skill which will be necessary in the everyday life of a literate man. To a certain extent, at least, it is our purpose to provide a specific training, which can be used in following some gainful occupation. And we strive also to develop in the student that sense of beauty which will enable him to derive pleasure from the gorgeous sunset, the heaving ocean, the lyric bird-song, and the thousand other delights which God has provided for us in this world of His.

These are the usual objectives of education, and properly interpreted, they are all most essential. We are not at all working at cross-purposes with them. But as we look at our objectives, we discover that there are essential differences. Perhaps it would be better to say that there are essential additions. We are trying to do what all serious-minded educators are doing, but we are trying to do more. Otherwise, as I see it, there would be no Church schools. Why maintain schools which are a constant expense to the Church, if these schools are doing exactly the same thing as those for which we pay our taxes? The entire justification for the Church school must rest upon objectives which are peculiar to it.

Let us consider several such objectives, objectives which may be set up as the aims of Mennonite education. The first of these is a knowledge of God's Word. We believe that this Word of God, which we call the Bible, is Truth absolute. "Thy Word is Truth." Only in this Word are found the final answers to the questions which the student is continually raising about the origin and the end of the universe, the nature of God, the immortality of man, and the way of truth and duty. The Bible is the only way to spiritual insight. Apart from the truths there revealed, the intellect of man stumbles in darkness. The Word of God is the necessary complement to all the body of knowledge that man has accumulated. To be educated without it is to be half-educated. And to be half-educated may be worse than not to be educated at all, for a half-truth is the parent of error. Man's opinions are ever subject to correction and improvement; God's knowledge never is. For this reason, the Word of God is also a corrective in our learning, setting us right where the sophistries and vagaries of human philosophy would lead us astray. How incomplete, how subject to error, is the developed mind which has not seen also into the mind of God!

But the Word of God, if it is taught at all, must be taught as the Word of God. We have come to a day when the Bible is being taught again, even in our schools, but often times the teaching is such as to be harmful rather than helpful. Sometimes it is the purpose of the teacher to destroy faith in the integrity of God's Word, and the young unwary student finds himself sorely perplexed. In our own schools we can see to it that the Bible is presented as a fully inspired Book, the Voice of God to man. Here we may make sure that all of the Bible is taught, all the wealth of doctrine and restriction and command. Yea, above all the objectives: of Mennonite education, we must list this: **A Knowledge of God's Word.**

Closely related to the first is the second objective, a Definite Christian Experience. An intellectual knowledge and appreciation of God's Word is much, but it is fruitless unless there follows from it an experiential knowledge of God in the soul. "To be near unto God," to know assuredly that the work of His grace has taken away our sins is filling our life with joy and peace in the Holy Ghost—without this, how can a life be called Christian? Our young people, if they are to carry on the spiritual ideals of the Church and live the life of privilege which God has intended for them, must know for themselves what it is to fellowship with God in their daily walk. If their lives are to count for God as they should, they must have a constant and ready testimony to His saving and keeping grace. This is the spiritual life of God in the soul, brought about by the new birth and with a continuance as miraculous as its beginning. For this experience there is no substitute. "Mere "culture" will not do, for so often it is but fruit wired on to a dead tree. "Socialized conduct" may be as cold as the term itself, if it is not the natural expression of a supernatural heart. Mennonite teachers! Are we missing the most important part of our work, leading young men and young women into the experience of God?

The third objective is a **whole-hearted Loyalty to the Church.** The Church has founded our schools; she controls them by an incorporated board; she has contributed and is contributing large sums of money to keep the schools going; she is sending her sons and daughters to study within their walls. The Church has done all this with the thought of contributing to a program of Mennonite education. She has expected the schools to stand four-square for the historic, Biblical position of our faith. She has expected that the young people who come to our schools may be able to acquaint themselves with the history of our Church, with the scriptural and reasonable grounds of her position. She has hoped to see them come back to their home congregations established in the faith, consistently exemplifying it, and ably defending it. This objective need not be conceived in terms of clubbing the student into an abject surrender of his thinking powers and a blank spiritless petition of the formula, "The Church is right." For our faith, based as it is on the clear, reasonable teaching of the Word of God presents no essential difficulty to the trained mind. If some educated people show a tendency to pull away from the simple teachings and practices of the Church, the fault is not with the position of the Church. It is rather because these people have given their attention and their affection to other systems of thinking, and have despised their former beliefs in mere self-justification. Some months ago I was impressed with the remark of one of our Mennonite teachers, a man more highly educated than most of us are. "The farther I go in my schooling," he said, "the more do I believe in the position of the Mennonite Church." To get just that reaction from those whom we train is one of the objectives of our Church schools.

Another important objective of Mennonite education is **Service In and For the Church.** Of course the Church is training her young people so that they can earn a living for themselves and find the highest type of satisfaction in the process, but it does seem that the Church has a legitimate claim on the talent thus developed through her ministry. It thus becomes an important purpose of the schools to take the young talent of the Church, train it for efficient service, and turn it back into channels which will be of direct value to the Church. The Church has a multitude of tasks to perform in widely scattered places on this earth. She has a right to expect of the schools young men and young women who can fit into these places and who are willing to devote themselves to a life of unselfish service for the Church. Many of our young people should return to the congregations from which they have come and there, supporting themselves in some worthy vocation, give of their means to carry on the work of the Church and exercise their talents as opportunity affords in the varied activities of the local congregation. Others should be available to the various boards of the Church for service in needy fields. There may be circumstances which justify, as a temporary expedient, taking up residence in a community where there is no church of our faith. But if this should become the usual result of school training, the Church would seem to be getting the bad end of the bargain. We will hardly continue to spend money which will lose to us the service of the young people upon whom we depend. Mennonite education is particularly provided for Mennonite young people who will use their training in Mennonite circles and through Mennonite agencies for the glory of God and the salvation of the lost.

Closely connected to this is the next objective, **A Clear and Definite Testimony** to the World of a Whole Gospel Truth. While it is the duty of the Church, of course, to maintain and protect the organization of the Church as it now exists, it is a still higher duty to extend her influence, to bring still others under her teachings and into her truth. It must be the aim of the Church school to function in this way. This may be accomplished by the preparation of workers who will carry the message to the ends of the earth; by indoctrinating an army of young people who will be able to clearly defend the position of the Church and to fairly represent her in every environment; by the study of our rich historical materials, making the results available to the world; by preserving an emphasis on the doctrines which are generally neglected to-day, and witnessing faithfully against evils both old and new.

Clearly, there is a task before us which will test our metal. If we can accomplish these and other worthy objectives, the schools will be justified and God will be glorified. May the Almighty One enable us to do His will.

Hesston, Kansas.

SHALL WE EDUCATE OUR GIRLS

By Esther Lehman Yoder

We need only glance through a few catalogues of our present Educational institutions to keenly realize that education is becoming more and more popular. The average person of to-day wants more education as well as more material wealth, than did the average person a half century ago. Whether this change in humanity will prove a blessing or a curse depends on the purpose of increased wealth or education. Education or wealth may be a great blessing or a great curse to humanity depending on the individual's consecration to God's plan for his life.

The real test of education is not measured by outward prosperity or the extent of influence over other individuals. The real test of education is measured by the individual's usefulness to his fellowmen with whom he comes in daily contact. The purpose of all cultural development should be unselfish service.

Taking an optimistic view of the educational situation of our time and assuring ourselves of the fact that there are institutions where the courses are such, and the lives of the instructors such that we may expect unselfish service from our graduates we would answer this question in the affirmative. We do not believe that it is necessary for a large percentage of our girls to have an education beyond a regular college course yet we feel definitely certain that the average girl can be of greater service in the Christian home, the church, and community with a college education, acquired under Christian influence.

According to God's own Word He has designed that our girls are to be home makers and the mothers of future generations, yet we believe that He has work for some of His daughters in the homes of other people, in school rooms, offices, and hospitals.

Some of our girls who are naturally inclined to the instruction of small children need education in order to safely and efficiently instruct them to become useful men and women. Still others interested in the physical welfare of mankind may after special training along medical lines be the means of alleviating physical suffering and lead men and women to Christ.

The girl who is educated in business and fills the office of book-keeper or stenographer has in all probability the most difficult place to work. Yet we believe that the girl naturally adapted to this work need not hesitate if she, like Daniel, purposes in her heart not to defile herself and to use her business education to God's glory she may be a bright example of God's saving and protecting power. The demand for girls efficient in business, living chaste lives, consecrated to His service, was never greater than it is to-day. But the greater number of our girls fill the place of home-makers and mothers. Do they need an education to fit them for the supreme task of Life?

We wish further to consider this question. Do they need an education to be a help-meet for man? Some have said our girls may be just as capable in dish washing, cooking, baking and other similar tasks without an education. We do not wish to discourage any who have and are filling their places as home-makers and mothers nobly, without higher education. God is powerful enough to supply judgment and discretion (usually acquired by educational training) to those who have never had the opportunity. But the question is, will He supply where the opportunity has been neglected.

The mother of to-day is confronted with many new problems. Life is growing away from its former simplicity and becoming more and more complex. While it is our aim to retain the principles of simple living, we are continually in the midst of an environment created by those who do not aim to retain principles of simple living. To have a knowledge of such subjects as botany, zoology, bacteriology, and chemistry help the mother in providing nutritional foods for her children and also in counteracting diseases. A knowledge of subjects like sociology, psychology and especially child psychology help the mother to be helpful and sympathetic in her child's problems and difficulties. These to the child are as grave as the more serious problems are to the adult.

A systematic knowledge of the Bible enables the mother to entertain and develop her child's mind with interesting Bible stories. We find in our common school text books of to-day many stories very untrue to nature and animal life. These in some cases give the child a very perverted idea of things it can not fully understand. The mother with a good fund of knowledge concerning nature and the Bible finds it very helpful in assisting her children through these experiences. When the child becomes a little older and enters high school it will meet scientific theories which do not strictly harmonize with the Bible teaching the child has received in the devout Christian home. If the mother has had similar experiences during her high school period she is enabled to be much more helpful and sympathetic.

We would not, however, convey the thought that every mother who has not had a certain amount of school work will necessarily fail in this work with her children. This would not be true. A certain noted educator has said, "We do not find all of the world's uneducated people outside of college walls, neither have all this world's educated people ever spent time within college walls." We consider that there is considerable truth in this statement. A mind, willing to learn, and a teachable disposition are the first requisites for an education. Any person who is a keen observer may learn much of nature and science by observation. Any person who makes a thorough study of our weekly Sunday school lessons year after year will have a good Bible education. Fortunate, indeed, is the child who has a mother with an open and unbiased mind, willing to learn yet standing firmly for the principles of God's Word.

Our girls in order to be helpmeets to man must necessarily be informed along the same lines that men are. A girl with a good fund of general knowledge may soon become quite well informed along especial lines by extensive reading and observation thus becoming an efficient helpmeet to man in whatever calling of life.

Since more of our girls find their places on farms we will consider at greater length the value of an education for our girls on the farm. The farmer of to-day must have more education than the farmer of former years. The soil of our country has been somewhat neglected as a result of continual farming. For this reason it is necessary for the farmer to know soils and soil building. Our Heavenly Father sees fit to allow our farm crops to be more harassed by insects and plant diseases. Thus the farmer must necessarily be informed along this line. Our girls then to be fully appreciative and helpful in farm life need to be informed along these lines. The same may be said of all other professions.

Administration Building, Goshen College

We agree that there are exceptions to the general principle of this article, and you may know girls who have been a failure with an education and some who have been a success without school training. We believe that the girl who has been a success without school training has been open minded to truth and an extensive reader and keen observer of nature.

We then wish to emphasize the statement in the beginning of this article that our girls will be of greater service in the home, community and church with an education which they determine to use to God's honor and glory.

Harper, Kansas.

THE PREDICTED DEPARTURE FROM THE FAITH

(Continued from page 240)

ready there. The moment any one says that he has discovered more spiritual truth than that which is found in God's Word, that moment is the position taken that God's Word is not all-sufficient and fully satisfying. However, the testimony of believers who are gone, and of those who are nearing the great departure is that they want nothing more than the truth of the Bible, and, insignificant though it may seem to those who pride themselves in their superior knowledge, it remains to be shown where and how our added knowledge of mechanics, inventions or discoveries has increased our knowledge of God and His love. Is it not rather true, that they who pride themselves in knowing so much more than their forefathers, usually know less about the salvation experience, for the more we are occupied with the added knowledge of material things the less we are concerned about the great spiritual truths of God's Word.

3. Reason as a Guide

This is the conclusion to which men come who claim the Bible to be out-of date, and that they know so much more than our forefathers. Instead of accepting the stated truth of the Bible he must subject it to (what he prides himself to call) the rigid examination of his highly developed mind; all the time forgetting that God is not depending on man's reasoning powers for the dissemination of truth, but is continually asking for the surrender of this faculty, so that He can impart His truth to men.

It is well known that when reason is our guide, that the course is in the opposite direction to what it is when the Holy Spirit is our Guide. How can man with no connection with God impart to men the knowledge they should possess to make them most useful in God's service? And how can man fathom the hidden mysteries of God's purposes when he is not in touch with Him, and consequently knows nothing of God's plans? When will we learn that God's ways and thoughts are higher than our ways and thoughts and because we are creatures of His creation, the product of His perfect mind, that there is only one acceptable way to serve Him and that is with our whole mind? There are too many facts in the world to-day that reason cannot fathom, for any man to take his reason as a safe guide. Safety lies only in the way where our reason is in harmony with the known will of God. Beyond that there is only one safe position and that is dependence upon the mind of God by faith.

There must be, then, some influence, or environment that is exciting itself in these days upon the minds of men, or else they would not take such positions as those named above. Can we find a few common cases that, when recognized, ought to awaken us to the great danger of changing God's Word in an effort to adopt it to modern world conditions. May we note among the following:

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THE PLACE OF EDUCATIONAL WORK IN INDIA

By E. E. Miller

(Concluded from last month)

Our schools also provide an avenue for giving the children of our Christian community regular and systematic religious instruction. Up until the last few years we could always feel quite sure that all of our Christians would remain Christians and that their children would become at least nominally Christians. This was so because it was impossible for them to go back into their former caste. The Suddi movement in India is now changing this and we have had during the past year, I am sorry to say, several families who have gone back to Hinduism where they could continue in their superstitious and idolatrous practices. This makes clear that we need to give more diligent attention to the religious instruction of our boys and girls. Our schools offer us an excellent opportunity to do this. Here through daily Bible lessons we can instill the fundamenal doctrines of the Christian faith and mould developing lives which ought to blossom into Christian characters of stability and power. Our Bible teaching is planned with this objective.

Our schools also provide the workers and leaders for carrying on the work of the mission and the native church. The people working in our offices, the teachers in our schools, and our preachers, evangelists, and Bible women are for the most part the product of our schools. A survey a few years ago revealed that about ninety-five per cent of our present employed workers have come out of our boarding institutions and the schools attached to them. It is from among these boys and girls whom we have had the opportunity to direct and surround from childhood with religious teaching, that we may continue to expect the church leadership. I wish you could see and hear either Brother Isabux or Brother Peter this evening. They have passed through our High school. Brother Isabux has this year been ordained as the first Indian minister in the India Mennonite Church and promises to be a leader of conviction and power. He took his place side by side with missionary speakers in our last Annual Conference for the deepening of the spiritual life. Brother Peter, aside from his High School course, has also had several years of college work. He is a teacher in the High School and a deacon in the Sundarganj Church. He is an example of what God can do through the agency of human cooperation. Again, there is Brother Haider who has come to us from the Mohammedans and is now zealous in his efforts to bring other Mohammedans to Jesus. Or Brother Sidh Gopal, a convert from the ranks of high caste Brahmanism who is serving in our Boys' Normal School, helping to train boys as Christian teachers. And I must yet tell you about Ezekiel because he has done more than any one else in helping us to bring the challenge of definite Christian service before our high school boys. Brother Ezekiel finished High School two years ago and we had planned to use him as an instructor in our Bible school. Brother Lapp had made all his plans accordingly and it only remained for him to move and begin work. Then came our Annual Church Conference and the appointment of our missionaries to our India home mission stations. No one wanted to go. The station was at a lonely and distant place, separated from other Christians. We closed the meeting the first evening discouraged, having failed to find any worker willing to make the sacrifice. The next morning the moderator again raised the question, whereupon some one suggested special prayer and then another opportunity for volunteers. We had a season of earnest prayer and then as the call for volunteers was made our hearts filled with surprise but unspeakable joy as this promising young man responded to the call of service. After a year's work in that station we thought that surely now it would be best for Ezekiel to go to the Bible School and help to train other workers. Plans were again accordingly made this last year but again to our surprise, and should I say earlier disappointment, Ezekiel said before Annual Conference, "The India Church brotherhood expects me to stay by this task and I feel I can do nothing else but go back." It reminded us of young men who had refused good positions in colleges at home for service in distant and remote corners of the earth and we breathed a prayer of thanksgiving to God for this manifestation that such service had not been made in vain.

Accomplishments for non-Christians. To state precisely and specifically what the schools have accomplished for non-Christions is more difficult but still I think there are certain results which may be stated and quite justly accredited to the work of schools. In the first place they have helped in the dissolution of caste and superstitious Hinduism. They have done this by a process of gradual dissemination of new ideas into the life and thought of caste-ridden India. With the coming of literacy the inconsistency of certain long-held practices has been made clear. An acquaintanceship with science and history has also revealed to the leaders of India that there can be no progress in any field unless the rigid barriers of caste be loosened. Contact with western missionaries and with Christian teachers and boys of character and personality has helped Hindus to gradually place less emphasis on the strict observance of all details of caste law. Through this same contact have come about also changing standards of judgment. May I give two illustrations of my own recent observation which make quite clear what is happening on an extensive scale throughout India to-day. About a year ago the Mohammedans of Dhamtari took a boy for burial from our Ohpanage who had formerly been a Moslem. To get a legal right on a certain piece of land, they buried him far away from the rest of their Mohammedans on a piece of land where a new railroad line had been surveyed. It was the height of meanness to take a boy without parents but still nominally a Mohammedan and bury him there. Talking about this and similar incidents a Hindu officer said to another Hindu surveyor in my presence, "They certainly do most unchristian things." I said, "Yes unchirstian, but Mohammedan." The standard of Christ is becoming a standard whereby non-Christians judge each other. Another illustration is this. About six months before leaving India the Hindu teachers of our school staff had a quarrel which led to an open rupture. The matter was taking sufficient proportions meriting intervention by the manager. I therefore consulted the various parties concerned. One of the Hindu teachers particularly objected to the fact that other Hindu teachers had quoted verses from the Bible to show that he was taking the wrong position and attitude. Non-Christians took the Bible standard as the best proof to show the error of a fellow Hindu. The credit for most of this change belongs to the Christian teachers and boys in our schools and colleges who are succeeding in bringing the Bible standards of righteousness and truth to bear on the thought of India.

The schools are also responsible for having filled many positions of government in India with men sympathetic and tolerant to Christianity and the work of missions. I came across evidence of the fact that government offices are filled with men tolerant to missions just a few months before leaving India. I had occasion to see our local deputy inspector of schools, our district inspector of schools, and the minister of education in Central Provinces about the Bible teaching in our High School and I found that all three of these government officials who represent all our relations with government in educational work had taken either their high school or college work in mission institutions. Needless to say they were sympathetic to our problems. I think also at this time of Kamin Lal Sao. He is perhaps the richest man in Dhamtari. He owns eighty villages lying all in our mission district. He was for some years a student in our school. Last fall when we were having difficulty in securing land for a new station he offered to sell us land in any of his villages. One could give many other similar instances showing that this sympathetic attitude is one of the fruits of Christian schools.

Another result of the work of schools is that through this avenue many homes have been opened up for the regular visitation work of the evangelists and Bible women. Other agencies such as, especially medical work, are also very effective in opening up such homes. These homes are opened up through acquaintanceships formed through the school or through medical help having been received from our doctors or nurses.

Another result of the schools with non-Christians is that through this avenue converts have also been brought into the Church. Many of the Indian Christian leaders of to-day were first brought into direct contact with Jesus through the Bible teaching in the school. Dozens of men from the best families in Bengal were brought into the Church through the educational work of Alexander Duff. Sadhu Sundar Singh, the famous Indian evangelist, passed through a mission high school. Being devoutly religious he soon became intensely interested in the Bible. Seeing this, his father took him out of school, and instead encouraged him to destroy the High School and drive the Christians away. He continued active in this effort until one day as he himself says that Jesus Himself came into the room where he was and asked him to take up his cross and follow Him. He has followed Him faithfully ever since through almost untold persecution, trial and hardship. In our own schools although so far we have not been so successful in winning a great number through this avenue still some have come and more we believe will come. We claim the promise when He said, "And I, if I be lifted up, will draw all men unto me." There are evidences that He is doing this.

I wish now yet to bring before you the definite needs in this phase of work in India. The first two of these needs are for us in India, your missionaries, to work out. I give them here only to show that we are not unmindful of our weaknesses and difficulties. The first of these is that we need to give closer supervision and attention to the follow-up work of our Bible classes. We have sown the seed and have perhaps been so busy sowing new fields that we have failed to properly cultivate and care for the seed already in the ground. We have given this matter considerable thought in India and now are quite agreed that if we would make our schools effective agencies for evangelism we need to do more to bring boys and girls who have obtained some knowledge about Jesus into vital, living contact with Him. In other words we need to help them to make definite decisions to confess Him openly. This is no easy task, but it can and must be done In line with this determination the Mission had planned this year to hold special evangelistic meetings for educated non-Christians in each of the larger towns in our field. Plans are also under way to have one of our Indian preachers especially qualified for this work give his entire time to follow up work among the educated classes in Dhamtari. The second thing we must do in India is to adapt the courses of study in our schools more nearly to village life. India is a land of villages. There are seven hundred thousand of them. Two hundred million of the people live in these villages. Our mission area outside of Dhamtari has no large towns. Our boys and girls must be trained and fitted to become willing, efficient workers in the villages. The Mennonite Church in India will as in America also be largely a rural people. We recognize this and are shaping our policies accordingly.

And now what are the needs which need to be supplied by the Church in America? They are first financial. Education in all countries and in all ages has been exexpensive. Until recent times it was only the few who could avail themselves of the course offered by high schools, colleges and even middle schools. In modern America these blessings have been brought within reach of the average man through state taxes, public donations, and large endowments.

The Mennonite Church is just now, through a large endowment campaign, aiming to provide for this continued privilege for her young people. Through the same facilities and through these only, education is now also provided not for the thirty-eight million boys and girls in India entitled to it, but for only eight million for whom she has sufficient money. Public tax money given in form of grants-in-aid, subscriptions from Indians in forms of fees and otherwise, and donations from the Mennonite Church in America are the means which make possible a literate Mennonite Church in India. The Mennonite Church in America now carries about half of that burden and should she discontinue doing so it could mean nothing less than the gradual, but sure, disintegration of the noble work she has been more than a quarter of a century in building.

You may feel sure that your missionaries in India, in this as well as in every other line of expenditure, are making every effort to do the work as economical as possible. It may in this connection interest you that our Mission is providing for the education of its pupils at a per head expenditure of Rs. 2-7-0 per month only as compared with an average expenditure per child in Central Provinces by government and other missions of Rs. 3-5-0. We must depend on you for the continued support of the pay of our staff of Christian teachers, for necessary equipment, and for adequate buildings. We certainly dare do nothing less for our Christian community in India than we are now doing, and be true to the Church which God through our humble efforts called into existence in India.

We can also not retrench in our efforts in behalf of the educated non-Christians. The Christian Church in India dare not be negligent now in bringing before a new, awakened, searching India the message of a Redeemer and Risen Lord. Educated India is trying to decide the question put before Pilate by the presence of the lowly Nazarene 1900 years ago. "What shall we do with Jesus?" is the now serious question in the minds of all the leaders of India. In fact the question is so serious that many of them are trying to find a competitor for Jesus. They say we must find some man associated with Hindu life and thought who is most nearly like Jesus to save the religions of the East. They have restudied the teachings of Ram, Krishna, Mohammed, and Buddha to find this man, and they have concluded that Mahatma Buddha is the incarnation which will most nearly suffice. They are therefore trying to bring him back to India from China but I have no fears about the great Buddha, excellent as are some of his teachings. A few weeks ago I visited in Canton, China, the famous temple of the Five Hundred Buddhas. I expected to find the temple crowded with zealous worshipers but I found it practically deserted and the images in a sad state of neglect. My guide said, "Yes, they used to come here, but they don't now. China has other things to do. She must go forward and find herself and the ancient gods are offering no help." No; even Buddha cannot satisfy awakened India. He is a dead god with his face turned toward the ancient past. India demands a crucified but resurrected and risen Savior. She wants a living message. I would say to-night with the Apostle Paul, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to **every one** that believeth." Shall we not help awakened India to find that real education is a Christian education and that true knowledge begins with the fear of the Lord?

The only remaining question for our consideration to-night, it seems to me, is, "Have we done everything we might or can?" I hesitate to enter into this consideration because it not alone a delicate but also a problematic matter. But I can speak nothing less than I feel. I am aware that America gave more for charitable and mission purposes last year than any other nation of the world, but did she do so at any sacrifice? The treasury of the United States closes this year with an almost unprecedented surplus. The disposal of these billions is a live question before the officials of government. But what about the Mennonite Church? Yes, we are a rural people and farmers have had a hard time. Haven't we done nobly by our schools, our hospital, and the expansion of our missionary enterprise? Yes, at least your missionaries in India have many times during the last five years thanked God for a supporting constituency that was not necessitating cuts in work and budgets but allowed for a gradual increase. And may I say that I am not unmindful of all this when I say that I believe we have not yet experienced the measure of full discipleship, "we have not done what we could." At least if the Mennonites from India could see our big cars, our fine homes, and our overladen tables it might be difficult for them to believe us to be a simple, self-sacrificing people. There has been occasional talk of bringing an Indian brother to America to permit the home church to see something of the fruit of their labors. There are reasons why this ought to be done and I am sure it would be an inspiration to you here to-night that you would not soon forget, could Brother Isabux or Brother Peter be here in my place and address you. But for one thing I wish it might be so. I fear for the result of this upon them. I talked a few months ago with a young Indian man, a member of the Disciples' Church, who had just spent four years in America. He was disgruntled and dissatisfied and said, "The church in America is giving not even the crumbs to India and should the materialistic spirit of the West reach India it will destroy the Christian Church." We have repeatedly told our people in India that gifts are being given at great sacrifice by the brethren at home. But are they? I fear we have not yet any Indian Mennonite Christian with a spiritual experience and knowledge sufficiently large to withstand the shock that would come with a knowledge of conditions as they really are. We have still to demonstrate real sacrifice.

I am reminded now of the message written a few years ago by that great Bengali poet, Tagore, to a Christian friend on the event of Christ's birthday. Tagore says "Great souled Christ, on this the blessed day of your birth, we who are not Christian bow before you. We love and worship you, we non-Christians, for with Asia you are bound with the ties of blood. The world stands aghast at the earth hunger of Europe. The three witches War Lust, Power Lust, and Profit Lust, revel on the barren hearths of Europe. There is no room for Thee in the West. Come, Lord Christ, come away. Take your stand in Asia, the land of Buddha, Kabir, and Tilak. At the sight of you our sorrow-laden hearts will be lightened. O teacher of Love, come down into our hearts and teach us to feel the sufferings of others to serve the leper and the outcast with an all embracing love."

This judgment of the East is a call to us to come back to our Master and Lord. It should shock us from our self pride. May we see in this searching criticism a challenge calling us out of the sleep of material prosperity. It is God's own voice to us. Let those who have ears to hear, hear the voice of the Spirit and come forward with sacrifices which will burn into the heart of religious India, the message of a suffering and sacrificing, but risen and living Lord.—Selected.

THE OUTLOOK FOR ENDOWMENT

By C. L. Graber, Endowment Director

Quite naturally we are all interested in the outlook of our program as it appears to those who are close to the movement. What I shall have to say here is only in part my own idea. I tried to discuss the matter with others at the Annual Educational Board Meeting with a view of a comparison of notes on the outlook for the program.

The interest in the program is very good. In fact, according to reports made by men who solicited funds for other phases of school work some people indicated they would rather give for the Endowment Fund than for the work for which funds were sought the past year. While this was disappointing to some in these circumstances it is encouraging from the viewpoint of the Endowment program. It would seem to indicate that people are accepting the fact that the Endowment plan will be more satisfactory for providing the finance necessary to operate our schools. As more and more people see this the gifts to the Endowment Fund will proportionately be increased. This it seems is a move in the right direction.

So far very little direct solicitation has been attempted. Thus far $21,108.45 has been received in cash and pledges. All the canvassing was confined to outlying territory and that largely in the west and north west. One would naturally expect less from these outlying districts than from centers more near our schools. Facts show, however, that if the larger centers will do as well when approached as these smaller scattered, outlying districts have done, our program will succeed to a complete end. We expect no less to be accomplished. While it is true that in the larger groups there are always some who lean on others yet there seems to be developing sufficient conviction that the cause of education in our church merits liberal support that we hope the average attained by these outlying congregations may be continued throughout our entire constituency.

Another interesting thing is that there has been found among us one congregation where every single family gave something for the Endowment Fund. Naturally some gave more than others but all gave. While the interest of some people is still not what might be hoped for yet with this congregation 100 per cent and others coming nearer and nearer to it, there seems to be an indication of more general interest in this work which of course is necessary in order that the program may succeed.

It is very gratifying to note the warm interest of the ministry in the Endowment Program. While here and there a few are passively interested, for the greater part the ministry is doing nobly in helping this work along. I am not stating this here to lead anyone to feel that this is anything less than was expected but their support is so far reaching that I could not forbear mentioning it. Wherever the ministry warmly supports the program there is a sympathetic response from the congregation. And why should this be otherwise? We are so prone to follow suggestions and if the shepherd of a flock suggests liberal support the results are always gratifying. May the Lord lead the entire ministry to labor unitedly with the various Church Boards so that His work may be done as pleaseth Him. Interest in the educational work of the church is natural on the part of the ministry. It is for the youth of the church and reacts directly on the general church life because the young people are so near the heart of the church. In fact the church and the young people are so closely associated that they rise or fall together.

I will mention one other thing that is of interest to us. Several brethren who have had experience in solicitation and who have church wide interest will assist the coming year to canvass the field. It is the plan of the Committee to solicit the entire field as nearly as possible the coming year. Time will be given another additional year for payment of pledges but the main part of the entire territory should be heard from by next June 1st.

The program is really just beginning. Thus far the committee feels we have met all the success we have had reason to expect. May this program, begun under God, be completely finished. By a thorough giving, coöperation of all our forces and God's blessing on us, we cannot fail. To this end may the Lord direct all of us.

Goshen, Ind.

"There is but one place for the flesh, the only proper receptacle for the flesh is the grave of Christ."

"Nothing can meet the need of people but Christ."

MORALITY OF THE HIGH SCHOOL

(Editorial in the War Cry, Abridged)

To say that "young America" is hell-bound might be an exaggeration. To say that all is "Peace, Peace" would betray crass ignorance of moral conditions as they are in America in A. D. 1928.

Strange to say the majority of parents know little of what their high school sons and daughters are doing. When faced with embarrassing crises they repudiate the very inference that their boy or girl should be involved.

When evidence is brought forward behind the closed doors of a legal investigation and acknowledgments are made, these same mothers often are carried out unconscious.

We are going through an era of collegiate and high school moral turpitude, infinitely more serious in its results and general in its scope than the public realizes.

It is probably considered good policy to suppress information. As we have no paid advertisements to study we feel free to make the statement that illegitimacy as a product of petting parties exist in an appalling degree and that to-day the majority of young, unmarried mothers no longer are of subnormal mentality or gathered from the so-called "underprivileged" classes.

The pendulum has swung the other way and the records show such maternity and paternity to be of high school age and type.

The drug and drink demon will be stamped out, but what is back of the high school problem? Several contributing factors, no doubt. Is home made attractive? Is the correct example set? Have ethical and moral standards been dropped? Is sex equality breaking down the finesse of protection? Is the co-ed system at fault? Are one hundred and one other things responsible?

What about the schools themselves? How are biological mysteries explained? Is man reduced in the minds of the pupils to the level of the beast, via a so-called scientific evolutionary hypothesis?

It is certain that the atmosphere produced by too many high schools lowers idealism and unstrips the youth and maiden from the helpful imagery in the younger years, leaving them denuded of higher principle and responsive to the unbridled emotions of youth in what the French describe as la flame de la jeunesse.

If conditions continue as they are much longer, Federal Government will have to step in to provide some moral filtration plant to avoid poisoning the wells of the future parenthood of the nation.

"The "buck" cannot be passed to welfare organization. State government must assume its proper functions of protection to its "commonweal."

It has its responsibility in matters of education, whether that be in the school or outside. It has a duty to perform, not only in blocking the distribution of obscene and unhealthy literature and films, but in satisfying itself that what is taught on the public platform or in the classroom is safe for the mental and moral digestion of the rising generation. Why should one speaker be permitted to lecture on "The Right to Be Immoral?" The title is too unhealthy to be safe advertising.

Why regulate by federal law the tides of emigration, on racial law and biological grounds, but destroy the results we are after by opening the flood-gates to a putrid tide of platform and schoolroom flux, under the deceptive name of a modern scientific thought or the principle of free speech?

You cannot legislate people into morality, neither can you reconstruct human nature by legal codes. The power of God alone can do that. But government has its definite duty to perform in protecting the people from moral cyanides of potassium and verbal "mercurial pellets."

Something will have to be done by state governments and probably by federal legislation during the next White House tenancy.

"What America needs is a revival of religion," declare several of our greatest industrialists. We know they are right. But government must play its part. And we need less politics in religion and more religion in politics.—Selected.

MY HERITAGE

By Opal L. Paap

Mine is a heritage of vast domain,
Of crystal lakes in mountains set like gems,
Adorning nature's mighty diadem,
Of placid streams that wind through fertile plains;
Great industries that hum from sun till sun
Are epics of achievement wrought by those
With vision, strength, and patience to disclose
The hidden prizes waiting to be won.
Such monuments are not to be disdained,
They stand for fortitude and foresight true,
Milestones of valiant progress pointing to
Still greater goals than ever yet attained.

Mine is a heritage of freedom, bought
By our forefathers at tremendous cost,
Yet could we count our priceless culture lost,
Had they not won the cause for which they fought.
No ostentatious rule of power and pelf,
No autocrat dictates in ruthless style,
When opportunity is calling all the while,
Man's only limitation is himself.
Before the arts in reverence we pause,
No ridicule and scorn as in the past,
Labor is honored; and no law of caste
Can elevate and humble without cause.

Mine is a heritage of living God,
No idols made of stone nor wood nor clay
Receive my supplications day by day,
And raise me not one whit above the clod.
Against idolatry in every land
We must revolt and wage a bitter fight.
For black pretense and progress, robed in white,
Were never known to travel hand in hand.
This princely gift, appraise it if you can,
Measure its value, realize its worth,
Then pass it on to glorify the earth,
This heritage of each American.—Sel.

YOU WILL NEVER BE SORRY

For telling the truth.
For living a pure life.
For your faith in Christ.
For confessing your sins.
For doing your very best.
For thinking before acting.
For forgiving your enemies.
For hearing before judging.
For helping a fallen brother.
For thinking before speaking.
For being honest in business.
For being loyal to your church.
For bridling a slanderous tongue.
For harboring only pure thoughts.
For stopping your ears to gossip.
For being courteous and kind to all.
For money given to the Lord's cause.
For faithfulness in keeping your promises.
For asking pardon when you have done wrong.—Presbyterian Banner.

TEN COMMANDMENTS FOR YOUNG PEOPLE

Do not spend your time in idleness. Use your spare time in preparing yourself for some specific work in life.

Do not spend your time doing useless things. Remember that you have but one life to live. It requires very little more time and effort to do things worth while.

Do not neglect your educational opportunities. You are living in an age of competition and must compare with those who are educated.

Do not allow circumstances or environment to keep you from making a success in life. You must overcome handicaps in order to be successful.

Do not choose the course of least resistance. Things which are valuable in life cost something.

Do not be satisfied with goals that are easily obtained. It it better to have aimed high and failed than not to have aimed at all.

Do not wait for luck. Luck comes only to the favored few and you have little chance being among that number.

Do not select your life's vocation with selfish purposes in view. You are worth more to the world than to simply serve yourself.

Do not associate with inferior or worthless people. "If you always live with those who are tame you will yourself learn to limp."

Do not fail to be religious in practice. Unite with the church of your choice. The Christian life will bring you rewards that cannot be measured in dollars and cents.

—From Frances Hoke, New Carlisle, Ohio.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Topics for 1929 have already been selected by the Young People's Meeting Topic Committee. This list of topics is to be published in advance so that you may see what is before us for the coming year. The Topic Editor has yet to work out Outline Studies and Suggestive Assignments and other material in connection with these topics. We hope to have the booklet containing the Outline Studies ready before the beginning of the New Year. To those who know the value and blessing of prayer we suggest that you remember the Editor in this task. May the Lord bless the efforts put forth for the welfare of our young people throughout the church and the world.

* * * * *

The studies for the Month before us are worth while. The **Junior Topic** is a character study of the first two boys in the world. It will serve to give profitable thought to old and young. Because a topic is designated as Junior does not make it a topic in which seniors may not enter with profit. In fact our Juniors need the assistance of the older ones and the older ones need the viewpoint of the Juniors. It is God's plan that we live and work together in our meetings and life in general.

The meditations on **Our Heavenly Home** are always profitable to us. What would life be worth if there were no hope of a better Home than this. How blessed is the sweet assurance of reaching that place! How strengthening too is the evident certainty of the existence of the Heavenly Home set forth in the Word of Truth.

The **atmosphere of spirituality** is far too thin in the world in general. There is devotion but it too often comes short of devotion to the Lord. It is possible for us all to improve in our devotional life. May the topic that suggests how to cultivate this life be a profitable one that may mark the beginning of a real progress among us.

The Call of the Dark Continent comes before us again in this month. (Rather for September). Give it your best attention and may God bless you.

* * * * *

Convictions are pressing me with this thought, **We are far too much at ease as a Church.** Our ease is unjustifiable under the circumstances. There are yet millions of souls in the world including the African field who have never heard the name of Jesus. Our Mission Boards cannot move faster than what the Church is able and willing to move. It comes back upon us, especially as young people, to prepare ourselves in right thought and knowledge and devotion so that the future service for God in spreading the Gospel may go on without hindrance. May God reveal these things to all of us to-day. Lord speed the Gospel light to darkened Africa.

THE STORY OF TWO BOYS (Jr.)

Gen. 4:1-26

Topic for August 12

MOTTO

"Love one another."

MEDITATIONS ON THE TOPIC

I. Cain and Abel.—Cain was the first child born on earth. Abel was his brother. Cain became a farmer and raised crops by tilling the ground. Abel was a shepherd and took care of flocks. These boys were born to Adam and Eve after they had been put out of the Garden of Eden because of disobedience to God.

These boys were taught about God and His worship, for when Cain had raised his crops and Abel had raised young in his flock, they brought a portion to the Lord as a sacrifice. God was pleased with Abel's offering and respected it, but He was displeased with Cain's offering and did not respect it. It was because Abel offered his offering in faith (Heb. 11:4) and Cain did not. Cain had sin in his life and did not do anything to confess and seek pardon for it and therefore God could not receive anything of His hand. Abel's sacrifice showed that he took God's appointed way for the seeking of pardon from sin and to make his offering acceptable.

When Cain did not receive the favor of God in his offering he became angry and his countenance fell. The Lord rebuked Cain and told him how he too could be accepted if he did well. But instead of taking God's counsel, Cain hated his brother for receiving favor more than he. And when they were talking together in the field, Cain rose up against Abel and killed him. Then God asked Cain where Abel was. Cain answered that he knew not and said, "Am I my brother's keeper?" But God told how the blood of his brother was crying to Him from the ground. God said that the ground would cease to yield all its strength for Cain and that he would become a fugitive and a vagabond in the earth. Cain thought this too great a punishment and complained that people who would find him would kill him. But God set a mark on Cain so that no one would kill him. He also set a punishment of sevenfold vengeance on the man who would kill him. So Cain left the place where God was worshiped and went to a land called Nod. Cain had a son called Enoch. Cain built the first city of which we have any record and called it after his son.

Although Abel was dead and has been dead for a long time his life still speaks and his happiness continues (Heb. 11:4).

PERSONAL THOUGHT

It is better to live a life of faithfulness and righteousness in God's sight, though we die, than to live in sin though we live on in the flesh for a time.

OUTLINE STUDY

I. **The Parents of the Boys.**
  1. Adam, the first man.—Gen. 5:2.
  2. Eve, the first woman.—Gen. 3:20.
  3. Cain, their first son.—Gen. 4:1.
  4. Abel, their second son.—Gen. 4:2.

II. **When the Boys Worshiped:**
  1. Cain brought of the fruit of the ground.—Gen. 4:3.
  2. Abel brought of the firstlings of his flock.
  3. The Lord was pleased with Abel's offering.—Gen. 4:4; Heb. 11:4.
  4. The Lord was displeased with Cain's offering.—Gen. 4:5.
  5. Cain grew angry and jealous.—Gen. 4:5.
  6. God rebuked Cain for His anger.—Gen. 4:6, 7.

III. **Cain Killed His Brother** (I Jno. 3: 12; Jude 11).
  1. In the field.—Gen. 4:8.
  2. God called him to account.—Gen. 4: 9, 10.
  3. God tells Cain his punishment.—Gen. 4:11, 12.
  4. Cain complains to God.—Gen. 4:13, 14.
  5. God sets a mark on Cain.—Gen. 4:15.

IV. **After Events.**
  1. Cain's home and children.—Gen. 4: 16-24.
  2. The birth of Seth to Adam and Eve. —Gen. 4:25, 26.

SUGGESTIVE ASSIGNMENTS

For Children.
  1. Tell the Story.
  2. The Lesson of Hate.

For Others.
  1. Learn How to Love.
  2. How One's Heart Life Determines One's Destiny.
  3. Draw Lessons from the Lives of the Two Boys.

SEED THOUGHTS

Angry Words

"Angry words, O let them never,
From the tongue unbridled slip;
May the heart's best impulse ever
Check them e'er they soil the lip.

"Love one another,
Thus saith the Savior,
Children obey your Father's blest command,
Love one another,
Thus saith the Savior,
Children obey His blest command.

"Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.

"Angry words are lightly spoken,
Bitterest thoughts are rashly stirred;
Brightest links of life are broken
By a single angry word."—Sel.

OUR HEAVENLY HOME.—Rev. 21:10-22:5

Topic for August 19

MOTTO

"Lay up for yourselves treasures in heaven."

MEDITATIONS ON THE TOPIC

I. A Home for the Saved.—In the home of God are many dwellings. Jesus gave the disciples that blessed assurance. In His going away from earth by way of the cross and the tomb and the resurrection and ascension, He opened the way and made a place in the Father's house for those who believe in both Himself and the Father. One thing that Jesus needed to do to prepare heaven for us was to take His blood of atonement there in our behalf so that when we prepare ourselves by faith in that blood we may obtain an entrance (Heb. 9:12; 10:19-22). His presence in glory assures of an abiding intercessor so that we may come in spite of weakness and sin and in sincerity of heart seek grace and mercy and find it (Heb. 4:14-16). We should never forget how much the presence of a Redeemer at the right hand of the Father in glory means to us. When once the great work of the Gospel is complete, our Redeemer shall come forth to receive His own unto Himself. Our bodies now subject to death and decay will be changed like unto His own glorious resurrected body. In His standing we shall stand and rejoice forever in the presence of the Father.

We have a description of the glorious city from heaven in which the redeemed of earth, whose names are written in the Book of Life shall share (Rev. 21:27). Its description in terms of human language gives us a glorious picture better than man could ever build or fashion. In the presence of God and surrounded with glories beyond comparison, such heavenly furnishings no mortal could devise and no unclean could enjoy. This tabernacle of God" comes into a new earth where God dwells with men in the sweetness of fellowship (Rev. 21:3).

II. The Text.—Rev. 21:10-22:5.—This passage gives us a description of the New and Holy Jerusalem "prepared as a bride adorned for her husband. The central figure of that place is God and the Lamb whose light shines forth in a precious, pure, and holy splendor. It is surrounded with glorious walls and gates. It is inwardly beautified as well as outwardly glorious. Its golden transparent streets, its crystal pure river and the tree of life all figure to make the place a real home where nothing is lacking that is for the comfort and pleasure of those who dwell in it. It is a place of activity and eternal life and everlasting power.

PERSONAL THOUGHT

Do we contemplate that glorious home which the Lord has prepared for them who love Him as much as we should?

OUTLINE STUDY

I. A Home for God's People.
1. **Where there is a place for them.—Jno. 14:1-3.**
2. **Where there is a condition "better" than earth.—Heb. 11:16.**
3. **A place of safety.—Matt. 6:20.**
4. **A place of real pleasure forever.—Psa. 16:11.**
5. **A place of rest.—Heb. 4:9; Rev. 14:13.**
6. **A place of glory.—Matt. 13:43; II Tim. 2:10.**
7. **A place with Jesus.—Jno. 14:3.**
8. **A place free from all ills.—Rev. 21:4; 22:3-5.**

II. The Inhabitants of Heaven.
1. **The heavenly hosts.—Rev. 5:11.**
2. **The company of redeemed of earth.—Rev. 7:9, 10.**
3. **The blood-washed.—Rev. 7:13, 14.**
4. **Innocent children.—Matt. 18:1-3; 19:14.**
5. **The regenerated.—Jno. 3:5.**
6. **The pure.—Matt. 5:8; Heb. 12:14.**
7. **The overcomer.—Rev. 21:7.**

III. The City of God.
1. **Its name.—Rev. 21:10.**
2. **Its walls.—Rev. 21:17.**
3. **Its gates.—Rev. 21:15, 21.**
4. **Its foundations.—Rev. 21:14, 19, 20.**
5. **Its size.—Rev. 21:15-17.**
6. **Its glory.—Rev. 21:18-27.**
7. **Its citizens.—Rev. 21:6, 7; 22:14; Vs. 21:8, 27.**

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Passage from the Outline.
2. Our Home with Jesus.

For Young People.
1. The Desirability of Heaven.
2. Conditions for Entrance into Heaven.

For Older People.
1. The Heavenly Surroundings.
2. What is Barred out of Heaven.

SEED THOUGHTS

"The city which God has prepared is as imperishable in its inhabitants as its materials. Its pearl, its jasper, its pure gold, are only immortal to frame the abode of immortals. No cry of death is in any of its dwellings. No funeral darkens along any of its ways. No sepulcher of the holiest relics gleams among the everlasting hills. 'Violence is not heard in the land.' 'There is no more death.' Its very name has perished. 'Is swallowed up in victory.'"—R. W. Hamilton.

"We should carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity the state, angels the company, the lamb the light, and God the inheritance and portion of His people forever.—Jeremy Taylor.

"Oh, heaven without my Savior
Would be no heaven to me;
Dim were the walls of jasper—
Rayless the crystal sea.

He gilds earth's darkest valleys
With light and joy and peace
What then must be the radiance
When night and death shall cease?
—Helen Parmlee.

CULTIVATING THE DEVOTIONAL LIFE.—Eph. 5:14-21; Col. 3:12-25

Topic for August 26

MOTTO

"Continue in prayer and watch in the same with thanksgiving."

MEDITATIONS ON THE TOPIC

I. Cultivation and the Devotional Life.—Cultivation always has to do with the encouragement of any kind of life. The gardener cultivates his garden plants. The farmer cultivates his crops. The educator cultivates the mind. The man of God cultivates the spiritual life. It is of no avail to cultivate a soil in which there is no life to encourage, unless it is cultivated to prepare it for the receiving of seed.

The devotional life is a life in which an individual exercises a life in adoration, praise and service to God. We might live a devotional life to some other being or person, or even to dumb idols which know not anything and hence to Satan their inventor, but the purpose of the Topic is to consider the devotional life in its relation to God. Before we can cultivate a devotional life there must be a relation brought about between us and God. We may say prayers and sing songs in words of reverence and praise, but unless they are the real expression of our heart they after all do not increase our devotion. We may fill our memories with Scripture truths without entering into the blessed reality of being in the presence of God and dealing with His Word and there will be no devotional expression from our life. However when the life is truly established in its relation to God and has learned to enter into fellowship with His Spirit, there may be an ever increasing devotion. This devotion will be encouraged by meditation upon God and His Word. The services of God by prayer and praise and song and activity for Him will deepen that life and make it more and more a life of adoration and worship.

II. The Text.—a. Eph. 5:14-21; Col. 3:12-25.—A careful study of these passages reveals that there is a line of conduct which we may follow which increases our spiritual experiences and deepens our life of devotion to God. While every Christian receives the Holy Spirit, yet it is possible to limit the fullest expression of of that Presence in our life. But through properly yielding ourselves and exercising ourselves we may develop the life of the Spirit in us by giving Him greater fullness of expression.

PERSONAL THOUGHT

May nothing be done or left undone by which the fullest development of the devotional life might be hindered.

OUTLINE STUDY

I. There Must be Life Before Cultivation.
1. **Without life we cannot see spiritually.—Jno. 3:3.**
2. **It gives interest in new things.—II Cor. 5:17.**
3. **This new life comes from God.—Jno. 1:12, 13; 6:44.**

II. The Spiritual Life Needs Encouragement.
1. **Food for growth.—I Pet. 2:2.**
2. **Instruction.—Eph. 4:15.**
3. **Exercise and cultivation:**
    - a. In meditation.—I Tim. 4:15; Psa. 1:1-3.
    - b. A place in the Church.—Eph. 4:11-16; Heb. 10:25.
    - c. In attentive prayer.—Mark 1:35; Psa. 5:3.
    - d. In all diligence.—II Pet. 1:5-8.
    - e. In worship in the Spirit.—Eph. 5:18-21.
    - f. Worship in spirit.—Jno. 4:23, 24.
    - g. Take the devotional attitude.—Psa. 95:6.
    - h. Get into devotional surroundings.—Mark 6:46; Matt. 6:6; Eccl. 7:2-6.
    - i. Keep the devotional motive.—Col. 3:17.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Passage from the Outline.
2. Behavior in a Place of Worship.

For Young People.
1. The Meaning of Devotion.
2. Increasing Our Devotional Life by Proper Exercise.

For Older People.
1. Helps to a Devotional Life.
2. Hindrances to a Devotional Life.

SEED THOUGHTS

"All who wait upon the Lord shall rise higher and higher upon the mighty pinions of strong devotion, and with the unblinking eye of faith, into the regions of heavenly mindedness; and shall ap-

(Continued on page 254)

PREDICTED DEPARTURE FROM THE FAITH

(Continued from page 246)

REASONS FOR ADAPTATION

1. A Listless Parenthood

In the Book of Deuteronomy God gives definite instructions as to how His Word shall be kept alive in the hearts of the human race, from generation to generation. Upon the parent is the responsibility laid for the giving of the Word to the next generation. While our Sunday schools, Young People's Meetings, Bible Schools and Colleges, are doing good work, and, in some measure supplying what is found lacking in the averge Christian home, yet, it is God's plan and has never been changed that father and mother shall teach their children the word of God and it remains that there is no better way than God's way. Is it saying too much to charge the church of to-day with neglect of her children by leaving the teaching of the Word to our different church activities! Isn't it a near tragedy when the child comes to the Christian parent with a passage of scripture and asks for an explanation that the parent says "I don't know. What does teacher so-and-so say about it?" This shifting of responsibility has left the child without any satisfying anchor and open for the first false teaching that comes along.

2. A False Religious Training

It is a very perplexing problem that faces the youth of to-day. Where shall we go to school in order that we may be fitted for service in the Master's kingdom? Indeed! Where **shall** we go? And as the thirst for development and training, and the desire for the most out of this life grips the young man or woman, in good faith the choice of a school is made and a life committed to its environment and teaching. All is well if the school is sound. All is not well if the school is unsound. Parents! There is no greater problem confronting your Christian child than this one. Will you indifferently throw them into a school where instead of growing in grace and knowledge of Jesus Christ, what little progress has been made is literally killed by avowed opposers of Holy Writ? And such a false poisonous training in one life is bound to have terrific results in the next generation.

3. A Pleasure Loving Church

A careless father and mother, subjecting their children to the baneful influences of teachers who are disloyal to God, results in the supplanting of the riches which are in Christ Jesus with the pleasures of this world. Why the clamoring to-day, in the Church for all kinds of entertainment? Why the argument that in order to hold our young people we must provide them with social activities that need not be religious at all? Where do our young people get such desires? What is going on in our homes, in our communities, in our schools, everywhere, that professing Christians desire gatherings, activities that are for fleshly pleasure alone? Is it not because the world loves pleasure more than it loves God, and the Christian church, looking on, has been an interested spectator too long, becoming dissatisfied by looking away from the riches and pleasures of a life that is hidden with Christ in God, decides to become a participant in similar pleasures? Where in all God's plan for the good and joy of the believer did He make provisions for him to copy the pleasures of this world? Such a course always ends in spiritual disaster. Yet each succeeding generation falls for the same ungodly method and pays the penalty in the spiritual death of her sons and daughters.

Having seen a few of the marks of this great evil of adapting the Word to modern conditions by the process of elimination and misinterpretation, and noted several of the reasons for such procedure in the name of Christianity, may we now conclude our discussion by considering a few reasons for applying the Scriptures as they stand.

THE SCRIPTURAL POSITION

1. Taking God at His Word

This involves two things. We must believe God's word first and then be willing to apply it as occasion demands. In the beginning of my ministry Brother S. F. Coffman gave me valuable advice in the preparation of sermons. He said, "Do not choose a subject and then try to make the Bible fit it, but choose a Bible subject and you will readily find an abundance of harmonious material." This principle has been of great help in keeping my mind and heart lined up with a full acceptance of the authenticity of God's Word. It keeps one continually proving every statement of men by the Scriptures, and refusing without hesitancy, whatever disagrees with God's Word. For God's Word is always right. Its position on the great questions of the day never changes. Men who claim to have a new and more enlightened interpretation of the Scriptures are nothing more than they who wrest the Scriptures. The Holy Spirit revealed to men of old the greatest truths that ever will be revealed to men. He will do that to-day in each individual case, but only as we believe the Bible to be God's Word. And as surely as we are committed to the great Christian doctrines God will give us wisdom and judgment to apply this Word to every circumstance in life. If there must be any adjustment it will be on our part and not an effort to change the meaning of Scripture. If there must be any change of position it will always be the believer who changes to meet Biblical truth and not an endeavor to change Scriptura truth to meet a peculiar condition. What confusion would result if each individual wished to make the Bible adaptable to his own peculiarities? A brother asked me some time ago whether the Confession of Faith could not be changed. He said that the part dealing with excommunication ought to be taken out. Then I told him that if he took that part out we'd be compelled to grant the same privilege to others and in the end have no Confession of Faith at all. We would have, and in many instances do have, the same result with the Bible. There is only one God-honoring, God-pleasing position for the believer and that is to study continually the sacred pages and stand ready for every adjustment to the truth as it is revealed and clarified with the passing years.

2. The Scriptures Are Always Right

Man is prone to consider himself in possession of superior reason. That is, he would rather make decisions according to his own fund of knowledge and his extended experiences. How often men are criticized because they do not possess a certain standard of training and how some are lauded because they have spent years in training and can prove it by their degrees. This condition in the Church has become so pronounced that the more extensive the training the more credit is attached to the utterances of one so trained. "Surely," if Doctor Something says so there must be something in it. He wouldn't make such statements if he did not know. However, regardless of opinion as to the greatness and truth of men's utterances unless they are in accordance with God's Word, unless they agree both generally and in detail, in so far as there is disagreement man's utterances are incorrect and God's Word always right.

No wonder that there are wrong applications made. One professor says that he can drink whiskey and not commit sin, while another says that he dare not drink because it is sin. In our last election on the liquor question in Canada many voted wet because a certain influential clergyman interpreted the scriptures to mean that Christians could indulge in the beverage without any evil consequence. The result has been, as it always is when the Scriptures are wrested, an orgy of drinking such as many of the younger generation had never seen nor known. God's Word is always right and when men tamper with its sacred truths the terrible consequences portrayed in the Word come to pass with startling suddenness.

3. Man Must Change To Meet Demands of Scriptures

This principle is true in the plan of salvation as well as in the believer's life. There is no salvation from sin except by the way of the cross. Believing some other way is just as good is taking a place with the thieves and robbers who climb up some other way. In order to be saved from sin the human being must forsake his own sins. And in this forsaking he must follow the instructions of the Word just as minutely and submissively as anyone follows the signs on the highway from one town to another. No motorist ever thinks of doubting the authorized signs on our modern highways. But how different it seems when the instructions in the Bible concerning our spiritual, moral and social conduct are concerned. At once many take the attitude that they know better than the Book that has stood the test of time. Doubts arise in the professor's mind. He sees inconsistencies in other professors. He hears learned discussions on the Bible as a back number. He begins to accumulate ideas of the great importance of human judgment, and sooner or later, finds himself in a maze of spiritual confusion that is worse than his former condition in plain transgression of God's Word. Now the problem of extrication from such an unsatisfying condition proves almost impossible. To retrace his steps and repent would be an acceptance of human defeat and a triumph for God. Humiliation is bitter medicine at any time but especially when one's own spiritual attitudes and condition are concerned. Yet there is no more insistent truth in God's Word, and none that demands the absolute surrender of man to God's will with greater force than "he that humbleth himself shall be exalted." And this experience of self-humiliation involves nothing short of an abandonment of all independent human positions for an absolute surrender to the God who has first right to man's allegiance.

"Old things have passed away, behold all things have become new." God now becomes our constant source of strength and counsel. No work is undertaken without first consulting Him for whom we work. At every turn in the road we ask God for guidance, and as He has led many in the past, He, unfailingly, leads us into right paths. What a beautiful and satisfying experience it is and how full is our cup of joy. Once we depended on the arm of flesh but now the arm of flesh is under the divine leadership and is sustained by the omnipotent power of a perfect God.

(The End)

Breslau, Ont.

AS IT WAS IN THE DAYS OF NOAH

By Edward A. Marshall

After spending six weeks in four States in the flooded area of the Mississippi Valley, I have come to the conclusion that the chief thing that caused the loss of life and movable property was plain, old-fashioned unbelief.

Unbelief destroyed living, active faith in the word of authority. Government and State bulletins, giving accurate details of the approaching danger, were frequently posted by accredited engineers. Telegraph, telephone, radio, and special messengers carried the word everywhere. I saw people read the bulletins and then step back and express the opinion that the statements had been issued to "scare folks." One man later said, "I read the bulletins and had my goods all packed to go. Then my neighbor came home and said he didn't think the water could reach our houses, so I unpacked. Now my place is flooded." This man neglected the authorized warning of men who knew, and, trusting the false message of a man who guessed, he lost. Forsaking God's Word and trusting human reason brings spiritual disaster, which is worse than this.

With some, unbelief took the form of indifference. A farmer was repeatedly warned to flee, but always turned a deaf ear because no flood could be seen. He retired at night as usual and slept. A scouting band of cowboy rescuers saw his cattle and drove them away to safety without consulting him. Later the waters surrounded his home. In the night a rescue party came in a boat, awakened him, and took him away. A colored woman was told to pack her things quickly for the truck. Said she with supreme indifference, "Why should I pack up my things? I don't see no water." Soon the water arrived, and she became frantic with fear. The terror that comes as an after effect of unbelief is overwhelming.

Unbelief caused some to scoff. A merchant told me that he drove out to the home of a farmer friend who lived in the danger zone. He begged him to leave his farm and come to live with him until the danger had passed, but the farmer refused. He looked up at the sky and said sarcastically, "There ain't enough water up there to cover my farm." Another scoffer defiantly said, "I can drink all the flood that's coming." In a few days they both watched the flood mock their helplessness. How like these are those who scoff at the Judgment, and neglect God's salvation!

Unbelief made some obstinate. A young officer who was deputized to rescue people told me of one man who refused to leave his home, though it was already surrounded by water, and that they had to bind him and put him in the bottom of a boat. Another man refused to allow his family to be taken away, and the officers had to overpower him before they could rescue his wife and children.

Procrastination was very general. A young man informed me that he was sent out to bring in a farmer with his family and goods. When he arrived, the farmer told him to come back in the afternoon. He made a second trip, but was told to come in the morning. When he went the next morning he was told that they were not packed up yet, and was asked to come the following day. The next day he went in a boat, and found the house flooded and no man in sight. Thousands of people in the Mississippi Valley now understand from experience why procrastination is called a thief.

In New Iberia I came close to the flood. In the afternoon I lectured for the Red Cross to an anxious audience. In the evening the water had risen five feet more in the bayou. At three o'clock in the morning I was aroused by the fire whistle, and found that the water had risen farther and cut off access to the station. The driver of the hotel bus refused to take me there, so I had to secure a high army truck to get through the swirling waters. The next day I read in the papers that four thousand people had waited until the last minute to leave and were trapped.

Unbelief developed a false self-confidence. I drove through one town that the flood had wrecked. A merchant in another place told me that they had sent autos and trucks to the little place as soon as they heard that a certain levee had broken. They warned and begged the people to come away to safety, promising them every assistance, but the villagers laughed and said, "Oh, the flood will never break through the barricade we are building." They ordered every store closed, and told every man, woman, and child to come to the river. Old women held sacks while youths filled them with dirt. Men carried them up to raise the bank and hold back the oncoming waters. Their pride was aroused and they resented being told that their feeble efforts could never master the fifty miles of flood which was on the way. They thought they were brave, but those who knew the truth called them foolish. In a few hours the flood did its deadly work, and likewise a self-confident people are rejecting God's spiritual warnings to-day and building false barriers which will be swept away at the Judgment.

Unbelief caused many to be so contented that they did not inquire about the danger. I stood by the river bank in a small town with a wealthy man and his wife who were well along in years. Across the swollen stream stood their beautiful house on lower ground. We watched the water rise, whirl angrily around the porch, and enter the first floor. Said he, "They tell me the water will rise three feet in my parlor." That estimate had been posted for many days at the Red Cross headquarters only two blocks from their home, but they failed to believe it, and now had to watch the filthy water spoil their household effects. Their years of plenty and safety had developed in their minds a feeling of perpetual security which made the engineers' prediction seem like an idle story until they saw it fulfilled. Such has been the tragic experience of millions in spiritual things.

Unbelief tried to be optimistic and profit by the flood. When riding through Morgan City by train, I saw a row of negro houses where the water had covered the yards and stood about six inches over the porch floors. At one of the houses a negro woman sat in a chair on her porch in the muddy water. With a small pole and line she was hoping to catch any fish that might happen to find its way into her yard. She ignored all warnings concerning her own safety and that of the contents of her home. She risked the loss of all for just a fish. She must have been driven out soon after, for the water buried that section of the town, according to the newspaper reports.

Jesus once said: "O fools, and slow of heart to believe all that the prophets have spoken." Human nature is the same today. Unbelief is just as natural to the human mind, just as subtle and fatal as it ever was. Only those who trust the infallible revelation of God's Word will be safe in the coming Judgment.

Kalamazoo, Mich.

Y. P. M. TOPICS

(Continued from page 251)

proach nearer and nearer to God, the Sun of our spiritual day."—John Angel James.

"Draw nigh to God, and He will draw night to you." Keep near to the fountain-head, and with joy shall ye draw water out of the wells of salvation.

—Gardener Spring.

"Our **activity** should consist in **placing ourselves** in a state of susceptibility to Divine impressions, and pliability to all the operations of the Eternal Word."—M. Guyon.

"It is not he who knows most, nor he who hears most, nor yet he who talks most, but he who exercises grace most, who has most communion with God."—Thos. Brooks.

THE CALL OF THE DARK CONTINENT—AFRICA.—Acts 26:14-18

Topic for September 2

MOTTO

"A witness unto all nations."

MEDITATIONS ON THE TOPIC

I. Africa's Call to Us.—Sometimes there is a call that is made which very few hear. A call that is none the less urgent because of dull ears, should cause us to feel a double concern to hurry when once the consciousness has dawned upon us that the need is great and the call has been long unheard. Thus Africa seems to break in upon our ears. We have heard the cry from India when the cry of starving millions touched our sympathies and led us to see her spiritual need. We have heard the cry from South America, when our mission studies led us to see our Samaria, and we have sent some to help. We have heard the cries from our cities and to a limited extent have been sending. But all this time while we are yet faintly hearing the cry, yea long before we were awake, and before many of us were born there has been a crying need in the dark African field where souls have been perishing.

A few men from various parts have poured out their lives for souls in Africa The Gospel seed has been planted in the land. But when we remember the darkness of many who never knew of Jesus and who to-day are groping in blindness and darkness for that blessing which we so freely enjoy, does it not dawn upon you and me, my brother and sister, as a call coming in the night to us upon our beds of slumber "SOULS ARE PERISHING!" Rouse up! There is no time for taking even our wonted rest! Gird yourself to the service! Equip your minds and bodies and the minds and bodies of your brethren to go where they are dying and enter with all your powers into the work of rescue. "Send the Light!"

II. The Text.—Acts 26:14-18.—This passage describes the call of Paul to the service of Him whom he had been persecuting. It also reveals the call to a mission of mercy to souls in darkness and slavery. Even now there are many in the lands of Bibles who fight against God to whom God is calling and from whom He expects a service to souls in deep need.

PERSONAL THOUGHT

The calls may overwhelm us with their number and magnitude of the task. But our God who calls is the superintendent. If we heed His call, He will lead us in the place of more effective service.

OUTLINE STUDY

I. Needs there that Speak Loudly to Us.
1. Mohammedanism.
2. Nature worship.
3. Fetishism.
4. Witchcraft.
5. Cannibalism.
6. Slavery.
7. Gross ignorance.
8. Large unevangelized districts.

II. Evident Call of the African Field.
1. It is open for mission work.—I Cor. 16:9; Acts 14:27.
2. There is a place for Spirit-filled workers:
    a. Adaptable to conditions.—I Cor. 9: 19-22.
    b. Qualified to face physical hardship. —II Cor. 12:23-28.
    c. Qualified to learn strange languages. —I Cor. 14:18, 19.
    d. Knowing the Word of God.—II Tim. 2:15; 3:16, 17.
    e. Acquainted with treatment of diseases.—Col. 4:14; Acts 28:8, 9.
    f. Apt to teach.—II Tim. 2:24-26.
    g. Having a conviction for the work. —Rom. 1:13-16.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Witness."**
2. The Conversion of a man from Africa—The Eunuch.

For Young People.
1. Conditions among the Africans.
2. Opportunities for Mission Work in Africa.

For Older People.
1. Some Obstacles to Face.
2. Where Shall We Open Our Next Foreign Mission?

SEED THOUGHTS

An Illustration True to Life

"Altogether the scene described (See preceding paragraphs in "Uganda's White Man of Work") was one never to be forgotten by an English visitor. Less than thirty years ago (This written in about 1904), Stanley gave to the king of Uganda his first lesson in the truths of Christianity, and then appealed for missionaries to carry on the work. He lived to see the truly marvelous change effected by the preaching of the Gospel, which today is being carried by native teachers and preachers far into the surrounding countries; and now within a few weeks of his death a gathering of over 5000 Waganda for consecration of a cathedral in Metesa's capital witnesses to the force with which the Christian message can appeal to an intelligent people who have heard it for the first time in the present generation."—Newspaper correspondent writing to the London Times, August 11, 1904.

THE YOUNG TOBACCO CHEWER CURED

On board a ship, one day, we were stowing away the hammocks, when one of the boys came with his hammock on his shoulder, and, as he passed, the first lieutenant perceived that he had a quid of tobacco in his mouth.

"What have you got there?" asked the first lieutenant. "A gum-boil? Your cheek is much swollen."

"No, sir," replied the boy; "There's nothing at all the matter."

"O, there must be! Perhaps it is a bad tooth. Open your mouth, and let me see."

Very reluctantly the boy opened his mouth, which contained a large roll of tobacco-leaf.

"I see—I see," said the lieutenant. "Poor fellow! how you mus suffer. Your mouth wants overhauling, and your teeth cleaning. I wish," continued he, "we had a dentist on board. But, as we have not I will operate as well as I can. Send the armorer up here with the tongs."

When the armorer made his appearance with his big tongs, the boy was compelled to open his mouth, while the tobacco was extracted with the rough instrument.

"There, now!" said the lieutenant, "I'm sure you must feel better already. You never have any appetite with such stuff in your mouth. Now, captain of the afterguard, bring a piece of old canvas and some sand, and clean his teeth nicely."

The captain of the after-guard came forward, and, grinning from ear to ear, put the unwilling boy's head between his knees, and scrubbed his teeth well with sand and canvas for two or three minutes

"There, that will do," said the lieutenant.—"Now, my little fellow, take some water and rinse out your mouth, and you will enjoy your breakfast. It was impossible for you to have eaten anything with your mouth in such a filthy state. When you are troubled in the same way again, have no scruples about coming to me, and I will be your dentist."

It is needless to say that the affair occasioned a good deal of merriment at the boy's expense. He was, however, completely cured of the habit of tobacco-chewing, by the occurrence, and doubtless has no disposition now to complain of the apparently harsh discipline which accomplished so desirable a result.

"There is nothing more absurd and irrational than unbelief when we come to look at it calmly."

"If we are to walk with God, or rather, if He is to walk with us, we must judge and put away everthing inconsistent with His holy presence."

"God sees thee to be what Christ has made thee to be."

GANDHI ON HINDUISM

In the Bulletin of the Student Movement for January, a Hindu educated at Ewing College writes, "Our aim should be to build up in co-operation with the religions of India the highest human values and establish the new social order—the Kingdom of God. Religions are different creeds converging into the same goal. What does it matter that we take different roads so long as we reach the same goal? Hindus and Christians must join hands in this noble work of bringing about a greater Hinduism by a process of Christianizing Hinduism." Again the authentic note of eighteenth century deism.

I suppose that Mr. Gandhi is the best that India can offer for this ideal. Now Mr. Gandhi has recently written an American correspondence which might well be pasted in the inside cover of all copies of "Mother India." In this letter he tells us why he is a Hindu. He has found Hinduism "the most tolerant of all religions." Certainly no religion is more tolerant of intolerable abuses and indecencies! "It is free from dogma." Hoop-la! "It gives its votaries the largest scope of self-expression," which indeed is its iniquity. The "selves" that express themselves need restraint by the police power of the state from their perverse and cruel self-expressions. "Its worship of the cow is, in my opinion, its unique contribution to the evolution of humanitarianism. It is a practical application of the belief in the sacredness of all life." Here speaks the unadulterated Gandhi, the cow-worshiper.

Yet from the platform of the Detroit Convention came this solemn nonsense. "In this time God has already sent us Mahatma Gandhi, the greatest combination of spirituality, intellect, and soul-force since the coming of the Son of man Himself, and it is written in the New Testament that in the fullness of time once God sent His Son. The fullness of time is coming again" (i. e., apparently in the ministry of Gandhi!)

The speaker was President Mordecai Johnson of Howard University, whose training was in the Unitarian Theological School at Harvard.—S. S. Times.

WHERE HELL IS

A young man converted during special evangelistic meetings held in a mining village, desirous of doing something for God, bought some tracts.

He was distributing these one day when he met some of his old companions, who derided him, as he spoke to them of Jesus.

"Here," said one of his old companions, "can you tell me where hell is?"

After a moment's hesitation, the young man looked up and said:

"Yes, it's at the end of a Christless life."
—Selected.

The dark word, poverty, is vanquished by the glowing word, plenty.

The shadow word, sorrow, is melted by the radiant word, joy.

The black word, hate, is blotted out by the gleaming word, courage.

The gloomy word, fear, is dissipated by the tranquil, unquenchable light of the word love.—Selected.

He who seeks trouble will have no trouble finding it.—L. M. Christian.

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THE TRUE MASTER

For one is your Master, even Christ. Matt. xxiii. 10.

The door of the home! The heart door has sometimes opened when the home door is carefully guarded. In many a home Christ is honored as a guest, but not acknowledged as master of the house. A guest is treated with utmost courtesy, and honored with every thoughtfulness and attention. But he is not expected, of course, to alter the appointments and traditions of the family life in the home. He comes, sojourns a while, and goes. The master of the house abides; he directs and controls all, making changes, radical or slight, as he thinks to be good. The home becomes the reflection of his personality. It takes on the shape of his character.

Jesus is a Master, He would dominate us, and then our homes through us, if He may. Would you go through your home quietly and slowly, arm-in-arm with the unseen Christ, and let Him suggest changes in appointment and custom, and daily round? This is the Master's right. —S. D. Gordon.

"Jesus made Himself responsible for all our offences, our iniquities, our transgressions, our liabilities, all that was or ever could be against us; He, blessed be His peerless and adorable name!—made Himself answerable for all, and died in our stead, under the full weight of our sins."

"Men are no more capable of understanding or appreciating the written Word now, than they were of understanding or appreciating the living Word, when He was amongst them."

YOUNG PEOPLE'S INSTITUTE

Goshen College is arranging for another Young People's Institute to be held July 29 to August 7. Young people interested in a few days' vacation spent in Bible study and Religious conferences can profitably spend the time at Goshen. Fuller announcements wil be ready for distribution soon.

For information write The Secretary, Goshen College, Goshen, Indiana.

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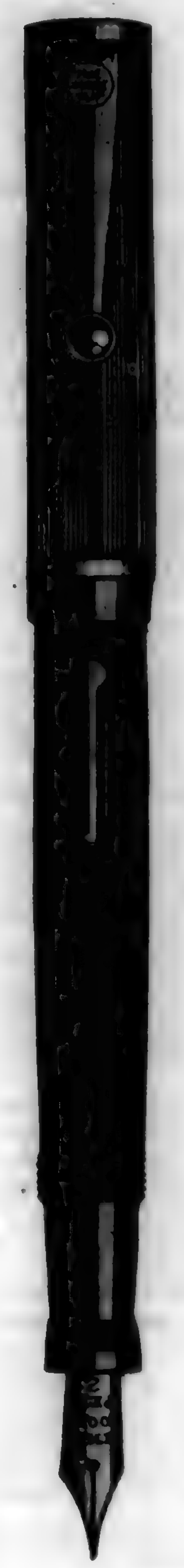

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Sent in Holly Boxes during December

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

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Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Expired subscriptions discontinued upo notification from subscribers to do s

Address all matter intended for publication to
C. F. DERSTINE, KITCHENER, ONT.
Address all business communications to
CHRISTIAN MONITOR, SCOTTDALE, PA.

Entered at Post Office, Scottdale, Pa., as seco class matter.

CHRISTIAN MONITOR

SEPTEMBER, 1928

Smiling in the sunshine, nodding in the breeze,
Bright-eyed daisies greet us, to the music of the bees.

PRUDENCE

By John F. Bressler

"The prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished."

"A fool despiseth his father's instruction; but he that regardeth reproof is prudent."

"Houses and riches are the inheritance of fathers: and a prudent wife is from the Lord."

Hindsight is clearer than foresight but not nearly so valuable. To look back over the path of life and ponder over our conduct and observe the missteps that we have made is a simple task and not necessarily profitable, but to look forward and to so direct our lives that we will not make any missteps is priceless in its value.

Prudence is but another name for foresight, and its presence or absence in the individual is manifest in early life. The prudent child wisely concludes that experience brings knowledge even if it does not always bring wisdom. Years bring experience. Not having years he goes to those who have for counsel. He not only accepts reproof and correction from his elders under compulsion, but he desires instruction and appreciates his father's counsel and correction. Besides this he early reads books that are rich in the wisdom and knowledge that have been the heritage of the ages. Thus, in addition to the lessons that come with personal experience he also acquires the lessons that come through the experience of others. Such a youth has not only foresightedness, he has also farsightedness. He makes all time his teacher.

Another proof or manifestation of prudence is when the young man sees "Danger Ahead." The prudent man foreseeth the evil. Many people acquire a reputation for bravery when it is only foolhardiness. It does not require any courage to do a thing if you can see no danger in the doing. And some people, like Samson, are totally devoid of the sense of danger; and, like fools, rush in where angels fear to tread. That isn't courage. It's foolhardiness. There is evil and danger in the world, and the sense of fear is God-given. The prudent man will not walk blindly into danger and evil and trust to luck to extricate himself, but will avoid it and not pass by it. He hideth himself. But where? Again his foresight comes in good stead. The hiding place must furnish adequate protection. His dangers are moral and spiritual as well as physical. He investigates. The only adequate shetlter that others have ever been able to find that shields from all evil, and has never failed, is Jesus Christ. Common sense dictates that to turn to Christ is the only safe course, and Prudence says "Do it now," and he does it. How different is the one who has no prudence, no fear sense, and no common-sense! Blindly, recklessly, such an one goes on until he finds himself involved inextricably in difficulties and ends life under a cloud through which the evening sun cannot pierce with one ray of hope.

In one other major problem does prudence manifest itself: marriage. A prudent wife is from the Lord. As the Cassiquiare River divides into two branches, so the stream of life divides and flows towards two far separated destinations. Sailing our frail craft upon its waters we come to the first of these bifurcations. Accepting Jesus Christ, we turn to the right channel which carries us on to true manhood and womanhood, and the rich blessings that accompany nobility of character. Turning to the left we reject Jesus Christ and enter a life that speedily carries us away from fields of righteousness into pestilential swamps of evil. Prudence always urges us to turn to the right.

Again, unlike the Cassiquiare, there is another and almost as important bifurcation in the stream of life. You come to it at the marriage altar. This is a crucial test of your prudence or lack of it. If you are a youth void of understanding you will think only of the physical attractiveness of the one whom you invite to sail life's stream with you; and though you may have previously turned to the right when the problem or question of what you were going to do with Christ was brought before you; yet now, enamoured of paint and powder, pout and prattle, and all the arts of the flirt, if you invite a modern sheba to enter the boat with you; you will turn to the left and will soon find yourself upon the same stream which you had tried to avoid when you accepted Christ, which carries you to the port of Ruined Lives and Lost Souls. And generally your chosen companion takes the helm and steers the boat whither she will. But if you are truly prudent you will think of other things beside physical attractiveness. Every man desires a beautiful wife. But there are more important considerations. Is she intelligent? Does she like work? Can she cook? Is she prudent in speech? What kind of disposition does she have? Where does she like to go when she leaves home—theater or church, dance or prayer-meeting, and the like? And last in the list, but first in importance, is she a true Christian? A prudent wife is from the Lord and the young man of prudence or foresight will ask God to help him in choosing the companion who shall sail on life's stream in the same craft with him. Having made these two wise choices he is now doubly blessed and the favor and blessing of God will accompany them in their journey to the harbor of Peace and Blessedness.

But there are minor evidences of prudence. I ride in an automobile with a friend. It seems to me that he is in too big a hurry to get there, that he approaches corners and crossings recklessly. I say to him, "Brother, aren't you driving recklessly? There is danger." He answers, "Don't worry, I know how to drive. I have never had an accident yet." But suddenly, as he approaches a turn another fool meets him and smash, he has had his first accident and out of the wreckage are dragged the bleeding, maimed and dying. There is always a first time, even for the most reckless. The prudent man will drive so that there will be no first time. One of the famous last words of the fool automobile driver is "I believe I can beat that train."

But there is a worldly prudence that is not prudence. A friend of mine and I were talking one day about the first martyr of the Christian church and he claimed that Stephen acted very unwisely in speaking as he did. He said that if Stephen had spoken conciliatory words he might have been spared to preach for years to come. Amos speaks of a type of prudent men who keep silent in an evil time. That is not true prudence. True prudence places God's judgment above our own, and John the Baptist and Stephen were truly prudent men even though their actions led them to martyrdom, and they, dying for the truth, have never ceased to preach and never will.

It is not exactly true that a man without any sense can't feel any pain, but it is true that if he has no sense he can't use it.

Prudence is God-given, but even though you may not have much it can be cultivated. To him that uses the little that God gave him more shall be given.

THE ROSE OF SHARON

Mary Alice Kauffman

I gathered roses sweet and fair,
But, oh, so many thorns were there.
My hands were scratched and torn and red—
But through the house their fragrance spread.

I searched among earth's busy throng,
But, oh, I found such cruel wrong.
No one would bear another's woe—
But to the cross I saw HIM go!

Hesston, Kansas.

HE COULD ANSWER

When Reginald Heber, Bishop of Calcutta, was a boy about seven years old, he was playing with some other boys, and one of them asked that riddle, "Where was Moses when the light went out?" Reginald replied, "On Mount Nebo, for there he died, and it may well be said that his lamp of life went out." He could not have given that fine answer unless he had studied Bible lessons.

CHRISTIAN MONITOR
A Monthly Magazine for the Home
Vol. XX SCOTTDALE, PA., SEPTEMBER, 1928 No. 9

SKETCH OF THE LIFE OF SAMUEL MORRIS

By T. C. Reade

(Continued)

"The Kru boy, Samuel Morris, heard of her arrival, and walked miles to see her and talk about Jesus. She was filled and overflowed with the Holy Spirit, and was glad to pour out of Him on Samuel. He became enthused, and he desired and was determined to know the Comforter Divine. Journey after journey was made; hour after hour was spent in conversation on the darling theme; when she, wearied with a constant repetition, said: 'If you want to know any more, you must go to Stephen Merritt, of New York; he told me all I know of the Holy Ghost.' 'I am going—where is he?' She laughingly answered 'In New York.' She missed him; he had started. Weary miles he traversed before he reached the ocean. As he arrived on the shore a sailing vessel dropped her anchor in the offing and a small boat put ashore. Samuel stepped up and asked the captain to take him to New York. He was refused with curses and a kick, but he answered, 'Oh, yes, you will.' He slept on the sand that night, and was again refused. The next morning, nothing daunted, he made the request the third time, and was asked by the captain, 'What can you do?' he answered, 'Anything.' Thinking he was an able-bodied seaman, and as two men had deserted and he was short handed, he asked: 'What do you want?' meaning pay. Samuel said, 'I want to see Stephen Merritt.' He said to the men in the boat, 'Take this boy aboard.'"

"He reached the ship, but knew nothing of a vessel or of sea. The anchor was raised and he was off. His ignorance brought much trouble; cuffs, curses and kicks were his in abundance; but his peace was as a river, his confidence unbounded, and his assurance sweet. He went into the cabin to clean up—and the captain was convicted and converted; the fire ran through the ship, and half or more of the crew were saved. The ship became a Bethel, the songs and shouts of praise resounded, and nothing was too good for the uncouth and ungainly Kru boy.

"They landed at the foot of Pike Street, E. R., and after the farewells were said, Samuel, with a bag of clothing furnished by the crew (for he went aboard with only a jumper and overalls, with no shoes), stepped on the dock, and stepping up to the first man he met, said: 'Where's Stephen Merritt?' It was three or four miles away from my place, in a part of the city where I would be utterly unkown, but the Holy Spirit arranged that. One of the Traveler's Club was the man accosted, and he said: 'I know him; he lives away over on 8th Avenue—on the other side of town. I'll take you to him for a dollar.' 'All right,' said Samuel, though he had not one cent. They reached the store just as I was leaving for prayer meeting, and the tramp said: 'There he is!' Samuel stepped up and said: 'Stephen Merritt?' 'Yes.' 'I am Samuel Morris; I've just come from Africa to talk with you about the Holy Ghost.' 'Have you any letters of introduction?' 'No—had no time to wait.' 'Well, all right; I am going to Jane Street prayer meeting. Will you go into the mission, next door? On my return I will see about your entertainment.' 'All right.' 'Say, young fellow,' said the tramp, 'where is my dollar?' 'Oh, Stephen Merritt pays all my bills now,' said Samuel. 'Oh, certainly,' said I, as I passed the dollar over.

"I went to the prayer meeting—he to the mission. I forgot him until just as I put my key in the door, about 10:30, when Samuel Morris flashed upon my remembrance. I hastened over, found him on the platform with seventeen men on their faces around him; he had just pointed them to Jesus and they were rejoicing in His pardoning favor. I had never seen just such a sight. The Holy Ghost in this figure of ebony, with all its surroundings, was indeed a picture.

"Think, an uncultured, uncouth, uncultivated, but endowed, imbued and infilled African, under the power of the Holy Spirit, the first night in America, winning souls for Immanuel—nearly a score. No trouble now to take care of him. He was one of God's anointed ones. This was Friday. Saturday he stayed around. Sunday I said: 'Samuel, I would like you to accompany me to Sunday School. I am the Superintendent and may ask you to speak.' He answered: 'I never was in Sunday School, but all right.' I smilingly introduced him as one Samuel Morris, who had come from Africa to talk to their Superintendent about the Holy Spirit. I know not what he said. The school laughed and as he commenced my attention was called and I turned aside for a few moments, when I looked, and lo, the altar was full of our young people, weeping and sobbing. I never could find out what he said, but the presence and manifesting power of the Holy Spirit were so sensible that the entire place was filled with His glory.

"The young people formed a 'Samuel Morris Missionary Society,' and secured money, clothes, and everything requisite to send him off to the Bishop William Taylor University at Fort Wayne, Ind. The days that passed while waiting to go were wonderful days. I took him in a coach with a prancing team of horses, as I was going to Harlem to officiate at a funeral. I said: 'Samuel, I would like to show you something of our city and Central Park.' He had never been behind horses nor in a coach, and the effect was laughable to me. I said: 'Samuel, this is the Grand Opera House,' and began to explain, when he said: 'Stephen Merritt, do you ever pray in a coach?' I answered, 'Oh, yes; I very frequently have blessed times while riding about.' He placed his great black hand on mine and, turning me around on my knees, said: 'We will pray,' and for the first time I knelt in a coach to pray. He told the Holy Spirit he had come from Africa to talk to me about Him, and I talked about everything else, and wanted to show him the church, and the city, and the people, when he was desirous of hearing and knowing about Him; and he asked Him if He would not take out of my heart things, and so fill me with Himself, that I would never speak or write or preach or talk only of Him. There were three of us in that coach that day. Never have I known such a day. We were filled with the Holy Ghost, and He made him the channel by which I became instructed and then endued as never before.

"Bishops have placed their hands on my head, once and again, and joined with elders of the church in ordaining services, but no power came in comparison. James Caughey placed his holy hands on my head and on the head of dear Thomas Harrison as he prayed that the mantle of Elijah might fall upon the Elishas—and the fire fell and the power came, but the abiding Comforter was received in the coach with Samuel Morris—for since then I have not written a line, or spoken a word, or preached a sermon only for or in the Holy Ghost."

"Samuel Morris was an instrument in the hands of the Holy Spirit for the greater and grander development of Stephen Merritt in the wonderful things of God. He went to Fort Wayne. He turned the University upside down. He lived and died in the Holy

Ghost, after he accomplished his work; and, as a Holy Ghost man or woman never dies, so the life of Samuel Morris walks the earth to-day, and will live as long as I remain, and will never die. At his funeral three young men, who were filled with the Holy Spirit through his instruction, dedicated themselves to the work of God in Africa to take the place of Samuel Morris."

(To be continued)

THE MOVIE—THE GREATEST RELIGIOUS MENACE

The above caption "The Greatest Religious Menace" carries a sweeping indictment. Logicians tell us we must be very careful in the use of words; that they are slippery, and that scarcely, if ever, should we use the superlative degree in referring to any proposition based upon human judgment. But we repeat, even in the face of logicians that the subject we shall undertake to discuss is the greatest religious menace, although we admit that our position sounds strong when there are so many hindrances in these days of laxness and indifference.

If the "movies" were just an ordinary thing it would soon run its course, but for entertainment and scientific fascination nothing has appeared in the arena of life that could compare with it. The stage settings are clumsy make-shifts or pretences; but the whole landscape is there—the ox cart, the rushing train, the swollen river, the marching battalions, the ocean liner, the automobile speeding in the distance. The thrilling moments, the deathly suspense, the burning building, the man falling from a lofty crag, are all staged in rapid, terrible realism.

We wish to give nine indictments against moving pictures as an institution whereby we seek to substantiate the caption of this article.

First, because of **the gigantic financial power** that attaches to the business. As a money maker, nothing in history has equaled it. It is not an uncommon thing for producers to spend from one to two million dollars making a single picture; then, when it is finished, it goes out to thousands of theaters where it is shown to crowded houses for weeks and months. One picture packed a large theater in New York for twelve weeks day and night, with an admission of from 55 cents to $3.00 a seat; then it went to as many as fifteen thousand other places.

Then the actors! Think of the silly comedian getting a million dollars a year, and a woman getting as much starring in one picture as all the governors of the United States together get for a whole year. The money side of the moving picture business puts it practically beyond the power of courts and boards of censors; and the worst feature is, this money combination being in the hands of men makes for evil to our nation.

Second, it is a menace of incomparable **power because of the demoralizing effect** it is having upon society. It puts the moral values of life on a low plane. The dreamy glories of the screen wield a subtle influence over the immature boys and girls of the land; while the immoralities portrayed in the many thousands of show houses throughout the country, are noticeably lowering the moral standards of our youth.

Third, aside from the silly, slapstick comedies that are not even decent caricatures of life in its most ridiculous aspects, the **emphasis is** being placed on **sex relations;** the most amorous scenes and positions are made prominent. Sex must dominate the whole show if it is to become a big hit. It is an appeal to a sordid, vitiated public taste. A close student of the "movies" has this to say about them: "Many young people believe that illicit sexual relations now being portrayed vividly before millions in motion picture audiences, are practiced so widely that it is entirely proper for them to do likewise. Certain pictures stimulate base tendencies and distort youthful imagination. As a result, many boys and girls believe they will be ostracized unless moral codes are thrown to the four winds." The writer does not overstate the case. Millions of boys and girls in the adolescent age are seeing these distorted sex ideals daily, and the effect is inevitable.

Fourth, the **screen artists are** rapidly becoming the **ideals** for our young people; they are the heroes and heroines of daily conversation. Their beauty, their exquisite clothing, their lax habits and low moral standards, are becoming unconsciously appropriated by the plastic minds of American youth. Let them do what they may; divorce scandals, hotel episodes, free love, all are passed over and condoned by the young, because of the influence of their personality and screen heroism, seen day after day. Screen actors become the idols of boys and girls at the age of dreams and romance. The stage life is false, and twenty million children and young people are being fed up on what gives life a wrong viewpoint.

Fifth the **film world,** when reduced to its last analysis, **teaches a standard of life** that will ultimately destroy the home. Girls and boys see their heroes and heroines, who have been betrayed, disappointed or dissatisfied with husband or wife, seek affinities elsewhere, and there is unconsciously a note of approval, virtually, if not actually. The thing seems reasonable and justifiable. The divorce court, or what is even worse, seems a necessity and therefore a legitimate avenue of escape. Marriage has no sanctity in filmdom. The reflex power on the minds and morals of America's young life through these agencies, cannot be estimated.

Sixth, the services of all the great denominations are regularly deserted by the young people crowding to the picture shows; they are crowded day and night; large, beautifully decorated theaters fill up and empty from midday until midnight, with men, women and children who have vowed eternal allegiance to the holier things of this world; who have promised to be present at the call of the church in her struggle against the powers of darkness. "Movies" could not exist were it not for the patronage of the church; and the average member gives much more to the "movies" than to the church. Children often do not feel any responsibility whatever, to the church finances, but are given from ten to twenty-five cents several times a week to see the pictures. Those who frequent the "movies" have their emotional natures stimulated to such an extent, that quiet, thoughtful worship in the house of God seems well nigh impossible, and this becomes one of the reasons for the young people's problem and the church-attendance problem.

Seventh, the moving picture has become the national teacher on all public and religious questions. Propagandas are quietly carried on and the teaching, directly and indirectly, burned upon the mental and moral natures of our people. The eye-gate is the widest and most easily accessible of all the avenues of the soul; whatever is portrayed on the screen is imprinted indelibly upon the nation's soul. The moving picture has inaugurated a vital and far-reaching change for the worse in human life, and in the thinking of the young generation.

Eighth, the thing that suffers more else, is **Protestantism.** The world would keenly from the movies than any thing have long ago been rotten beyond redemption but for the Protestant Reformation. It is, and always has been, the religious hope of the world. The moving picture is a subtle, dangerous enemy of Protestantism; throughout the whole enterprise runs well-laid propaganda backed up by Jewish money and Jesuit intrigue. They are largely the promoters of all the big corporations. Whenever a Protestant minister figures in a drama it is always a caricature, a grotesque monkey hob-nobbing with a bunch of pink-tea, churchy old maids—a sissified ass; and his very part in the play cheapens the calling of God's ministers. The millions of children are seeing him pictured as the echo to a group of sap-heads or church bosses. It is a positive insult to every Protestant minister in America. But, what about the priest—the holy "Father?" He is always a hero—a hero—a hero! and is looked upon with reverence and adoration. In more than 15,000 show houses of America our people are being taught that the

Roman Catholic church and the priest represent the only true type of religion.

Ninth, the moving picture is a persistent, determined enemy of the Christian observance of the Lord's Day. In most of the cities in America, they are allowed to run wide open. It is enough to make angels weep to watch the throngs that pack the picture houses every Sunday. Children attend Sunday school in the morning—some of them—and see the pictures in the evening. It has been stated that the institution could not survive but for the patronage of church members. Then, when we see our city churches almost empty during the summer months and closed at night, we must naturally conclude that the moving picture is drawing a large part of its patronage from the church. Our people are not hearing the Gospel, on the Lord's Day, but gazing on lewd scenes—women smoking cigarettes, and wives flirting with other men. What can we expect from a generation being so trained?—Evangel.

THE THRILL HUNTER AND HIS THRILLS

There are many hunters abroad in the land and for some there is no closed season. Bird hunters, bear hunters, souvenir hunters and thrill hunters are ever on the go.

We are concerned right now about this last mentioned class. The thrill hunter is the most numerous as well as the most dangerous of all the hunters running at large. The hare hunter with gun and dog may overrun your property and do damage to your premises. He may shoot your calf thinking it a rabbit. The turkey hunters may kill all your fowls and claim they were wild. But the thrill hunter may do greater damage to you and yours.

Some hunters do observe the lands that are posted and halt when they see "Private; no trespassing." But none of these signs halt the thrill hunter. To him no ground is sacred or private and no restriction noticed. He lives on thrills. It matters not whose rights he transgresses or whose premises he trespasses. He has long ago reached the point where normalcy to him is unbearable monotony. He refuses to live in normal, natural atmosphere. He has become a chronic addict of the opiate of thrills and he must have these thrills or die.

Jingle Of The Jungle

It is this chronic craving for ever increasing thrills in the anaemic blood of the generation that keeps up the modern dance with its jingle of the jungle. It is this craving that demands the barbarous jazz that would shatter the nerves of a herd of elephants and drive hogs to drown themselves in the sea. Sweet, refined, artistic music has no appeal to the thrill hunter of this modern jungle. The strains of Mozart would be far more appreciated by a pasture full of goats.

This is written on an ocean liner as I have for days watched the thrill hunters hunting for their thrills. I have talked with several of them and watched many more of them. They have hunted for thrills throughout the homeland and finding all these too tame for their fevered appetites for thrills they got their passports and turned toward London, Paris, Rome and Monte Carlo. Many of them went not for hunting art, and literature, and history in the ancient paths of the Old World. They went hunting thrills. What is art, and literature, and history to a thrill hunter? It was the clink of the wine glass beyond the three-mile limit and not the land of literature that lured some of these abroad. It was the night lights of Paris that inspired some of these passports rather than the lights of martyrs and heroes along the highway of history.

"Kicks"

"I don't get any kick out of that," said a girl on deck the other day. She is not traveling abroad for knowledge, culture, and broadening of her intellect. She is over here after "kicks." She had become a constant smoker because the little white, burning things gave her a "kick." The "kick," of course, grew weaker and it took more of the burning poison to register a "kick" on the drying tissues of her girlhood, but she smoked more of them, seeking the elusive "kick."

Here lies the danger of thrills and "kicks." When we turn toward this field to find our souls we find the forces of our souls drying up so that the dose must always be increased to register any thrill at all. This is the trouble with this nervous abnormal age in which we live. Normalcy is gone, swallowed up by drunken nerves, craving thrills. A ten-cent top entertained your grandfather for days when he was a lad, but your youngster is not satisfied with less than a department store. Some years ago a poor picture of a magic lantern entertained the children for an evening, but now it takes a million dollar movie with several bloody murders, some train robbers and a complicated matrimonial triangle to hold the attention of the gallery.

A Sample

I have been talking to a young man from New York. He seems to be a man of means—means meaning money. He carries extensive and pretentious baggage. He has many suits and spends much time changing clothes. He has been abroad for months seeking thrills, but they seem hard to find. He looks tired—very tired, although, as far as I can learn, he has never in his life done any work. He looks anaemic and under-nourished, although he has had the finest menu from which to pick his food. He says he never gets to bed before two or three o'clock and then finds it very hard to get up in time for nine o'clock breakfast and always has a headache, no appetite and a tired feeling. He dresses with great care at nine or after in the evening and goes out for the wine glass and the dance hall seeking thrills. I shudder to think of innocent girls in the hands of these thrill hunters, but I fear many modern women have already become victims of this lure that is damning his soul and body.

Back Of It All

I talked with this young man about it and he said he had an overplus of nervous energy that kept him keyed up. We are confusing that nervous energy of this age with its animal depravity. It is not too much nervous energy that bothers such poor souls. It is the jungle pull—the old trio our fathers call the world, the flesh and the devil. That is what is back of the wine glass, the ball room and the night life of this age. It is not low blood pressure—it is low moral ideals and spiritual values that wreck the bodies and souls of this generation. It is not art or music, or rhythm that keeps this dance going. It is the threefold crowd—world, flesh, devil—that binds its victims.

"Early To Bed"

What a fine thing it would be if these neurotic victims of this jazz age could turn their so-called nervous energy to something worth while? The energy put forth on one ball room floor would run a one-horse farm a whole season. What a blessing it is to be normal—to go to bed early with a clear conscience before God and man—to sleep the sleep of those who are tired from honest toil and then awake to catch step with the world as it awakes in the morning. Thank God if you can thus find normal thrills in normal things. God pity the thrill hunters and save our children from this lure.

—Student Messenger.

PREACHER OR POLICEMAN?

Roger Babson says statistics indicate that it is the preacher and not the policeman who is the real protection of the community. There is truth in that, but everything depends upon the kind of preacher. He must not be a modernist. He must believe the Bible to be the Word of God and proclaim its contents with the authority of "Thus saith the Lord." He must deal plainly with sin, not vice and crime merely, but that which is back of them, namely, transgression of the law of God. He must not minimize hell or anything that goes with it in the scriptural teaching of eternal punishment. He must put the fear of God into the hearts of fallen men and women until they cry out in anguish, "Sir, what must we do to be saved?"

Moody Bible Institute Monthly.

CHRISTIAN MONITOR PULPIT

WHEN THE SONG OF THE LORD BEGAN

By W. E. Biederwolf

And when the burnt-offering began, the song of the Lord began also. II Chron. 29:27.

For sixteen years there had been no song in the Temple of Israel. And then one day something very wonderful took place. Early in the morning the king and the rulers of the city went up to the Temple; and the Levites came with their harps, and the priests were there with their trumpets, and there was a great chorus of trained singers. And suddenly, it says, "when the burnt-offering began," the trumpets blew, and the harpers began to thrum with mighty volume on their strings; and then, like the sound of many waters, came the voice of the temple singers, and the House of the Lord was filled with hallelujah music, something like that which we are told is one day to fill the courts of heaven.

And so the sixteen years of songless time came to an end. The Israelites were accustomed to sing. They went into every battle with song. They celebrated every victory with song, and whenever the Lord was with them, they were singing all the time; and it must have been a sad, long sixteen years when there was no song in Israel's heart and no note of praise on their lips to God.

Let us see why Israel lost her song. Look at the twenty-eighth chapter and you will find that Ahaz, the king, had no use for the worship of God, so he drove out of the temple the singers and the priests. He cut in pieces the gold and silver vessels; he hewed down the altars and put out the lights and locked the doors and the house of God was filled with dust and dirt, and became the abode of sparrows and the birds of the air that built their nests in its neglected courts. For sixteen years this thing lasted and the judgment of God fell upon the nation. It always does under such circumstances.

Show me the nations of the world that have despised God and lived in luxury and self-indulgence, and every time you will find a people that has gone down in the rot and ruin of their once Godless glory. Look at Babylon and Carthage, and Nineveh and Rome. Look at Greece. She gave to the world not only its philosophy but much of its finest art and literature. Where is ancient Greece now? She is nothing but a memory? And why? Because she gave herself over to luxury and self-indulgence and the heart of the nation became flabby. She embraced every new teaching that came her way, and ultimately she lost her character and went down as other nations have gone down all through history.

I tremble sometimes as I think of my own nation. We boast that we are the greatest nation in the world. Perhaps we can say it truly. But let us have a care "Lest we forget!" The amazing thing to me is that so many who have good sense in other ways, think we can get along without the House of God. But to throw up skyscraping buildings, to create navies and standing armies, and to close temple doors is the surest way to defeat the nation's greatest need.

The bankers and the business men of this country pay Roger Babson a million dollars a year, it is said, to tell them month to month just what is the best thing for business. He gives us some startling figures about the decline in the value of real estate, if the churches should be closed and the preachers go out of business, and then he says, "For the sake of business, for our own sakes, for our children's sakes, for the nation's sake, let us business men get behind the churches and their preachers. The safety of all we have is due to the churches. By all we hold dear, let us from this very day give more time, more money and thought to the churches, for upon these the value of all we own ultimately depends."

It was the closing of the doors of the house of the Lord, **it was forgetting God that robbed Israel of her song.** And if the song has gone out of your life, it is exactly for the same reason—the temple of your manhood, of your womanhood has been closed against its rightful Lord. You just neglected to read your Bible; prayer became too much of a task; the house of God began to lose its attraction, and the old pleasures began to fascinate you, and, without actually saying, "These be your God, O Israel," you gave yourself to them and so closed the door of your life against your God.

And no wonder the song is gone and conscience points it accusing finger in your face.

How can we get the song back? And now can we get the Christian experience that is buoyant and free? Well, look at the verse out of which we have taken our text. We read: "and **when the burnt-offering began, the song of the Lord began also.**" The time came when King Ahaz had to die. He had been so vicious and wicked that the people loathed him; they refused him a sepulcher among the kings of Israel, and he had to sleep in a dishonored grave.

Hezekiah, his son, became king. He was one of the noblest princes who ever adorned the throne of David. He had everything against him on his father's side. But no one has to be bad because he has been brought up under bad influences. We have every reason to believe that Abijah, his mother, the daughter of Zechariah, was a good woman; and no doubt in the midst of the profligacy and idolatry of her wicked husband's reign, she took the infant lad under her special control and inspired him for the noble part he was to play when he took the throne of his father.

Next to His own Son, the best gift God ever made to this world is a good, sensible, Christian, praying mother. If we had more mothers like that and less of the powdered fashion plates we so often have to put up with to-day, we would find more Hezekiahs among the youth of our land. The most useless thing in this world is a woman who lives merely for dress and social function.

The first thing Hezekiah did when he came to the throne was to open the doors of the Temple and start again the worship of Jehovah. He brought the priests and the Levites together, and told them, first, to sanctify themselves, for they had been chosen to stand before the Lord and to minister unto the people. And then he told them to cleanse the Temple, to carry forth the filthiness out of the Holy Place, and to restore the vessels of the Lord. And when this was done, he commanded the burnt-offering to be made upon the altar, "And when the burnt-offering began, the song of the Lord began also," and "they sang praises with gladness, and they bowed their heads and worshiped."

All too much the song has died out of the Church of to-day. Some things have crept in and others robbing the Church of the song that ought to be in her heart. I have sat in the presence of old, white-haired patriarchs of the Church and heard them tell of the times of refreshing they used to have, and how the Church was filled with the song of the Lord, and I thought of two things.

I knew first, that we have allowed the dust and dirt and the cobwebs of the world to accumulate—that the spirit of the world has so entrenched itself in the very heart of the Church that hosts of members have been transformed into mere worldlings, if indeed they ever knew the change of the regenerating grace of God before they entered the Church. And the Church has had to go on crutches, and no wonder she can not stand erect and be the power in the world God meant her to be.

The other thing is the preaching. Not the style of the preaching—for that must change—but the content of the message preached. Let a man preach to-day the simon-pure, unadulterated, oldfashioned Gospel once for all delivered to the saints, and a lot of people who seem to think the process of evolution has carried them a few decades in advance of the rest of us, will get up and tell us we are out of date. Well, better a thousand times be out of date than out of harmony with the abiding and unchanging Word of the living God!

Hezekiah told the priests to restore the vessels of the Temple which the wicked King Ahaz had carried away. And there are some things that ought to be restored to the house of God to-day. Let the Bible come back, and let men preach the truth as it is written, and not quibble about it. Let us understand that Jesus was God manifest in the flesh; that He took our place on the cross; that His body was raised as ours shall be raised; that He ascended with His resurrection body into heaven and that, with this same body, He is going one day to return. As we restore these things, let us make once more the sin-offering for our transgressions, and surrender to the will of God, for that is what it means, and I believe with all my soul that the times of refreshing will come and the revival for which we have so long prayed will break upon us like a deluge from the hills, and the song of the Lord will begin in the Church.

And now for the individual and the meaning of the text for him. The Temple was opened. Do we need to be reminded again that every child of God is a temple of the Holy Ghost? And **if the song is gone, are you willing to open up your life to the will of God again** to-day to get it back? Have you been singing, "Where is the joy which once I knew, when first I found the Lord?" It is back there, just where you left it. It is back there where you said "Good-by" to God. Go back and get right at that point, and the song of the Lord will begin again in your soul.

"And then they cleansed the Temple." You would not worship in a temple like the one that Hezekiah found, mouldy and dirty and festooned with dusty cobwebs. And so the Holy Spirit must have a clean temple in which to dwell. It may be what seems to you a small thing, but it is that thing that is taking the song of the Lord out of your life, and causing you to go powerless in the presence of men.

"And then they restored the holy vessels that had been taken away." And there are things that need to be restored if the song of the Lord is to begin. **What about the place of this book, the Bible, in your life?** If it lies dusty on the shelf, then no wonder the life is barren, because the spirit has been starved. But if you can say with the prophet "Thy words were found and I did eat them," you can also say with him, "And Thy Word was unto me the joy and rejoicing of my heart."

What about Prayer? That's another vessel that needs to be restored. You allowed the Tempter to persuade you that you could get along with a little less bending of the knees, because God understands your spirit anyhow; and you know the price you've paid because of your neglect.

And then the means of grace in the house of God. How careless about **church attendance some of us have been!** Certainly all these things must be restored, if we expect the song of the Lord to begin.

And then one last thing was done. It was the offering; the sin-offering and the burnt-offering. The sin-offering always came first and then the burnt-offering followed. It was called the burnt-offering because the victim was entirely consumed—burnt up. And what have I to do with the sin-offering but to put my hand in God's and let Him lead me out to a "green hill far away" and see One hanging there who made Himself a perpetual sin-offering on my behalf, and, realizing that the Lamb of God who redeemed my life from destruction in the first place, can redeem it from the mistakes and the failure I have made of it since, what is there left for me to do, as I stand there "lost in wonder, love and praise," but to cry.

"Were the whole realm of nature mine,
  That were a tribute far too small;
Love so amazing, so divine
  Demands my life, my soul, my all."

There is a verse at the end of the chapter from which our text is taken, which says: "The thing was done suddenly." Oh, Child of God, are you not tired—tired of the half-hearted, faltering, hungry life you've lived, and about worn out with the drudgery of past years? It isn't the world that makes you sing. It is the full rich life that the burnt-offering brings—the life of surrender to the will of God.—Christian Herald.

A PERPETUAL PARADOX

By Edith F. Norton

"I will give thee the treasures of darkness, and hidden riches of secret places" (Isa. 45:3). "The day is thine, the night also is thine" (Psa. 74:16). "Treasures of darkness"...."The night also is thine." Ah, then He is a God who permits His children to pass by the way of occasional darkness and night, but not a blackness that shall be overpowering nor unilluminated, for "at evening time it shall be light" (Zech. 14:7). Nor shall it be overwhelming, for "when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. 43:2).

A Christian woman, ill unto death and suffering intense agony, had this verse pinned to the wall beside her bed, and she instructed that the two "throughs" should be underscored. He is not a Lord who leaves us alone in the midst of the midnight darkness, nor who fails to bring His children through the torrent. But if the promise of deliverance, though sure, is slow of fulfillment, until our heart and flesh fail and our feet have well nigh slipped, what then? "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God" (Isa. 50:10). But let us be very sure that we are "fearing" and "obeying." **If we have the good witness of the Spirit in our hearts, assuring us that this is indeed our case, then may we "trust" and patiently wait until divine deliverance be accorded us.**

It is a perpetual and incomprehensive paradox, that of the peace of God, in the very midst of fiercest trial and utterly bewildering problems. The Psalmist knew whereof he wrote when he said: "Even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Psa. 139: 11, 12).

"I will give thee the treasures of darkness." There was a young missionary to the American Indians, two hundred years ago, who put to the test this divine declaration. His name was David Brainerd, and he was a native of New England, in the early days when America's fringe of civilization hardly extended a hundred miles inland. Early this young saint began to taste of the sorrows of life; expelled from Yale College for a trifling fault, he was never reinstated and was followed by the implacable and bitter hatred of His enemies all His brief life. He was afflicted by a melancholy bent all his days that caused him untold spiritual anguish. He was tormented by a sense of unworthiness and unfitness, and a delicate constitution made his arduous pioneer journeys through the American wilds a painful ordeal. Despite signs of failing health, he continued his missionary labors until death claimed his worn-out body, before he attained the age of thirty years.

As he felt his strength declining, he faced the great sacrifice. Should he change his way of living, choose an easier career? What if continuing brought the loss of his dreams of home, of earthly companionship? He was affianced to the beautiful youngest daughter of Principal Jonathan Edwards. There in his rude cabin he laid all upon the altar. "To fulfill this present opportunity," he said to God, "I am ready to burn out like a flame of fire and spend all my physical resources, to bid adieu—if need be—to the dearest of all."

He faced the darkness. Alone and emptied of all, he entered the "secret places" of renunciation, and then, according to divine promise, were revealed the "treasures" and the "hidden riches" promised as their reward. Before his early death there broke out a mighty revival among those stolid, ignorant savages, and he lived long enough to see a church of redeemed ones founded there in his wilderness parish. His affianced, his dearest of all, nursed him through his nineteen weeks of last illness. Nearing his death, he said to her, "I feel I could not leave you, did I not know that we shall have a long eternity together." She was a soul as pure and devoted as was he, and just four months later, in the abode of the blest, these two devoted souls were reunited. God's best had been chosen by them and realized, and they, as we, if likeminded, shall "sing aloud of thy mercy in the morning" (Psa. 59: 16).—Selected.

EDITORIALS

A PATTERN CHRISTIAN AND WORKER

The subject of this editorial is Saul of Tarsus, afterward more generally known as Paul the Apostle of Jesus Christ. He was born in Tarsus, the chief city of Cilicia, which is to-day fallen into ruins. But this man has outshone the city, and his name is now a household word. His is a glory that will shine in the City, the New Jerusalem, that shall descend out of heaven from God.—Rev. 21:10.

Next to Jesus Christ, his worthy Lord and Master, Paul stands among the world's greatest benefactors. He has possibly done more for the world in the extension of the knowledge of the Gospel than any other man. In the final Reckoning Day it will be seen that to this man will be given a more illustrious place than to monarchs and kings; a loftier place than to philosophers, though they be the wisest. To him shall be given crowns, in comparison to which earth's diadems fade into insignificance. Of him it shall be true, he "shall shine as the brightness of the firmament; and as the stars for ever and ever."

What the world owes to this man "that day" alone can declare. What the world gave to him is too shameful to record. The only monument it bestowed was the pile of stones with which they attempted to stone him to death, and even those stones are scattered now. The only titles it bestowed were, "pestilent fellow," "babbler," "filth of the world." The Jews finally wrote his ante-mortem epitaph, "Away with this fellow from the earth: for it is not fit that he should live" (Acts 22:22). Later, the Gentiles carried out that estimate of Paul by beheading him in the reign of the notorious monarch Nero. Thus ended the earthly life of the man of whom we write, again proving to the deceived optimists that the "world lieth in the evil one," and that even the best men God gives to the world are not appreciated until their eyes are closed, their voices silenced, and the inactivity of the grave ends the program of their lives.

The history of Paul is recorded mostly in the Acts of the Apostles, but his life were better named the Acts of the Holy Ghost. Paul was a sample of what God through the Holy Ghost can do with a life, though short as a vapor, that has a "Lord, what wilt thou have me to do" experience.

The higher critics claim that Paul suffered sun-stroke on the road to Damascus. If this were true, it would make that road an ideal one over which to send some of the twentieth century preachers for a vacation. Mayhap they might suffer the same experience, and thus their preaching and their Christian living could be lifted up to Paul's standard. But when we with an honest mind consider the life and works of this man, we must conclude without the shadow of a doubt that he met God's Son, the vision and voice of whom never withdrew His influence and power from him.

The only handle Paul ever annexed to his own name was "chief of sinners." He had lain at the bottom of the pit of ruin, and, when he himself had been lifted up, he could say to the slave of moral pollution, "Come up." To him such scriptures as Jer. 17:9 and Isa. 1:6 needed no revision, since he had felt the polluted streams of corruption flowing through his own flesh. "The heart is deceitful above all things and desperately wicked." "From the sole of the foot even unto the head there is no soundness in it." He had no "better Paul" inside: in his **"flesh dwelt no good thing"** (Rom. 7:18). He cried out, "O **wretched man** that I am." He placed his photograph in the rogues' gallery of the New Testament when he wrote, "There is none that doeth good, no, not one" (Rom. 3:12). To him the natural man was beyond saving by any of the various processes of reformation, civilization, education, culture, etc., and was without God and without hope from the world's standpoint.

The life of Paul, on the authority of his own statement, was blameless according to the letter of the law. The Lord never found him in the ditch, he never had another man's money to carry back, he was no unjust man or murderer. He could stand on the pinacle of self-righteousness with the words, **"I more,"** on his lips. But see him climb down, and it will forever silence any man in his boasted self-righteousness and so-called morality. Down he goes till he lies at the feet of Jesus of Nazareth with these immortal words on his lips, "God forbid that I should **glory,** save in the cross of our Lord Jesus Christ" (Gal. 6:14). Only a sinner saved by grace. Oh, matchless grace!

As a Worker

Through the grace of God, Paul states, that he labored **"more abundantly** than they all" (I Cor. 15:10). From the day the Lord stopped this man on the Damascus road he was exceedingly zealous for the Lord. From the day he asked the Lord, "What wilt thou have me to do?" he never ceased doing till he laid his head on the block at Rome. He verily was the Lord's "love slave." With preaching, praying, teaching, suffering, tears—an apostle, a tentmaker, he was "at it" night and day, often from house to house, till he laid down sword and trowel. But see the harvest of golden sheaves and the churches in his tracks. What a reunion there will be in the skies at the coming of the Lord, when these redeemed ones meet their benefactor in the air. In the days of Israel God threatened to punish men **on their lees.**—Zeph. 1:12. Men on their lees are like powder in the bottom of a medicine bottle. In Jer. 48:11 the Lord prescribed the cure for this condition: "Moab had been at ease from his youth, he had settled on his lees, and hath not been emptied from vessel to vessel." In the life of this industrious apostle no chance for settling on his lees was found, because he was unceasingly "at it." His was no Dead Sea experience, for out of "his innermost being flowed rivers of living water."

The devil could and undoubtedly did investigate Paul as he did Job, whom he accused of serving God because of self-interest. "Doth Job fear God for nought?" (Job 1:9) The devil's conclusion was that men serve God for what there is of earthly gain in the service. Paul's motives were not saturated by the modern evil of a "stipulated salary" ministry. His work was not for financial gain. He never sent word to Athens stating at what figure he would accept that pastorate or hold a revival for them. The dignity of ministerial position was no hindrance to him. He stood on a level with the lowest of the Lord's redeemed.

The sole motive of his life can be summed up in a nut-shell statement: That Man Christ Jesus, who came to seek the lost of earth. The two extremes from which he worked were a **risen Christ** and **fallen man** who needed salvation and eternal life.

Among the "not many wise men after the flesh" the Lord called this man.—I Cor. 1:26. God in His foreknowledge knew the place Paul would afterward give to his secular learning. He always placed it as a footstool. To the Philippians he wrote, "I count all things but dung for the excellency of the knowledge of Christ my Lord." On his arrival at Corinth he refused to preach in the excellency of speech (rhetoric), or wisdom (philosophy), lest their faith should stand in the wisdom of men.—I Cor. 2:1-6. To Paul the world's wisdom could not reveal the best in life, nor a moment of the future, nor save a soul from death. He could have agreed with the learned Goethe, "The tree of knowledge never becomes the tree of life; in earthly knowledge the yonder is never there." The evil of the present day or any other day is not in the use of education, but in its abuse. The only recorded title that Paul received at Athens, the seat of learning, was "Babbler."

The inner life of this man was open to God. Professing to be and not possessing was to him a tree with not much root, which a slight storm might easily overthrow, and great would be the fall of such. Reputation, or what man said, never changed his course. He stood or fell before the Judge of all the earth. To him finite man's accusations fled as chaff before the wind. His justifier was God, and before Him he lived, and the eye of man was not his ruination. To him the heart, out of which are the issues of life, was "naked and open to the eyes of him with whom we have to do." In this consciousness he lived before his Creator, and when the day of embarkation came to go into that august Presence, he neither faltered nor feared.

The life of Paul, as a man, is well expressed in Peter's phraseology, pilgrim and stranger. Paul's baggage was all checked and sent ahead. Everybody knew by the manner of his life that this world was not his home. "He looked for a city that hath foundations" (Heb. 11:26). His citizenship was in heaven. Earth was only his camping ground. He never drove his tent-pins deep. He was ready to leave at the moment when the signal would be given. His ear was wide open to hear the blast of the trump and the voice of the descending Lord.

His teachings were all in the light of eternity. The life of Paul from a time-focus was very unpractical, but from the **angle of eternity** his teaching and life were profitable for the life that now is and for that which is to come. He was like the Scotch preacher who was criticised by the synod for not preaching sermons that were up to the times. He asked the members of the synod if they preached such sermons. They replied that they did. Then he said, "Will you allow one poor preacher to preach for eternity?" Thus Paul lived; thus Paul preached.

In Paul's prayer life we touch the secret of his life from the man-ward side. He hitched his chariot of service fast to God. In this he resembles very much the Lord Jesus. Prayer was his fulcrum to do seemingly impossible things for God. Nothing was too minute to escape his prayer. In **"everything** by prayer and thanksgiving" was the solution to his peaceful, calm, and composed mind. Worry was to him the fruit of unbelief. His implicit trust in God was made possible by his **Prayer-fellowship with God.**

For **power** for service, for **utterance** and **boldness** of speech, for **open doors** in missionary work, to be **kept** from evil men, to be **delivered** from the world's evil, to **overcome** the powers of Satanic wiles, and the **dispensing of blessings** to individuals and churches from whom he was absent, prayer was his constant recourse. He prayed blessings down in many forms.

Earnestness was an important asset in the personality of Paul. That impassioned plea to King Agrippa, nearly persuading him to be a Christian, is an index to his personality.

Between Paul and modern evangelists there is a vast difference, since the methods used by many betray them to be comedians rather than ambassadors from the Court of Heaven. Paul had a message the rejection of which meant everlasting doom. That fact, of which he was positively persuaded, produced the intense earnestness of his personality. He never lowered the dignity of his message by the mixture of gold and dross. Yet, as a man, he showed gravity in its highest form. His actions and preaching were alive with a purpose. His messages were not delivered at random.

Back of every message he delivered was the strong character of Paul, yet he never depended on his own force of character for results. His God is not limited to personality. According to the Scriptures, the bodily presence of Paul was a spectacle of weakness.

And finally, Paul was intensely in earnest.

ENTERING THE PORTALS OF EDUCATIONAL INSTITUTIONS

September marks the month for the entrance of millions into educational institutions of all kinds, from the Kindergarten age to Post-Graduates in Universities. Some go reluctantly, others gladly. Some see the value of such training, others do not. Some go for a good time, others mean business. Some will be benefitted by the training they receive, others will be damaged for all time. Some will be students in schools that will blast their lives, others will be students in schools that will make their lives.

(Continued on page 288)

CHRISTIAN LIFE

THE PERSON OF CHRIST

By Delmar Hershberger

"What think ye of Christ?" This question is the most important one that can be asked of anyone. To some men, Jesus Christ is a mere man, a good example, a great teacher, yet no more divine than we are divine. In other words, He is divine in the sense that all men are divine—divine, because human. Also, in the past, some have held that Christ's material body was unreal, and that He did not hunger, or grow weary, or suffer in the sense that an ordinary man does. Again, others have contended that the union in Christ of the two natures did not result in one person, but rather that He possessed two personalities. These men point to some sayings of Christ which were—they hold—spoken by the human Christ and other sayings which were uttered by the divine Christ. Yet others believe that in Christ we do not see either human nature or divine nature, but rather a third nature which is the result of the mingling of the two. But, since Christ is the one central figure in the Bible, and since His person and work are the very heart and life of evangelical Christian doctrine, it is well for us to know just what we believe concerning Him and just why we believe it. It is my purpose briefly to present and discuss the views which are commonly held by those believing in the divine authority and the infallibility of the Scriptural account of His life, together with the practical importance of these beliefs upon Christian doctrine.

In the first place, Christ was human. By this we mean that He possessed an ordinary human body with all of its frailties and weaknesses, and that He was subject to all "the heart-ache and the thousand natural shocks that flesh is heir to." We are made to believe in Christ's perfect humanity for a number of reasons.

Of these reasons, we first note that the people with whom He worked and lived always took Him to be a man like themselves. The attitude of the Samaritan woman at the well illustrates very well the general impression which Christ made upon His associates. Upon His asking for a drink, she expresses surprise that He, a Jew, should ask her, a Samaritan, for a drink. As yet, He strikes her as being only a weary, footsore traveler. But after He reveals His knowledge of her past and present life, she immediately recognizes Him as a prophet, but not once does she question His humanity. The disciples who knew Christ at first hand and had associated with Him for three years never questioned His humanity, but so thoroughly did they take it for granted that at the very last, just before the ascension they asked Him whether He was not about to restore the kingdom to Israel.

Again, Christ's humanity is proved by the fact that He hungered, thirsted, slept, became tired, wept, prayed, and engaged in all other normal human activities. He was born as a babe, slowly grew to manhood, and learned a trade just as other Jewish boys did. He continually referred to Himself as "The Son of Man" and submitted to the authority of His earthly parents until He was a full-grown man. In all respects, Christ was truly human.

But Christ was not only man, but God. By this we mean that He existed from eternity and was with the Father in the creation of the world. Jesus Christ possessed from the beginning and possesses today all the divine attributes and is in no sense inferior to God the Father or God the Holy Spirit.

Christ claimed Deity for Himself. In the fifth chapter of John's gospel, we are told that the Jews sought to kill Jesus, not only because He had broken the Sabbath, but also because He had said that God was His Father, thus making Himself equal to God. He also had claimed to have the right of judgment and the power to dispense eternal life. In His defense, Christ points out four evidences as to the truth of His claims, (1) the witness of John the Baptist, (2) His miracles, (3) the witness of the Father, and (4) the Scriptures. He knew that although many had rejected the Baptist's teaching as far as it touched their lives, yet they had great confidence in the integrity of the man and his message. Moreover, John had pointed Jesus out as the "Lamb of God which taketh away the sin of the world." So Christ appeals first to their confidence in a religious leader whose message they regarded as being true. Next, Christ pointed to His miracles. Taken as a whole, the miracles of Jesus Christ constitute a mass of evidence that strikingly prove His Deity. He healed the sick, caused the lame to walk, restored the sight of the blind, cast out devils, and raised the dead. As the man born blind clearly saw after his sight was restored, no one save one from God could do such miracles. Christ next referred to the fact that on the occasion of His baptism, the Father had placed His stamp of approval upon His work. As a further evidence, He pointed out that the Old Testament Scriptures testified as to His Sonship, and that if the Jews were to search the Scriptures, they would find that He clearly was the Messiah.

Thus we have two facts, each clearly supported by the Scriptures. We have, first, Christ as a perfect man, and second, Christ as God, the second Person in the Trinity. Yet throughout all Scriptures, Christ is always a single unified person, i. e., although He has two natures, they are so inseparably blended, that He has but one personality. How two different natures, each retaining its own completeness and integrity, can unite in a single person is a mystery, and has always been so. The Jews with whom Jesus dealt found it beyond them. When He healed the paralytic borne of four at Capernaum and forgave his sins, the Jews, recognizing only His humanity, charged Him with blasphemy. They would have been justified in so doing, had they been correct in their assumption that He was only that which on the surface He appeared to be. The difficulty of the Jews lay in their not recognizing the fact that this person before them was not only a man of flesh and blood like themselves, but that He was God, Himself, who had existed from the beginning. This mystery is yet a mystery, possibly because it transcends human experience. Yet John accepted it as a fact. In his gospel, he deliberately points out Christ as the divine Son of God; in his epistle, he just as deliberately states that "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God;" and, in both gospel and epistle, he always presents Christ as one and only one distinct personality.

Let us examine briefly the nature of the union between Christ, the man, and Christ, the eternal Son of God, in the one person, the God-man. The word did not unite with a human personality already developed, such as would be found in a full-grown man, but He takes into union with Himself undeveloped human nature. The Son of God came into the world by taking the flesh of a little child before it had a will or consciousness of its own. So Christ's human nature is impersonal but it is the human nature which is common to all men. Then as this child developed its personality was that of the God-man. Christ at any time could look back and see that His human life had begun a definite number of years ago, and yet He could see that He had existed from all eternity. That this kind of a union is possible depends upon the fact that man was originally made in the image of God. One result of this union is this: That the two natures are so united in one person that what each does has the value of both. A further effect was that although Christ was truly human, yet He was without sin. This union also resulted in Christ's divine nature being obscured to human sight.

The doctrine of the person of Christ is of tremendous importance in the life of every believer, for it vitally concerns his salvation.

In the first place, Christ's suffering and death fully atoned for man's sin. For, we must remember, as a result of the union in Christ of two natures, what each does has the value of both. So Christ, being man, can make atonement for man and, being God, His suffering was infinite and therefore His atonement has infinite value. So the forgiveness of man's sins depends primarily upon the fact that Christ was the God-man.

Again, since Christ was perfectly human, He is able to sympathize with the struggles of human beings. He knows the woes and and griefs of everyone, for He experienced them Himself. At a wedding feast He rejoiced and again, in the presence of death, He wept. There is no emotion of the human heart with which He is not familiar. Further, by His three years of human life on earth, He showed us how to live. The result of His perfect humanity is that He is an intensely personal friend to those who know Him.

Just as fallen human nature—ruined by Adam's disobedience—was transmitted to future generations, so Christ's nature is capable of being propagated. Adam headed a race of fallen human beings, while Christ is the head of a new race who by the new birth take His nature. In short, Christ's nature is capable of propagation just as was Adam's. This makes it possible for all to be saved.

Finally, since Christ was divine, men are enabled to become partakers of the divine nature through Him. In the truest sense, the believer becomes a "son of God" through the work and merits of the God-man. All men may now become divine by being born into the kingdom of God. One cannot fail to be impressed by the love that reached down to fallen man and lifted him from a helpless condition to become a son of God."

Washington, D. C.

THE CROSS AND ITS MEANING TO-DAY

By Mabel Groh

With men in the Christian Church denying the Lord God that bought them. With men relegating the Atonement of Christ to the shambles of an antiquated Jewish system of Religion, it is timely to write and read such articles as the one penned by our Sister. May the Lord keep us from the fearful departure in faith in the present Apostasy. Editor.

This subject seems to suggest the question; has the meaning of the Cross changed with the passing of the centuries? We would answer this question with both a Yes and a No.

When Christ, the Son of God, was lifted upon the Cross by the Roman soldiers on that eventful day 1900 years ago the Cross stood for the most shameful punishment of the lowest and vilest lawbreaker. At that time there was not a vestige of glory in the Cross. To Jew, Greek, and Roman it spelled only the deepest depths of humiliating curse and disgrace, upon those who were condemned to this form of capital punishment. Christ was made a curse for us, for it is written, "Cursed is every one that hangeth on a tree. (Gal. 3:13).

Today the Cross is used for personal ornamentations in the form of jewelry. It is lifted high upon the steeples of churches and placed upon the tombstones of the dead. It is even set up as an object of worship by many who claim the name Christian. Everywhere in Christian lands it calls forth a feeling of respect and reverence. When during the late war the treaties of the nations were cast aside as scraps of paper, there was one sign that was respected by all alike, and that was the sign of the Red Cross. Perhaps there is little connection between the Red Cross and the Cross of Christ's suffering, yet it seems significant that a Society that exists for the purpose of relieving sufferings of the battle field, and wherever there is need should have chosen such a fitting symbol. The Cross today is not regarded with the horror and loathing that marked it when the Savior of man took His place there.

In this sense only has the meaning of the Cross changed, so, if we know its full meaning today we need to see what it meant to Christ, and Paul, and the early Christians. Also what it meant to the unbelieving Jews and Gentiles. There are multitudes of men and women in the Christian church who honor Christ with their lips, and profess to be jealous for His Glory, but they say, "It is His life as our example that is most important. His death was no different from that of any other martyr who gives his life for a principle. Such ridicule the idea that there can be any virtue in the blood of a man who died so long ago. The preaching of the Cross is to them foolishness, fable, folklore and superstition that twentieth century wisdom has outgrown. Paul, and Peter, and John, and Jude have all described these scoffers, so we see that the wonderful twentieth century scholarship of which they boast is after all 2000 years old, and God tells us that their wisdom is foolishness in His sight. "For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." (I Cor. 1:22, 23). Yes, unbelief is the same today as it always was, and the unbelievers will continue to stumble over the Cross into Eternal perdition in spite of scientific discovery, scholarship, culture or general advancement.

The same Cross that is a stumbling block to those who trample it under foot, is the power of God to those who believe and receive it. Every spiritual grace and blessing comes to us by way of the Cross. The crucified and risen Savior is the all sufficient one. "Christ is all and in all" (Col. 3:11). "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him" (Col. 2:9, 10). What more do we need. The Cross is the power of God to those who believe, and the Christ of the Cross is He through whom that power is made operative in our lives. When Paul told the Corinthians that he determined not to know anything among them save Jesus Christ and Him crucified, he knew that if they fully understood and appropriated all that the Cross meant their every need would be fully met. And so it is today.

During the past quarter century or more there has been a great drift away from the Gospel in many Churches. Morality, reforms, sociology, politics and kindred topics are discussed in the pulpit. Where the spiritual food of the people is of this sort it is invariably necessary to use a great deal of ice cream, socials, entertainments, etc., to hold the young people. And yet, these are the Churches that have the empty pews, while the minister who fearlessly and ably lifts up Christ on the Cross draws the crowds. There was a time when all foreign missionaries went to the heathen with the message of the One who could save from sin, but it is different today. Many missionaries go forth to teach the heathen the ideals and principles of Jesus, who themselves know nothing of the power of the Cross, and we are told that their work among the heathen is ineffectual, while the work of those who still preach the Cross is mighty through God to the pulling down of the strongholds of Satan. Government officials testify to the changes that take place in the lives of individuals and communities when the people become Christian by regeneration instead of by reformation and education.

In the Cross of Christ God has provided for all mankind a threefold salvation. It is a past, a present, and a future salvation, or in other words it is salvation from the penalty, the power, and the presence of sin.

Our past salvation is that when we believed and received Jesus Christ as our Savior we were freed from the whole penalty and guilt of all our past sins; for He Himself "bare our sins in His own body on the tree" (I Pet. 2:24), "having made peace through the blood of His

Cross" (Col. 1:20). "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21). The Cross is still the only place of atonement, propitiation, and reconciliation and we still rejoice in the peace and assurance that God gave when our sins were blotted out and we were justified in His sight. And we have daily need for the cleansing that He has promised if we confess our sins (I Jno. 1:9).

But the Cross has a far better message for us than that of continual sinning and confessing and repeated forgiveness. God made provision in the Cross for a life of victory over sin. That is what we mean by a present salvation, or salvation from the power of sin. We fear this is not as clearly understood by many Christians as it should be; or is it that we shrink from taking our place in the Cross of Christ? The Scriptures fully teach that the way of victory over sin is to die with Christ. On several occasions Christ told those who wished to follow Him that, "Whosoever doth not bear his cross and come after me cannot be my disciple." (Lu. 14:27) A cross is for crucifixion and Christ says again that; "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." (Matt. 16:25) Paul gloried in the Cross. He says; "I die daily" (I Cor. 15:31), "I am crucified with Christ" (Gal. 2:20), "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6: 14).

It is the self-life, the old man, the Adam nature that is tempted, and yields to the temptation to sin. If these are kept in the place of death, sin cannot influence them. "For how shall we that are dead to sin live any longer therein." "Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." (Rom. 6: 2, 6, 7). There is no resurrection unless there is first death, and there is no new life in Christ without the crucifixion of the old man. Christ living His life in the believer who has put off the old man with His deeds, is the whole secret of victory over the power of sin, and is our present Salvation or Santification. God is grieved with our continual sinning. He has called us unto holiness, and has made provision that we can be holy if we will take our place with Christ in crucifixion, "that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life" (Rom 6:4).

Our future salvation, or deliverance from the presence of sin will take place when Christ, who by virtue of the Redemption wrought on Calvary, will come to judge all unrighteousness and receive His own. Then our sinful bodies will be changed like unto His glorious body, and "we shall be like Him: for we shall see Him as He is." (I Jno 3:2).

In spite of the skepticism and scoffing of the enemies of the Cross of Christ, there are Christians in every continent, and in the Isles of the sea, who testify by life and lip that the Cross means today just what it meant to the Christians of the first century. Are we of those who rejoice in life through death, or is our confidence still centered more or less in the flesh? We thank God for the Cross of Christ and we thank Him that He has chosen us to follow in His steps even when it means the Cross, for there is where true life and liberty begin.

"God forbid that I should glory save in the Cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world" (Gal 6:14).

Preston, Ont.

WHAT SHALL WE DO

By Ralph Holdeman

The Church of today is confronted with practically the same twofold task as was the Church in the day of Jesus' earthly ministry. First, we must prepare ourselves that we will be fitted to do the work of the Master, and second, we must go forward, in faith, doing that great work for which we have been prepared. In other words, we must have trained leaders and we must have fields of labor.

It is strange, but God has given us the fields of labor almost "ready made," but instead of ready-made leaders, He has given us potential leadership—leadership which can be developed. It is quite surprising to most folks that so many young people would develop into real leaders if they only had half a chance—if they only had a little of the much needed exercise, so necessary to growth. Where can we place them in order that they may get this exercise or training? We must give them leadership responsibilities in the local Church—yes, assuming responsibilities may set them out on the right path, for youth will prepare if the need does not seem too remote.

Youths of this twentieth century are essentially the same as the youths of the first century and do we not find that youth in the first century needed training? Jesus received training from His mother and perhaps the local rabbi. He received training from Joseph. He was preparing in the wilderness. He was training until He was "of age." Then we see Him stepping forward at the time of danger setting His feet in the way, and continuing in the way to the end. Yes, many young people today will follow His example as many others have done in years past, for He has given them a purpose, a dynamic, inspiring purpose. But they need a chance. Will you give them that chance in your local Church? Are you willing to give up your position as Sunday school superintendent or as officer or as teacher to some faithful, consecrated young person who at first will fill the place not nearly so well as you are led to believe that you filled it? Will you give him or her that chance to grow? Then will you go a step farther than that? Will you give of your means to help train some young person, or young people for Christian leadership? Mark tells us of some rich herdsmen who were not willing to give up their means, to make more Christ-touched men. We must give up some of our wealth—if we are to have an efficient leadership to carry on the work of our great leader—Christ.

But now you say "when we have developed all this leadership, what shall we do with it? If every local church did that training of its youth, the Church would be flooded with leaders and the mission boards could not afford to send all of them out to China, India, Europe, and South America." May be again, there is a place for you to serve with your means.

But the foreign mission field is not the only part of the world that has grave need for trained leaders and Christian workers. We need them in America too. I sometimes wonder how long we are going to be allowed to call America a Christian nation, if we do not soon make her so. We must bring her up to her reputation as a Christian nation, not by building larger armies and navies, nor exploiting other countries and hating other races, but we must do it by winning America's citizens for Jesus Christ. That is the task of the leadership we train.

The Church of Jesus Christ is a growing Church; she is a wide awake Church; she is a believing and doing Church; she is a missionary Church; she is a saved, rejoicing, glorifying, working Church of believers, and unless we as local groups, as integral parts of our denomination can measure up to this standard, can we call ourselves parts of the living Church of the living Christ? We must have Christlike churches if we would have Christlike denominations, and we must have Christlike denominations if America is to be Christian.

Is there not then something that we can do here in America that will aid us in training leaders, that will conserve this trained leadership by using it, and that will help Christianize America at the same time? I answer, Yes.

The answer or solution lies in the MISSION CHURCH—a project which is as worthy of our attention as is any other single enterprise. Many a city church which has ten or fifteen members who live outside of town, on the farm, has found it most advantageous(?) to the Master's work to give up these members, that they might start a rural mission Church in their community. It gives them a chance to reach souls as well as a chance to develop leader-

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• MISSIONS •

MISSIONARY MOTIVE—THE LOVE OF CHRIST CONSTRAINETH US

By Luida Bauman

It was the "Love of God" that gave us the Matchless Gift of His Own Dear Son. It was love that impelled Him to die on Calvary. It is love that maintains the Son's work as Advocate in the presence of the Father. Reciprocal love ought to constrain us to do our small task for His Kingdom. This article will help to warm the heart of the reader. Editor.

There are three essentials to a real missionary motive. There must be a clear vision of the need, a spirit of obedience to God's commands to remedy this need, and through these, as a fine fragrance, must breathe a heart of tender love. These three must be kept in perfect poise.

There may be a clear understanding of a need and yet not obedience. We may understand God's plan and be unwilling to fit in. Judas in all likelihood had as clear a vision as the rest of the disciples but he was not true to the vision. Do we not also, often put personal plans and preferences above loyalty to the Master? Then, too, there may be partial obedience—not a full surrender. Lastly there may be a clear vision of the needs of the world and also obedience to the commands to help meet these needs—but obedience without love. This means a hard, cold, stern service.

Some people serve because of duty. Duty serves because it must. It is never ruled by a passion of the heart. Others serve because of honor. The service of privilege needs constant recognition. But real true service for others is a thing of love, a flame that permeates and envelops the whole life within and without. Service without love accomplishes little. In I Cor. 13 we have a picture of how essential love is. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity it profiteth me nothing."

But how can we obtain this heart of true love? The only way is through a real, true Christian experience. We must be born again. We must know Jesus Christ as the forgiver of our sins, as our loving personal Savior. He Himself was made a curse for us. Was there ever such a heart of love? The Holy Ghost alone can reveal Christ and His atoning sacrifice. He alone is the mighty power for God. Here is the soul-winner's secret. For the production of the love which has to be behind the Gospel message, the Spirit of the living God alone avails.

"An earnest Christian business man through the visit of an evangelist was greatly stirred to see the need of soul-winning. He sought first of all to prepare his own heart and life. He discovered much that had to be cleared away. And when he thought he had done all, he gathered a group of Christian friends about him and began to work. He studied the subject of personal evangelism. He studied his Bible and at the same time went out to seek "that which was lost." He and his friends studied and labored the whole winter. At its close they met and in confusion of face and intense disappointment they had to confess to themselves and one another that they had caught nothing." Not a single soul had been won to Christ. The secret had eluded him. Where could it be found? Why the failure when he had paid the price, and that no little one, for the purchase of the treasure?

Almost despairing he sought "to the law and testimony" again and determined to discover wherein lay the secret of power. He studied the theme of the Holy Ghost because he had become convinced that power belongeth to God, and that this power is His Holy Spirit.

With prayer and study he sought the way to God's power. He saw the way of faith, and when the Comforter came to abide he was like a bird set free. Christ was revealed within and his heart was made clean. The temple of the Living God now welcomed and enthroned its rightful sovereign and God. He was filled with the Holy Ghost. At once the Living Water began to flow from under the throne of God and the Lamb. He became a winner of souls from that day forth.

Our missionary motives, our desires to serve seem to be the test of discipleship. When Christ was talking with His disciples that morning beside the sea after their breakfast of fishes, He talked about love and service. He asked Peter, "Lovest thou me?" Peter answered, "Lord, thou knowest that I love thee." To this the Master said, "Feed my sheep." It thus seems quite the natural thing to tell others about Christ's love, if we really love Him. When Christ saves a man He puts in him a desire for service.

To keep a passion for souls we constantly need Christ's face before us. We need to think about Him, talk about Him, spend time in prayer, and the study of His Word. A clear vision of His love and constant realization of His abiding presence in our lives cannot help but spur us to lead others to Him.

Paul's great love for Christ resulted in his giving his life in missionary labors. He went through persecutions, perils, shipwrecks, hard work and many trials. In spite of all this he said, "I count it all joy, that I might make known the love of God. Christ went to the extreme of dying—should we not then be willing to suffer for Him? God does not ask of us what we cannot do. With the harder tasks He gives us, He also gives us added strength. The life of sacrifice and service is one of great joy and blessing. Brainard, when dying said, "I would not have spent my life otherwise for the world."

We are not all called to foreign lands to witness there, but we can preach Christ wherever we are and make Him known to those about us. Earnest prayer from the heart of love will accomplish much for those we can reach and for the others we cannot reach personally.

God needs our co-operation in bringing souls to Him. He asks us as Christians to help Him, till Christ shall come again. That is His plan. Can we fail Him? There is a legend told concerning the return of Jesus to heaven. Meeting Gabriel, He stated that He had completed His divinely appointed task. "And what is your plan?" inquired Gabriel. How is the Gospel to be spread? Did you leave a strong organization on the earth with well defined plans?" "No," answered the Savior. "I left no organization, only a small company of disciples, mostly of very humble birth. They are to tell the others, and those others still others." "But, suppose they fail you," exclaimed the great arch-angel, "Ah!" responded the Christ, "I trust them." "But if they fail you," persisted Gabriel, "What plan have you then?" "I have no other," replied the Savior sorrowfully.

Should we not be ashamed to fall short of His expectations? The very fact that One who loves us so, expects and needs our help, should urge us on to nobler service for Him.

Let us pray for a clearer vision of Christ and His love, a greater love to Him who gave His life for us, and consequently a greater love for the many souls who need a Savior.

"The restless millions wait the Light,
Whose coming maketh all things new
Christ also waits, but men are slow and late
Have we done what we could? Have I,
have you?"

Toronto, Ont.

QUESTIONS AND ANSWERS ON INDIA

By Geo. J. Lapp

In an illuminating way Brother Lapp answers a question which is being asked quite frequently, "Does so much Institutional Work in India pay in the direction of Evangelism?" Brother Lapp says, emphatically, "Yes." This coming from the pen of a trustworthy Minister of the Gospel ought to settle the question for the present. However, we ought to ask the question constantly, lest we suffer by over-emphasis. Editor.

Q. 35.—How do the cities in India compare with those of America?

A. Calcutta is the metropolis of India with a population of one and one half million souls. Foreign influence is in evidence everywhere through the business and residential portions. Great high apartment houses for living quarters have been built and the great business houses are occupied by large business firms from every country in the world. Bombay, Madras and Hyderabad look very much like any other large city found in any part of the world. Hyderabad is set in the interior of South India. The European and high official population live outside the old city walls and within are to be found an Indian population of mostly Mohammedans and also Arabs, old families of African slaves and other classes of people. One is not ordinarily allowed to go through the old city without a special pass and military escort because of fanatical Arabs who have a hatred of Occidentals.

Madras is generally hot and very humid. Calcutta varies according to the seasons from very hot to tolerable during the cool season. Bombay has a more pleasant climate during most of the year although it is also very warm there during the hot season.

The smaller cities such as Nagpur, Jubbulpore, and others show less European influence except where there are military cantonments. As a result some of the influence is not very refining on the Indian population. Delhi, the capitol of the country, Agra, famous for the Taj Mahal, Cawnpur, of Mutiny fame and others are also great commercial centres and civil and military headquarters. To see real India one must see village life.

Q. 36.—Why is it that so many people so soon need relief in time of famine?

A. The daily wage of the laborer is low. The average farmer lives on a very small income. He farms only a small plot of ground and generally disposes of his full crop during the year keeping enough over for seed only. He is generally in debt to ruthless money lenders who exact tremendous interest and because of his ignorance they often impose more upon him than he really owes. In times of shortage larger farmers and village owners will stock their surplus grain for higher prices knowing that they can profiteer from the famine. No sympathy is shown the starving poor people and they are almost immediately thrown upon the mercy of the Government and charitable institutions. The masses of many parts of India live from hand to mouth. There are famine conditions at the present time in three places in the Central Provinces of India. Famine conditions prevail in India somewhere all the time but distribution of foodstuffs from one place to another has been made easier by developments in transportation.

Q. 37.—Are all children in Mission orphanages orphans? Give the reasons for these conditions.

A. No, they are not. Some are half orphans, whose mother or father has died and there are a few taken whose parents are living but are objects of charity. This applies to orphanages proper. We have now almost converted our orphanages into boarding schools. While a large number of the inmates are orphans as a result of famine conditions in 1919 and 1920 yet there is also a large number of children of our Christian parents who have placed their children in the boarding in order to give them better educational facilities and the advantage of better influence and training. Some of the parents live in villages where there are few if any other Christians living and their children often have to play with foul-mouthed heathen children and we very much appreciate their desire to get the children out of such environment.

Q. 38.—Is institutional work in Missions a real asset? Does it bring more into the Church than direct evangelistic work?

A. Our experience is that the bulk of the Christian community in our own Mission field has come from the institutions which we have maintained. Orphans came by the hundreds during famine time and the Church in the homeland nobly came to the rescue to save them from the starving condition in which they came. No sooner had they been placed in the orphanages than they were given Christian teaching. Being daily under Christian instruction and living in a Christian atmosphere they early decided to give their hearts to Christ. It was the best opportunity of doing effective mass evangelism the Mission could have had. As a result of the orphanages, schools, training in handicraft, etc. had to be established. Now the first orphans have become middle-aged people with children and grandchildren. Their influence is telling in more ways than one, not only in the Christian community but among the non-Christian people. This certainly determines whether they are an asset or not. In every institution of the Mission including orphanages, homes for widows and lepers, training institutions for teaching trades, etc., evangelistic work is carried on. No school is run without the Bible being systematically taught. Evangelistic work is uppermost in every Mission activity. So when we speak of direct evangelistic work where shall we draw the line. It is carried on everywhere and with everything the Mission lays its hands on.

Through the institutions and those who attend them or are inmates in them whether they be educational, industrial, or charitable, direct evangelistic influence radiates to the heathen people and avenues of approach are opened. We find people who know about the work in every corner of our field and they, realizing the great amount of good that is done, are ready to listen to the Gospel message. Direct and indirect evangelistic work are so interwoven that it is hard to definitely define one as absolutely direct and the other indirect and place an estimate on the relative value of each. We wish however, that it were possible for more missionaries and Indian co-workers to be out in the field among the villages all the time. A few are, but others find it necessary to look after institutional work, but with the right evangelistic zeal and burden for souls they too are able to make as valuable contributions toward evangelizing the unevangelized as those who stay in the front ranks of the battle.

Q. 40.—You have a Widows Home. Why was it necessary? Why are there not more old men who need care?

A. In spite of glowing lectures delivered in America about the veneration shown to woman in India by those who are reacting against "Mother India" the fact remains that the widow is still very much despised. A man may remarry as many times as he wants to but a widow may never remarry. There is a law that a widow can legally remarry but that has not removed the religious prejudices of the people. That means that the lot of the man is much better than that of the women and no matter how old or decrepit he may be he can bargain for a wife while some poor widow (thousands of them) are left homeless. For this reason the Widows Home was established. It is a strong evangelistic factor. Some widows brought children with them, who through Christian teaching have come into the Fold. We must confess that there are some derelict widows, some who ran away from their husbands and found refuge here. Some of them have been restored to their homes. Others are quarrelsome and for this reason were undoubtedly put out of their own homes. They are hard to manage in the home but we are here to help them. We have a few old men in a home but have decided not to take in any more at the present time.

Q. 41.—Are there any large corporations

in India financed and controlled by Indian money and management?

A. There are mines, tea and coffee plantations, rubber estates, factories, banking enterprises, and large merchantile establishments in the hands of Indians. Many of the large companies employ Europeans to care for the details of the business administration. It seems difficult for large corporations composed of Indians only to carry on successfully because of the inability to do teamwork. There is a great gain in the knowledge of modern business methods and Indian leaders in business enterprises are begining to unify their methods with those in force in western countries which makes it easier for them to fit into the general system. It was interesting to stand by the Stock Exchange in Calcutta some time ago and watch the buying and selling by Indian business men which was not unlike the Board of Trade in Chicago or the Stock Exchange in New York. Many Indian business men travel to other countries to buy and sell as commission agents. The Indian bankers, known as Marwaris, are very rigid and up to date in their mehods.

Q. 42.—We are told that people of all tropical countries are indolent. Are there exceptions to this in India?

A. They certainly do not have the bracing climate of the temperate zone. When we returned from the high Hills this year and saw the haggard faces of our Indian people who had suffered intensely from the heat we almost felt guilty for not being willing to suffer with them. The heat, then the rainy season which follows with its mosquitoes and malaria do tell on the life of the people. But worse than this is their ignorance of how to preserve their strength. So many people have been fed opium, when children, which weakens the very foundation of their future physical and mental existence and progress, and the demon drink also weakens them physically, making them an easy prey to disease and the extremes of the climate. It would be interesting to find a class of people who are absolutely free from any habits which weaken them physically, and then see whether they would be so slow and indolent. The Christian community shows greater signs of speeding up in work, thinking, and the ability of making constructive contributions because of cleaner habits, cleaner and more moral living, and a trust in God which others do not have. It has been clearly demonstrated that people living in tropical climates need not necessarily be indolent although experience has proved to us that we are required to slow down a bit if we expect to serve in India many years. Of course we would not confess that we are indolent. One new missionary said that when he first came to India he thought the missionaries a "pretty slow bunch." He emphasized slow not pretty.

Q. 43.—What is the price of gasoline in India and who produces it?

A. It costs us about fifty cents a gallon. The Burma Oil Company, Standard Oil Company, and others deal in gasoline and oil in India. They control prices at our expense here as elsewhere.

(To be continued)

Ghatula, Via Dhamtari, C. P., India.

PERSECUTION AND REVIVAL IN CHINA

How Prayer Stopped Mobs and Won Souls—Spreading New Testaments Throughout the Land—Revivals in Schools and Churches

By George T. Davis

This article reads like the early days of the Apostolic Church, the greater the devil's fury, the mightier demonstration of the power of God. In this message we can also see the POWER OF NON-RESISTANCE IN ACTION. Instead of meeting mobs with cold steel and bullets, they met them with early morning prayer. God bless the Chinese Christians in their hour of trial.—Editor.

A large part of China is in the grip of an intense anti-Christian agitation which has resulted in widespread persecution of the Christians. The methods of the movement are more subtle but less sanguinary thus far than during the Boxer Uprising of 1900.

The sufferings of the Christians recall vividly the trials endured by the followers of Christ in the early days of the Christian church in Jerusalem. Some of the believers in China have been imprisoned; some have been paraded through the streets; others have been beaten and fined and reviled. In some places churches have been locked up and sealed, in others they have been dismantled. Bibles and hymn books have been taken out and burned.

In some cases the churches may have received a setback; but in others the persecution has been turned into glorious victory by the courage and faith of the Christians. In one place, as a result of the persecution, two members fell away, while the congregation almost doubled in size. In another city, amid intense persecution, two thousand have professed faith in Christ, and the church building has had to be enlarged to accommodate the increased audiences.

The story of the triumphs of faith at Kanchow, in Kiangsi, is a modern counterpart of the Acts of the Apostles. For a full year a revival has been in progress in the midst of persecution. Dr. C. E. Bousfield of Sun Wu, Kiangsi, recently gave me an account of the work of grace at Kanchow, a city of some two hundred thousand people. He said:

"About a year ago Rev. Charles A. Jamieson, of the China Inland Mission at Kanchow, began prayer-meetings that were held each morning at daybreak. These prayer-meetings started a revival. Small soul-winning bands were also organized. They met together for prayer, and then went out two by two to do personal work on the streets, and in the homes, and in the surrounding villages.

"They went to rich and poor alike. They had cases of healing, and one or two demons were cast out. The work spread to the soldiers, and many of them found Christ. The last I heard there were some two thousand who had professed conversion. The meetings in the chapel became so large that an extension was added to the building by the Chinese at their own expense. There was violent opposition but some of their opponents were saved.

"We sent a delegation from Sun Wu to see the work. One of the delegates came back so much on fire that he began to preach without salary and has been doing so ever since. One of the Chinese leaders of the movement at Kanchow is a man named Mr. Kingdom-of-Heaven-Tan. He is a wonderful man of prayer and also a fluent speaker.

"At Kanchow there has been bitter anti-Christian agitation and persecution. They met it with prayer and courtesy and kept all their services going. Once or twice the soldiers took possession of their chapel. They preached to them and gave them so much Gospel that the soldiers left the chapel alone. The revival continued right through the fighting between the Northern and Southern forces. The church had had dissension for years, but after the revival began it entirely ceased.

"On one occasion the Christians knew they were going to be attacked and had special prayer beforehand. A body of students gathered a rabble of several hundred roughs. Armed with sticks and stones the mob came around to destroy the entire mission compound. The gates were all open. Mr. Tan went out and talked to them for twenty minutes, and they all dispersed and went to their homes.

"On another occasion, after a visit from the Russian Comrade Borodin, about two thousand roughs came around to destroy Christianity. They went to one mission church and found it barred up. They broke down the door and smashed the furnishings. Then they went to the China Inland Mission chapel. Here the gates were wide open. All the people were inside praying. When the mob reached the gate they had a row among themselves, and again they dispersed and went to their homes.

"Finally, an anti-Christian leader got to-

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BIBLE STUDY

BIBLE STUDY COURSE

Philippians

The epistle to the Philippians is one that is especially interesting on account of its **particular setting and its relation** to one of the most interesting experiences of the author in all of his ministry. When writing the epistle Paul was in Rome, a prisoner, although in touch with the household of the emperor. It was in Philippi that he suffered his first experience of imprisonment, soon after his call from the Lord to "Come over to Macedonia" (Acts 16:9), This city was the place of the conversion of the first of the European believers. It was the scene of the beginning of terrific conflicts between the power of darkness and the power of the Lord, with the victory of faith and the triumph of the Gospel in strong evidence. From the entering into Macedonia to the completion of his service in Macedonia and Achaia the zealous Jews and the superstitious Gentiles were constantly alert to oppose and destroy the Gospel of Jesus Christ. The tumult in Philippi and that in Corinth, Acts 16 and 18, were evidences of the power that was operating against Paul and of the power of the Lord in his behalf to support him and give the Word of the Lord great success.

While in the confinement of the Roman prison the mind of the apostle went back to the days of his first trial of faith. He remembered the days of his early ministry and the love that was shown him by those who first suffered with him. Their sympathy had followed him during all the years of his ministry. It was the liberality of the Churches in Macedonia that enabled the work of the Gospel to go on with success in Achaia, II Cor. 11:9. It was the example of Christian love in Macedonia that helped others to fulfill their Christian duty to the needy. II Cor. 8:1-6. We are certain that the same spirit of love and fellowship in the Gospel continued in the hearts of the Macedonian believers during the early years of the Gospel in Europe, and the love that had sprung up in the hearts of that first Church continued to be manifested to that servant of the Lord who had laid down his life for their salvation and had given to them more than anything that life could give them. They gave themselves in return for what the Lord had given them through the Gospel which Paul had preached to them. II Cor. 8:5. Where such love is recognized, there is certain to be a response to it and a token of recognition in some manner. This epistle is needed and completes the story of the Gospel in its first entrance into the western world.

Some of the special incidents connected with this early ministry were the conversion of Lydia, the seller of purple, who was among the women who gathered by the river-side on the first sabbath day after the arrival of Paul and his company in Philippi, and who had been accustomed to meet at that sanctuary of God for worship. The conversion of the damsel who had a spirit of divination, was the signal for a general attack upon the believers in the city, and Paul and Silas were thrown into prison because of the insurrection resulting from their accusation by those who made merchandise out of the unfortunate woman. But the work of the Gospel continued in the jail as the bleeding and suffering prisoners praised the Lord in song in an unaccustomed house of worship, and the place was shaken and the prisoners were loosed, the jailor and his house converted and great joy resulted from the unusual testimony of God in the city. But God sent fear upon the adversaries, who quickly sent away those who were held responsible for the disturbance of their usual course in sin and brought the fear of God upon their guilty consciences.

It is evident that the out-burst of persecution at Philippi in the early days was continued to some degree during the years that followed. At the time of the writing of the epistle there seems to have been renewed assaults upon the Church. This fact, led to the writing of the epistle to this persecuted body of saints.

The Purpose of the Epistle

The attachment which the believers in Philippi had for their first teacher who had led them into the faith of Christ and the hope of eternal life had not been forgotten during the years of his ministry to others. Even after his imprisonment at Rome the liberality of the Church had continued toward him. By the hand of Epaphroditus a gift had been sent to Paul from the brethren in Philippi, and it was in the delivering of that gift that this servant of the Lord was nigh unto death—2:25-30. In this selfsacrificing spirit of their servant was seen the spirit of the Church which he represented.

Such love on the part of the believers was one of the fruits of the Christian life which the apostle recognized as characteristic of the life in Christ, and this spirit he encouraged to even a higher degree of development—4:17. It was the cause of his writing the epistle. He desired to commend such graces, and was also anxious that those who loved him to that extent should also be informed as to his welfare and the spirit in which he continued to serve the Lord.

In the time of this message the Church was undergoing one of those periods of oppression which required the exercise of patience to endure. The enemies were terrifying the Church by their threats as well as by afflicting punishments upon them. The suffering of the believers were the same as those which Christ suffered,—of a physical nature—1:28-30.

The Church at Philippi was much the same as in other sections, and there were among them spirits which were not ideal. Those who were of a haughty or selfish spirit manifested the same to such a degree that Paul admonished them to remember the spirit of the Lord, who humbled Himself, even unto death—2:1-16.

False teachers, those of the Jews, were busy among the believers in this city, and it was necessary for Paul to admonish them through the messenger, who, doubtless, had told him of the conditions there. It was during the space of his admonitions concerning the wrong teaching of these Jewish leaders that Paul took occasion to show that physical attainment of perfection was impossible, while the spiritual heights to be aimed for were those associated with the resurrection of Christ and His eternal glory—3:1-14.

Among the final admonitions given in the epistle were those concerning the love and peace which should exist in the Church. The common interests of the Church should centre in those things which promote the welfare and happiness of all. Mutual helpfulness, prayerfulness, uprightness, purity and peace, with affections for all things that are good and worthy, are the ideals as well as the life which will promote happiness and peace in the body of Christ—4:1-9.

It was the purpose of the apostle, then, to comfort the hearts of these faithful disciples of Christ, to promote their most worthy ambitions, to establish them in the truth of the Gospel and in the right conception of Christian ideals, to keep them in love and peace and gladden their hearts with his appreciation of their love toward him as their servant, who was to them a father in the faith.

The Outline of the Epistle, in Brief

A. The Introduction—1:1, 2.
  I. The Author and associates—1.
  II. To whom written—1. The only epistle in which Paul addresses the bishops and deacons.
  III. His greetings to the Church—2.
B. The Theme. A Message of comfort, instruction and thanksgiving.
  I. Thanksgiving for their fellowship—1:3-11.
    1. Their faith and fellowship a cause of his thanksgiving—1:3-7.
    2. His prayer for a continuance and increase of their fruits of righteousness which have been the occasion of his thanksgiving—1:8-11.
  II. His consolations regarding his sufferings—1:12-26.
    1. His imprisonment—1:12, 13.
    2. Some benefits from it—1:12.
    3. How the Gospel was extended through it—1:12-18.
    4. The effect of trials upon himself—1:19-26.
      a. His boldness, and their blessing—vv 19, 20.
      b. Undisturbed faith—21.
      c. The question of death—1:22-26.
        (1) His choice of life for the sake of others—vv 22-24.
        (2) His confidence in life an unselfish purpose—25, 26.
  III. Admonition to steadfastness under trials—1:27-30.
    1. By the hope of Christ's coming again—v 26.
    2. By the consistency of their lives with the standards of the Gospel—v 27.
    3. By the end of their lives in the promised salvation—vv 28-30.
  IV. Admonition to live in peace and unity—2:1-16.
    1. They should be like minded—vv 1, 2.
      a. Qualities of it—v 2.
      b. The basis of it—v 1.
      c. Reasons for the entreaty,—his joy in them—v 2.
    2. They should be humble—2:3-11.
      a. Lowliness of mind and of nature—v 3.
      b. The spirit of helpfulness—v 4.
      c. The mind of Christ—vv 5-11.
      d. The divine honor of the humility of Christ—vv 9-11.
    3. Obedience to admonitions, a means of peace and unity—1:12-18.
      a. It helps to work out one's salvation—12, 13.
      b. Purpose of such obedience—14-16.
      c. A consolation in obedience—17, 18.
  V. Concerning his messengers to the Philippians—2:19-30.
    1. His desire to know their state—19.
    2. His purpose to send the best servant, Timothy—19-23.
    3. Epaphroditus and his experiences—25-30.
    4. How Epaphroditus was to be received—28-30.
  VI. Admonitions concerning the doctrine of righteousness—3:1-21; 4:1.
    1. For their safety and their joy—3:1.
    2. The danger in false teachers and their nature—3:2.
    3. The true doctrine concerning righteousness—3:3-21; 4:1.
      a. The true circumcision is spiritual—vv 3-11.
      b. Paul's example of the variety of the law and its forms of righteousness—vv 4-7.
      c. His righteousness is in Christ and all of his perfections—vv 8-11.
      d. The spiritual fulfillment of circumcision—vv 12, 13, 14.

Note,—In that Paul has separated unto God by the circumcision of his heart, he has not attained, as yet all that the Lord would have him attain, but presses on to a fuller apprehension of the higest things of God unto whom he has been separated by his spiritual circumcision.

      e. The faith of those who are perfect—vv 14-16.
      f. The enemies of the doctrine of righteousness in Christ—vv 17-19.
      g. The final attainment of the believer in the life of righteousness by faith—vv 20, 21.
        (1) Their present conversation is in heaven—v 20.
        (2) Their final glory in the coming Saviour—v 21.
    4. The admonition to stedfastness in the righteousness by faith—4:1.
  VII. General admonitions to the Philippians concerning Christian life and conduct—4:2-9.
    1. The fellowship of Eudias and Syntyche—v 2.
    2. His fellow laborers—v 3.
    3. To all.
      a. To rejoice—v 4.
      b. To be temperate—v g.
      c. To be trustful and prayerful—v 6.
      d. To be in the peace of God—v 7.
      e. The things to think upon—v 8.
      f. His own example for believers—v 9.
  VIII. The acknowledgment of the gift from the Philippians—4:10-20.
    1. His joy concerning it—v 10.
    2. His needs and how supplied—vv 11-13.
    3. The acceptable ministry of the Philippians toward his needs—vv 14-19.
      a. His blessing from it—vv 14-16.
      b. Their blessing from it—v 17.
      c. Their gift a gift of God—18-20.
  IX. His salutations to the saints—4:21, 22.
  X. The benediction—the blessing of grace from God and from Jesus Christ.

SHALL WE SAVE OR SLANDER?

Leon Tucker

He was at the head of one of the great Biblical institutions. A man of many parts and much experience. A man sober, sensible and spiritual. On this particular morning, when the Editor visited him, he was serious. He had cause to be. He was in the judgment. He was in more than a judgment—he was in the misjudgment and this is the hardest of all experiences. He had been misrepresented. He had been the object of lies born of jealousy. Tales had been peddled which had not the slightest foundation of truth. He was smarting and he was hurting, a thing Christian workers often suffer. He was really slandered and was suffering the pain of it. He was wondering why Christians, held other Christians with so little regard—just what many of us have often thought. He was wondering why Christians are jealous of each other rather than zealous for each other. He was in the amazement of wondering why it should all be such as it was. These were the questions running through his mind,

Why are Christians so hard and harsh?

Why are Christian workers so thoughtless of other Christian workers?

Why will Christians bear tales on others with such seeming indifference?

Why do Christians bear an evil report with not so much as seeking to ascertain the facts?

He was just where many a Christian worker has been, discouraged, distressed and heartsick. In this state of mind he said; "Tucker, if deep down in my heart I did not know Christ for myself, I would be an infidel by the things I have known leading Christian workers to say and do." His voice showed deep heart emotion and he brushed a tear away.

O the shame of it! The pity of it! If Christians will not be Christian, then who will be Christian? If one Christian will not speak kindly of another Christian, then what can we expect of the world? If Christians will not be Christian then who will be Christian?

Suppose, a Christian falls into error and sin? What shall another Christian do? Shall he recover him or uncover him? Shall he pray for him or prey on him? Does the Bible have anything to say? Is it anywhere written; "Ye that are spiritual restore such an one"? Does it say anything about "considering yourself" lest ye be tempted also? What does the Bible say? Shall we save or slander? But suppose you do hear something concerning a Christian brother which is not well-pleasing, shall you condemn till you know the facts? If Christians will not be Christian, then who will be Christian?

Never was there a time, it is so said by many, that Christians showed as little love for others as now! This seems too true. Jealousy is rampant. Criticism is ready to leap like a panther at its prey. It does not take much of a man to criticize or ostracize but it takes a big man to sympathize and if Christians will not be Christian, then who will be Christian?

It has been the rule of the "Wonderful Word" never to degrade any man and if it has been necessary to rebuke, we have sought always to do it with great reluctance, for the "Book of Books" admonishes us to be careful about judging till the Lord comes, for judgment is not ours but His. Again and anew, we pledge ourselves to be jealous of no worker but to be zealous of the work. We will guard the good name of all Christian workers and if a bad name should come to any, we shall labor and pray till that good name be restored. We shall not take any "hearsay" and report it. We shall keep a guard at our lips and a sentinel over our tongue. We shall believe that we are our brother's keeper. We shall keep his name and set a guard about his life. We will be quick to forgive and not only forgive but we shall seek to be as God—"when we forgive, forget that we ever had anything to forgive."

How often we have failed or rather, to break away from an editor's use of "we", say, how often I have sinned and failed. So often that there is no self-righteousness left in me as a hiding place. But how

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EDUCATIONAL

VOCATIONAL CHOICES OF ADOLESCENT BOYS AND GIRLS

By Margaret Horst

"Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men."

Solomon was no amateur in recognizing life's problems and their corresponding solutions when he voiced the truth of this basic principle.

A man is late to work, he may be a merchant, a clerk or a cobbler. Already a line of people stand waiting for him. Even a casual observer can see his mouth drawn into hard, ungracious lines. All light and sparkle have gone from his eyes. The world itself has taken on a dark brown look. His lot, so he thinks, is strictly unique. Every one in the universe is better off than he. The fact is, there is no justice or equity in the whole business. What is it the man lacks? Diligence, hence, he must be judged by mean men and become the scape-goat for their ill-treatment. He cannot stand before kings.

Again, a girl is given the task of getting a simple dinner. Her tired mother thinks to herself, how good it will seem to eat a meal prepared by hands other than her own. But, alas! the potatoes are soggy, the gravy has no salt, and the pie must be cut with a heavy, keen-edged knife. This girl, though mature in years, has not learned the lesson of diligent application. It may be, that the mother must share the blame as well as suffer the consequences. People neither sail nor glide into success. They succeed because they are diligent. I should say then, that true success is directly proportional to diligent application.

We are in an age when people look for short cuts to everything. This fact has been commercialized psychologically. Business colleges advertise widely for students. They can send them into life after six months of training (fully equipped?) to meet every requirement for a successful career. Schools for chiropractors can have a man ready to hang out his "shingle" one year from date, for value received. Some educators are even in favor of courses hopelessly abbreviated and capable of fitting our adolescent boys and girls for nothing. Such stories as the Alger books and many picture shows at least do not migitate tendencies toward present day superficialities as they affect the vocational choices of our adolescent boys and girls.

There are perhaps three outstanding questions which every boy and girl asks, either consciously or unconsciously, before selecting a vocation. They are:

I. How shall my choice be made?
II. When shall my choice be made?
III. How much does my future success and happiness depend upon a correct choice?

I am hesitant to say just how the choice shall be made because all thinking people are well aware that no code can be written to fit all adolescents. Hence, my suggestions will be somewhat general and plastic. But we may safely say that the community at large is not in a position to decide ultimately however much it may influence the kind of choice. A boy or girl may live in the same community for years and still not be understood at all, not even by the teachers. Edgar J. Swift in his "Mind in the Making" as quoted by Norman E. Richardson in "The Religious Education of Adolescents," says "Charles Darwin was singularly incapable of mastering any language. His father told him he would be a disgrace to himself and his family. Napoleon Bonaparte stood forty-second in his class at military school. Patrick Henry ran wild in forests, like one of the aborigines and divided his life between dissipation and the languor of inaction. So little ability did Sir Isaac Newton show that at fifteen he was taken out of school and set to work upon a farm. Lord Byron succeeded in reaching the head of his class only by inverting the order. Oliver Goldsmith's teacher thought him one of the dullest boys that she had ever tried to teach. Henry Ward Beecher was a poor writer and a miserable speller, with a thick utterance and a bashful reticence that seemed like stupidity." Just suppose one had convassed the respective communities in which these boys lived and listed the opinions expressed as regards their several abilities, what, do you suppose, would have been the evaluation given? The conclusion would undoubtedly have been that the future held only disgrace and humiliation, both for the boys and their parents. They appeared to be good for nothing. No, it would hardly do to take a vote on ones vocational ability either at a town meeting or a ladies' aid.

Even the entire family circle is too large, at least in most cases. Some uncle or aunt is sure to have a very singular "notion" concerning this particular "youngster."

But the parents, you say, are always indispensable. Shall we consider them separately? We hear and read great tributes to Mother. Her love is so true and tender and unselfish. Much of this is correct; but a mother may be a great hindrance to her son or daughter and handicap them in their choices, thus curtailing their usefulness and happiness. Unless a mother is unusually unselfish and has a heart which understands par excellently the deepest longings and greatest ambitions of the child, she should be very cautious in her recommendations. At any rate, she should not force her own choice upon the son or daughter.

In an article, "I Won't be a Hindrance to my Children," written by Chester T. Crowell for the American Magazine, he says, "Perfection is out of the question. Emotion tells me that I ought to spare my five children nearly every ill in life. Common sense tells me that I shall do well if I avoid adding to their normal share of the slings and arrows of outrageous fortune." Of course, all true fathers want to see their children succeed. A broad-minded father of experience and sympathy may be a great help in making a vocational choice for his son or daughter; but he may force them to take up vocations which are not to their liking at all. "A college student had invited two or three of his chums to dine in his home, just as their course was drawing to a close. They were soon comparing notes as to what they were to do when college was over. How about you? Asked one of the fellows, turning to the student in whose home they were. "I have decided to study law," he said.

"Why, I thought you were going in for engineering," said one in surprise.

"No," was the reply, "I had thought of that, but now I have decided to study law."

His father glanced at him with a smile, and asked, "Harry, is that a strictly correct statement?"

Harry hesitated, looked puzzled, and then catching his father's meaning, laughingly, but somewhat ruefully replied, "Perhaps not, father, for it was not really my decision, it was yours!"

The father, who was a skilled corporation lawyer, nodded and with a gleam of amusement in his eyes, he said, "That is better. That is correct, it was my decision."

This story was taken from "Father and Son" by Philip E. Howard. We who look on say "What a tragedy." The father, though, was happy and dreamed fair dreams of Jones and Son in front of his law office. With the son it was quite different. The treasured mathematics and mechanics must be put aside by his leaden heart because of his father's choice for him. The townsmen remark, "isn't it beautiful?" but the fellows at the dinner table will agree with us that his father was extremely selfish in this choice.

A similar circumstance occurred in the Master's family. Edgar Lee's grandfather forced his father to become a lawyer. One would think that he would profit by the experience and give his son the privilege of choice. Not so, he was a lawyer because his father had demanded it, Edgar Lee should also become a lawyer because it was his desire. His dutiful son made an attempt but soon took up poetry.

Blessed indeed is that father and mother who are sufficiently unselfish and self sacrificing to help their children just enough in their vocational choices. This they can hardly do alone. It was Robert Louis Stevenson who said reverently, that, after a restless youth, trying to Master himself, he came at length "right about" and found that he had been in charge of the helmsman, God. And so I should say, twice blest is that boy or girl whose father and mother are intimately acquainted with the Master Workman and go to Him for counsel.

We have decided together that the choice should be made by only a few persons who are most vitally concerned; but we have not decided when this decision should be made. One might easily be too dogmatic here, for there are many influences and considerations which enter in the child's immediate environment, the financial status of the family must be taken into account. These influences with many more weave, either directly or indirectly, their strands into the finished fabric. A father is suddenly taken from the home by death. The oldest son is, shall we say, fifteen. His mother needs all the financial help he can give. It (just happens?) that an uncle owns a garage and offers him a good job which seems to be the best solution to the problem. The neighbors shake their heads and say, "Isn't it too bad?" But that boy advances a step at a time, the mortgage is lifted from the little home, his evenings are spent reading mechanical magazines and when he is twenty one he becomes his uncle's partner in business and is a young man of true worth whom many boys hold as their ideal in unselfish fidelity.

Or it may be a girl who is called home from college, by the death of her mother, to keep house for her father and care for the little ones. Soon her hands are calloused and scarred by the ironing, cooking and cleaning. As she learns to mother the children and be a companion to her father, a beautiful light comes into her eyes and her face seems almost to glow. The neighbors knit their brows in puzzled wonder. Surely, this is not the same girl who left them two years before. She was self-willed and irresponsible. A few years later she goes to a little cottage near her home to be queen there. I have given cases which are the exception rather than the rule and yet, they are more common than we sometimes think. In this girl's life there evolved a beauty of character and richness of soul such as never would have been brought about in a professional career. After all, Providence is kind in her seemingly cruel necessities and often develops rare potentialities.

Parents often experiment with their babies. They offer a dollar, a book and a bottle. If the child selects the dollar he will be a financier, if the book, he will become a scholar and if he reaches for the bottle, he will like that which will not help him to keep his equilibrium. Of course, that is all nonsense because, what does a child only a year old know about discreet choosing?

That same child may be five years old and visit his grandparents' farm where he is enchanted by the wind-mill, the ducklings and especially the pony. The same kind of milk, only better, that is brought to them in bottles is carried to his grandfather's separator in large pails. It is perfectly wonderful. After a week's visit he returns to his home and is scarcely inside the door when he announces, in no uncertain sound, that he means to be a farmer. He may be, and he may not. A childish decision, arrived at entirely through his emotions must not be taken too seriously.

There comes a time in the life of nearly every adolescent when he seems dissatisfied with every thing and every body, himself included. The boy who had always thought his mother the best cook in the world, now finds fault with her biscuits, apple dumplings and fried chicken. The girl who had been confidential before, now seems unwilling, even to answer her mother's questions about the social. If the mother is wise, she will remember when she passed through this period and just wait patiently for developments, when the conflict in her daughter's heart and mind has subsided. Even if she finds that her daughter is confiding in someone else, a Sunday school teacher perhaps, more readily than she does in her, she will just abide her time quietly and uncomplainingly. If she is unwise, she will ask her daughter a million questions which drive her next to frantic and cause her to say something hateful in a moment which she regrets the rest of her life. Then the mother will be hurt and complain bitterly while she enumerates, by the yard, sacrifices she has made for her unappreciative daughter. When the father comes home, he hears the whole story from the mother, the daughter would never tell, and he advises the girl of sixteen either to change her attitude or leave "his roof." She does the latter. Soon they hear that she is Mrs. John Henry Smith. I should say that such cases are not so very uncommon. Many girls leave their homes where they are neither understood nor appreciated and flee to men who at least appear to appreciate them, only to find that this was neither the time nor the place to make their decisions. Few girls at sixteen are capable of making a correct choice without the aid of a sympathetic bystander.

It is surprising how many boys either plan to run away from home or really execute their plans. A time comes to them when they challenge everything just because it is old. Sandburg would say they hit their heads against the bars in the little home town and wonder what's beyond. Unless the parents understand and come to a sympathetic rescue, they will hear, very soon, that the son has gone "west."

By this time many parents are ready to throw up their hands because of the immensity of the job. But it is not necessarily so hard. No wise father or mother can hope to bury their lives completely in work entirely foreign to their children and expect to hold their confidence. The father may have to take off a week every year for a camping trip. The best scout master for a boy is his father. The reward to such fathers and mothers is sure to come. Do you ask how? Well, in some such way as this. You understand, they have not forced their vocational choices upon their children. They have, however, taught them well in being generally helpful and in being able to carry responsibility in proportion to their respective ages. Perhaps even before the girl is through the grades she tells her mother of her desire to teach. They talk it over and the mother is convinced that it is no childish "notion." The girl has traits that will adapt themselves to good teaching. The wise mother, even though they are in comfortable circumstances financially, plans with her girl. She knows, only too well, that it is the girls who are least ambitious who are most sentimental. The girl may teach and she may not, no matter, she has had something worth while to dream about.

With the boy it may be different. Perhaps he has been very satisfied to have his father supply him with money. But one day he hangs around the study where his father is reading. It seems he just cannot say it. Then he goes to the kitchen where his mother is preparing the salad, and when she looks up he says, "Say! but I wish I had a job." The wise parents know that their boy has begun to be independent in his thinking and very soon he is given opportunities to earn money.

Young people are spoken of disparagingly by their elders. It is said they don't know the value of money. But how they can be expected to find its value, excepting by experience, is more than I know. You might as well try to irrigate the Sahara with an atomizer as to expect a boy or girl to know how to use money rightly, without some careful training in the practical art of handling it.

In conclusion, I should say, don't hurry the adolescent in his vocational choice. He should have time to think, perhaps travel a little, and be sure what he wants, before he makes the final choice. If he is normal the decision will come sometime, it may be sooner, but it very likely will be later than we think.

A few days ago I heard a person, who is well read, say that perhaps one fourth of the people engaged in vocational pursuits are unhappy because they are misfits. I am inclined to think the estimate is plenty low. A farmer whom most people would call a success, recently shared his experiences with me. He said for years he floundered around wondering what he should do and wished with all his heart that someone would help him to a choice. Even after he married he continued to wonder what he should do. By chance there came a good Samaritan that way, in the person of his wife's father, and suggested, why not come west and live on his farm? This they decided to do. But how many girls would want their husbands to select their life work after they are married? When I said, "Well, at any rate you have been a success," he answered, "I'm not so sure about it." And I had to conclude that while he may be what we usually term a success, the lack of luster in his eyes bespoke disappointment and a lack of superlative happiness.

But how shall we measure success and who is successful? Even Edwin Arlington Robinson, who has given to us Tristram, I am told, is barely making his expenses and wonders, what about the future?

A person may walk up one street and down another and, if he is observant enough, he can see countless shoulders drooping because the burdens have been too heavy. Suppose he enters a shop here and there. What does he find? Deep lines in faces, disappointed eyes and harsh, ungracious voices. If time would permit a confidential talk with each of these persons, much that is both interesting and sad would be revealed. In some cases ambition has been ruthlessly flung aside by their elders. A woman of almost middle age told me recently that she has twice been deterred in her cherished vocational plans. In many cases misfits are not due to outside interferences but to a lack of help at just the right time.

People are almost always happiest in the work they love. Seldom, if ever, do they succeed well in the work that was forced upon them. Happiness is basic in all true success whether it be in our religion, vocation or play. I should say then, that a vocational choice, rightly made at the correct time, is almost sure to bring success and to result in happiness.

Mike Murphy, late athletic coach of the University of Pennsylvania, said to the men of a losing football team between halves, "If you don't win for the sake of your mothers and sweethearts, go into the game and win it for me!" They won the game. Similarly, I should say, if the adolescent cannot succeed vocationally for the sake of his teachers, if he cannot succeed for the sake of his parents, surely he ought to succeed for the sake of the Great Designer of lives, who gave what was dearest to His Father-heart so that all men might succeed and be happy.

Hesston, Kansas.

CHRISTIAN SCHOOLS AND THE DEVELOPMENT OF A CHRISTIAN PHILOSOPHY OF LIFE

By G. H. Enss

Bro. Enss was a member of the faculty of Hesston College and Bible School for the last eight years. He will be at Goshen College next year to teach German and Philosophy. He is a "Fundamental Philosopher" having passed the doctrinal examination of the Faculty Committee of the Board of Education unanimously. Editor.

The term, Philosophy of Life, is rather inclusive. Not only does it mean the art of living, touching problems of purpose and the meaning of life, but also a complete view of the world including problems of physics and metaphysics. In German this is expressed in the terms, Weltanschauung, and, Lebensanschauung.

It is evident that on questions of such universal meaning we should encounter differences of opinion among men. The history of reflective thought in both philosophy as well as theology, reveals this fact very painfully. It is embarrassing, but it need not be discouraging, for it is just as much an honor to the human race as it is a disgrace. The very fact that man was put into this world of problems with the task of discovering the great thoughts of the Creator in the universe and of self-orientation in it, argues well for his high position in the world of spirits.

One of the main points of disagreement is, whether in this enormous task of forming a correct philosophy of life man is entirely left to himself, or whether he is aided by divine revelation. Naturalism claims the former; Christianity the latter. While naturalism bases everything on human experience, Christianity takes human experience plus divine revelation. To illustrate this, we may think of two men travelling in the night. The one gropes about in darkness wandering in a circle, the other, equipped with a bright shining light, cheerfully goes his way, for though darkness be about him, his path is lighted, he need not err. This latter is the claim of Christianity. It takes revelation as a fundamental factor.

It is evident again that the development of a Christian philosophy of life requires careful guidance and a congenial atmosphere. It can hardly be accomplished where naturalism reigns supreme. Especially is this true of schools. Schools are agencies for rapid and systematic development of young life. Their importance is inestimable. We still have to deplore the fact that this is little realized in Christian circles.

As said before, it is an enormous task to build up a well systematized, harmonious, thought structure, which we choose to call a philosophy of life, which will bring satisfaction to the mind, and peace to the soul, and gladness to the heart; which, instead of constantly finding fault with the Word of God, will recognize that beautiful harmony between natural law and revelation, between creation and redemption, between the physical and the metaphysical which constitutes a fully unified view of life. Here lies the great and noble task of Christian educational institutions, where men and women who live in the presence of the Lord, loyal to Him and His word and rich in spiritual experience as well as in scholarship, can aid young people in developing for themselves a real Christian philosophy of life. This is after all the highest educational aim of a Christian school.

Not disconnected parts of knowledge of this and that, but a harmonious view of all, is what constitutes real education. Therefore, it is of supreme importance that in such an institution every department contributes its share to the development of a unified view. Not the neglect of any of the sciences, but the correct presentation of all the available facts in every field of knowledge is what will aid the development of a Christian philosophy of life. The idea that religious instruction alone will suffice, is erroneous, for religious instruction does not touch on all sides of the problem and therefore leaves our philosophy of life incomplete and open to attack. On the other hand, the neglect of religious instruction is just as unscientific and indeed fatal to any educational attempt because it means the neglect of the holiest in human personality.

Another point to be mentioned is the importance of contemporary development of all the faculties in young life as a basis for a harmonious development of a

Christian philosophy of life. With adolescence begins the independent thought-life of youth and with it also a conscious development of a world view. Just at this period most of our young people are in high schools where they receive an education based almost entirely on a naturalistic philosophy. Religious instruction is not supposed to be given in tax-supported schools. So the development goes on without the aid of divine revelation. Views are being formed and ideals fixed; some kind of a philosophy of life rises in the minds of the young people. But of what kind will it be?

Let us not comfort ourselves with the idea of later remedy. Four years of uneven growth make cripples for life. A Christian philosophy of life is not something that can be put on at any convenient time. It must grow up with us and become a real part of us. Suppose now a young man goes on to college and here also he is deprived of the privilege of developing his spiritual life, what then? These are the years of systematization. Material gathered up to this time is being ordered into systems; character assumes its shape. Can we expect that such an individual will be in possession of a Christian philosophy of life? On the contrary, it will be strange to him. Later efforts may have partial success; in exceptional cases, a radical change in the way of thinking may be accomplished, but ordinarily the old conceptions will always be present, even with such that later definitely turn to Christianity. The importance of a harmonious development can hardly be overestimated, and the only institutions favorable to such a development are the Christian academy and the Christian college.

Goshen Ind.

HISTORY OF PLEASANT VIEW CHURCH near Chief, Michigan

By Delton Shrock

Foreword.

A certain minister said that a history of Pleasant View Church would be no credit to the Mennonite people—neither was Kadesh-barnea a pleasing spot in the history of the children of Israel. Yet following generations evidently gained something from this blot in Hebrew history; in the same way the writer believes that the Mennonite Church may glean some interesting facts and worth while thoughts from the story of Pleasant View.

The First Place of Worship

The writer wishes to thank the following for data; Jacob K. Bixler, Claude C. Culp and Mrs Samuel Schrock.

The history of Pleasant View is not unlike that of many other pioneer Mennonite Churches, in that it has passed through some harrowing vicissitudes and has finally arrived at a stage where the future outlook is pleasing indeed.

Pleasant View is located on two acres of ground which includes a cemetery. It is one fourth mile south and one mile east of Chief, Michigan and fifteen miles northeast of Manistee, the seat of Manistee County, The building is twenty-four by thirty-two feet with an anteroom eight by twelve. There is no basement. The seating capacity is one-hundred-twenty although one-hundred-fifty may be crowded into the church.

This church was largely the fruit of colonization, although in later years a large part of the membership has been derived from native inhabitants. In 1903 William Lantz of Kokomo, Indiana, hearing of the wonderful climate, decided to move there in the hope that the health of his wife might be improved. His enthusiastic report of the wonderful climate, cheap land and delicious fruit crops soon caused others to move there in the hope that they might better their lot in a material way. By 1904 quite a large colony had settled there, among them a young minister.

Perhaps a short discussion of climatic conditions, natural resources and the native people of this part of Michigan would help the reader to understand better the history of the Church. The winters are rather severe, but the dry cold is healthier than the damp winters of some of the other central states. The lake breezes have a tendency of equalizing the temperature so that it is neither so hot in the summer nor so extremely cold in winter.

The soil is rather light so that the general farming practiced in Indiana, Illinois and Ohio is not so much in evidence. Instead the chief sources of income from the farms comes from potatoes, beans, fruit, alfalfa, clover and dairy produce. Several of the nearby cities have creameries. Some of the best fruit sold in the United States comes from this section of Michigan.

The county abounds in small lakes and streams and borders on Lake Michigan, making it a veritable paradise for hunters and fishers. Snags and stumps remain standing like sentinels on guard, of a once mighty pine forest, which must surely have declared the glory of God to the nature lover.

The native people are typical New England Yankees, who were primarily woodcutters and secondarily farmers. They were noted for their hospitality and their simple ways of living. Weekly revelings in the form of drinking and dancing were not uncommon for a great many of them. The industrious Pennsylvania Dutch Mennonites who settled there were quite a sharp contrast.

These Mennonite settlers were unorganized from 1903 to 1904 and as a result were forced to attend union services at a school house or forego any form of public worship. On Sunday evening, September 9, 1904 at the home of Bro. Samuel Schrock the church was organized by Bishop E. A. Mast of Howard County, Indiana. There were at least fourteen and perhaps several other charter members.

They were: Joseph Horner (minister) and wife; Samuel Schrock and wife; Altine Schrock and wife; David Sommers and wife; Louis Zook and wife; Israel Harris and wife; Joseph Schrock; William Lantz. Others soon to follow were Benj. Klingelsmith and wife; Mrs Ezra Schrock; Noah Schrock and wife; and Mrs Valentine Grof.

The first meetings were held in an old log cabin located a short distance east of the present church. To worship God, if only in a log hut certainly showed staunchness in the Faith on the part of these settlers. The cabin was furnished with flat bottom benches, a make shift pulpit and was poorly lighted and ventilated. People who could worship here must surely have loved their God. The first Sunday school and Church organization is unknown.

In the spring of 1906 the present building was erected and has remained the same with the exception of an eight by twelve foot anteroom which was added within recent years. Of the two acres on which the church was located one was donated by Noah Schrock and the other was later purchased from him. Practically all of the charter members and some of the natives helped in the construction of the new building, either by furnishing labor or material or both. One man donated three maple trees, another a stove, two native horse traders gave money for another stove and still others gave windows, doors, etc. The church was dedicated May, 1906 by Bishop Jonathan Kurtz. It had previously been named Pleasant View by one of the natives.

Should a stranger have stopped in to visit the new church after it was completed he would probably have been impressed with the spirit of fellowship and good will which was so manifest. It seemed that everyone helped in the singing, and Sunday school work, and all seemed interested in the minister's message. After the services visiting and hand shaking still further manifested this spirit of cooperation. Surely the common Cause of Christ had much to do with creating this warm friendship. The members of this church were all poor and had to struggle hard for a living. Under such circumstances it was considered entirely proper for the Sunday school superintendent to wear a clean blue shirt and a new pair of overalls to church services. Small boys and girls pattered off to church barefooted and other members dressed accordingly.

The Present Church

It is small wonder that a church should grow under such circumstances. And grow it did by further colonization and by the addition of members from among the natives, who seemed zealous and eager that the work of Christ should progress. There was a steady growth till 1911 at which time there were forty-eight members. The church seemed to have made a favorable impression on the community and an aggressive campaign at this time would probably have accomplished wonders. However, the removal of the pastor in 1911 stopped the progress of the church for some years to come.

If the struggle was difficult before it became much more so after this blow. Most of the members soon became discouraged and sought other places of abode where they could attend church services under a minister.

During its early period the church had been under the oversight of Bishop Mast who was later released at his own request by the Indiana Michigan Amish Mennonite Conference which then placed Bro. Menno Eash in church. In the fall of 1912 Bro. Jacob K. Bixler of Elkhart paid a visit to the congregation and urged them to stay till the next spring before removing. He assured them that the Conference would surely take some action at its next meeting. His promises were to no avail as all the families but one moved away. However shortly after this, one family again moved back in.

In the spring of 1913 the Conference placed Bro. Bixler in charge of the work at Chief and he remained in charge until 1917. The only services held during the six years from 1911-1917 were conducted by Bro. Bixler or other visiting brethren. The outlook became so discouraging that the remaining members sold Pleasant View to the Dunkards for fifty dollars. Through the work of Bro. Bixler and an overlooked clause in the deed the property again later fell into the hands of the Mennonites.

During these years from 1914-1917 the work of Bro. Bixler stands out as a beacon light in a dark and stormy night. It was his optimistic views, his foresight, his unselfish work, his faith in the power and guidance of a Just, Powerful Being that held the seven remaining members fast in the faith and retained for them a place of worship.

In 1917 the Board of Missions had a conviction that the work at Pleasant View should be renewed. As a result of a meeting Bro. Claude C. Culp of Wakarusa, Indiana, a member of the Yellow Creek congregation, was appointed worker in November 1917 and ordained to the ministry on December 23, 1917. However Bro. Culp was drafted and sent to Camp Taylor, Kentucky, March 28, 1918 and later to Ft. Leavenworth. He finally returned to Chief on May 15, 1919 to take over a discouraged church of seven members. The members were: Samuel Schrock and wife, Joseph Shrock, Mark Craviston, Benj. Klingelsmith and wife and Oakie Klingelsmith. Since 1919 the church has again had a steady growth. At the present time there are twenty-five members.

Church services are held twice on Sunday. Prayer meetings are held weekly at one of the homes. Regular mission offerings are taken and in other ways the church is doing its share toward the work of the whole Mennonite Church. The enrollment of the Sunday School is thirty-five. Bro. D. D. Troyer of Goshen, Indiana has oversight. Bro. Culp is pastor.

Although the church probably will never be as large as some of our other churches Bro. Culp and members of his flock are to be commended on the remarkable missionary work they have undertaken. The outlook is promising and we believe God will bless the work at that place.

Goshen, Ind.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter VI

The Historic Origin of the Christian Religion—Through Evolution or through Divine Revelation

By Chester K. Lehman

3. HISTORY OF THE OLD TESTAMENT CANON

Let us now observe the building up of the Old Testament. A convenient starting point is found in the New Testament. The first thing that strikes one's attention is the fact that the Scriptures (Old Testament) are a fixed body of writings existing in three main divisions; the law of Moses, the prophets, and the Psalms. (Lk. 24:44). No hint is given in the New Testament why this threefold division was made or what it signified.

This threefold division of the Old Testament is found also in the apocryphal Book of Ecclesiasticus. In the prologue to the book written by the author's grandson, who translated his grandfather's Hebrew work into Greek, are found "three distinct references to the Hebrew Scriptures under the threefold division of the Jewish Canon—'the Law and the Prophets and the other books of our fathers,' 'the law itself, and the prophecies and the rest of the books.' "[12] The grandfather, Jesus ben Sirach, wrote his book soon after B. C. 200. He makes "specific reference to every book of the Law and the prophets and to most of the Hagiographa. The order of their narrative is followed, while an express mention of 'the Twelve Prophets' shows that in his time this collection as it appears in the Hebrew Canon had long been formed. Here, then, is proof that two centuries before the Christian era the Law and the Prophets, and at least the greater part of the Hagiographa had taken their place as Scripture."[13]

The 250 years lying between ben Sirach and Ezra yield no evidence so that we must pass to the notes given in the Old Testament itself as to the origin of its several parts. Before leaving the consideration of the Old Testament canon as a whole, the meaning of this threefold division ought, if possible, to be ascertained. "It represents," says Dr. S. R. Driver,[14] "three successive stages in the history of the collection." He holds also that "internal evidence points to the conclusion that the law could scarcely have been completed, and accepted formally, as a whole, as canonical before 444 B. C. (cf. Neh. 8-10); that the 'Prophets' were completed and so recognized about 250 B. C., and the Hagiographa between about 150 and 100 B. C."

Against this quite generally accepted view of Driver must be urged several weighty considerations, which, I believe, invalidate his statements. In the first place it is apparent that Driver's view of the canon is not based upon Biblical data. He speaks as though a book or a group of books became canonical through a process of recognition on the part of the people. Our source material, the Bible, gives no hint of such a process. "Their recognition," Dr. J. H. Raven[15] rightly comments, "was the effect and not the cause of their canonicity. They were canonical because divinely inspired, and possessed divine authority from their first promulgation."—Such is the explicit meaning of such passages as Ex. 24:1-4; Josh. 8:30-35; 2 Kin. 22:8-23:3 and Neh. 8:1-8.

In the second place, clear evidence both internal and external shows that the time of the completion of the Old Testament canon is not, as Driver holds, as late as 150 or 100 B. C. The external evidence given above pushed back the date at least to 200 B. C., at which time the canon was already for a long time a fixed quantity. Internal evidence shows that several of the books in the third division (Job, Proverbs, Song of Solomon, and many Psalms) are older than several books in the second division (Kings, Ezekiel, Haggai, Zechariah, and Malachi). And according to Jewish tradition inspiration ceased with Malachi (Raven). Furthermore, internal evidence points to the earlier dating of some books, notably Daniel, than Driver admits. See Dr. R. D. Wilson's "Studies in the Book of Daniel" for a full and conclusive discussion of this question.

In view of the proper dating of the several books of the second and third divisions Driver does not give adequate account for the names of these two divisions, the Prophets, and the Writings, respectively. According to Driver's theory, Ezra, Nehemiah and Chronicles, and Daniel ought to be placed in the "Former Prophets," and the "Latter Prophets," respectively. But such is not the case. This leads to a third point: The tripartite division of the Old Testament is more satisfactorily accounted for by basing the division upon the official status of the authors. Of the first division Moses, the lawgiver, is author; of the second those who were **officially** prophets were authors; and of the third those not officially prophets were authors. This accounts for the prophetic viewpoint of the Books Joshua, Judges, Samuel and Kings; and for the grouping together of Daniel, Ezra, Nehemiah, and Chronicles because their authors were not officially prophets.

Having traced the origin of the Old Testament as a whole to some point between the days of Ezra and Jesus ben Sirach, the next logical step would be to examine each book separately for its notes of time as to origin. On account of the narrow confines of my thesis this cannot be carried out fully. For adequate and satisfactory information on this subject see the Introductions by Raven, Angus-Green, Bissell, Girdlestone, and W. H. Green, the articles on the several Books of the Old Testament in the International Standard Bible Encyclopaedie, and Davis' Dictionary of the Bible. The crux of the historical problem concerning the origin of the Christian religion ultimately rests upon the account we give of the origin of the Pentateuch. The chief problem is this: Is the Pentateuch Mosaic or is the literary analysis of the higher critics and the consequent late dating of the final completed work correct? The solution of this problem will prepare us to solve the initial question given at the beginning of the chapter.

4. THE PENTATEUCH IN PARTICULAR

In order that the issue may be clearly drawn I quote from Bade's, "The Old Testament in the Light of Today," statements which represent the radical modernistic view of the Pentateuch. On p. 18 he says: "Probably few Old Testament scholars would now venture to claim a genuinely Mosaic origin for even the smallest literary fragments of the Pentateuch." On the same page he continues: "The fact is that the earliest cycles of tradition about the patriarchs, the exodus, and Moses were collected and edited for the first time during the ninth and eighth centuries B. C." Explaining the so-called documents supposed to underlie the Pentateuch, he says on page 19: "The collection of traditions made in Judah is known as J; the one made in the north, in Ephraim, is designated by the symbol E, and their compilers are known as the Jahvist and Elohist respectively. Both exhibit to some extent the point of view of the earlier prophets, and are, therefore, known as the prophetic documents. About 650 B. C. they were compiled into a single document (JE) and suffered considerably in the process, from expurgation, editing, and harmonizing. A hundred years later they were subjected to a still more thorough revision at the hands of the Deuteronomic editors. After two more centuries had rolled by they were incorporated into the framework of the Priests' Code, and received the most radical perhaps one should say most distorting—revision of all."

This viewpoint asserts at least three things: 1. The unity found in the Pentateuch is that which characterizes a compilation rather than the work of a single author. 2. There are no genuinely Mosaic elements in the five books ascribed to him. 3. The present contents of the Pentateuch being the result (as Bade holds) of compilation, expurgation, editing, and harmonizing no longer gives us an authentic record of the times which it purports to give.

In answer I shall seek to show, first, that a profound unity pervades the Pentateuch, such as characterizes the work of a single author; second, that its real author was Moses, although there may be a very limited number of post-Mosaic additions to it; and third, that the record is authentic.

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1. International Standard Bible Encyclopedia. Art. Canon of the N. T.
2. Ibid.
3. Angus-Green, "The Cyclopedic Handbook to the Bible" p. 36.
4. Quoted by Angus-Green, Ibid. p. 48.
5. Quoted by Angus-Green, Ibid. p. 52.
6. Bissell, The Historic Origin of the Bible.
7. Angus-Green "The Cyclopedic Handbook to the Bible" p. 52.
8. Quoted from Trans. of Ancient Books, p. 34 by Bissell The Historic Origin of the Bible pp. 115, 116.
9. The Cyclopedic Handbook to the Bible p. 89.
10. Quoted from Some Lessons of the Revised Version, pp. 209, 210. By Angus-Green ibid. p. 76.
11. The Cyclopedic Handbook to the Bible p. 59.
12. Angus-Green, "The Cyclopedic Handbook to the Bible" p. 21, 22.
13. Ibid. p. 22.
14. Art. Bible, Ency. Brit. Vol. 3 p. 850 (11th ed.)
15. Old Testament Introduction p. 25.

(To be continued)

Harrisonburg, Va.

"Liberty is the right to do everything which is not contrary to the rights of others."

Our grand business undoubtedly is, not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

BREAKING A HABIT

By Dr. John D. Burkholder*

So much of life is a bundle of habits, either good or bad. Weaving a chain of slavery, or strong cables that lift upward. This article by Dr. Burkholder is valuable reading for the readers of the Christian Monitor. Whenever others hear such messages, keep the pencil and pad handy, and forward the same for the reading of a greater congregation than the auditors that hear the speaker. This is a hint. Editor.

All civilized nations, and all civilized people object to slavery. Now all nations have broken the bands of slavery. A slave is a person who is bound to serve another. But we have in this country, and in the world everywhere forms of slavery of many different kinds. A man can be a slave to himself, or a slave to his moral habits, or his financial habits, to his habits of eating or drinking. This is the worst form of slavery known. Habits are formed with a very small beginning. The cause of the habit may be a book, a person, associates, environment, a look, a thought.

On the banks of a stream stood a wonderful tall tree, both straight and sturdy. There were many trees just like this tree, but by their sides, there stood an oak tree, possibly twenty inches in diameter. It was distorted and crooked. A man said, "I can tell you the cause of this tree being so crooked". "When we were boys a number of us would go in swimming almost daily underneath this tree, that hung over the water. The tree was very small, only a sappling at the time. We boys would jump up and grab hold of the limb, that hung over the water, and used it as a spring board for all kinds of diving stunts. Gradually the tree began to bend until its body leaned far over toward the water. It grew but never regained its uprightness. Even the sturdy oak with its small bending in the beginning of its growth grew distorted and remained so. This is so much like the permanent effect of a wrong habit started in boyhood, girlhood, or early manhood. If the tree is bent, so will it remain, unless there is some supernatural power to straighten it.

An orchardist, having a large peach orchard planted a number of small peach trees. In order that they might grow straight, he cut a number of stakes, and drove them into the ground by the side of the small trees, and tied each tree to the stake. When he finished, he lacked one stake. One tree was left. He thought he would bring a stake in a few days, but forgot it, so the tree grew, and it was the only crooked tree in the entire orchard.

The trouble with crooked men and crooked women lies in the fact that they were not staked to a good, conscientious Christian mother to guide them, and keep them straight, and erect. There is no power that enters into the child so strongly as the guiding hand of a devout, devoted mother.

There were five men, four of whom grew up to be straight, erect, and honest men, in their dealings, and they formed, good moral, and Christian habits. The fifth one was crooked, immoral, vulgar, and a failure in life. The four men were staked to a Christian mother and had the training of Sunday school, and Church, which easily accounts for their uprightness. The mother of the fifth child was careless, and allowed her boy to run the streets, select his own associates, form his own habits, and the result was a dissipated life.

There is a tree that grows in Cuba. In the beginning, it is a parasite. The seed may be dropped by a bird into the crutch of a limb or the wind may blow the seed, so that it may lodge in the crevice of the tree, where it takes root in the bark. It sends its tendrils, and fine roots downward, until they reach the earth, and they grow into the earth, and form the roots that send new growth upward all around the tree. The tree becomes entirely enveloped with the new parasite growth until the very life of the tree is destroyed. The tree becomes food for the parasite.

This illustrates the strength of Habit, how it grows on a person and fastens itself tenaciously in and through and around a person so that he can not free himself, for the habit has complete control over him. He is suffering the worst form of slavery imaginable. He is a slave to himself, and he can not free himself, by his own strength. He is fast. I dislike to see a chained dog. In the cells of our prisons, I very much dislike to see a chained person. But the chain of Habit that binds and holds the person, is worse than the chained dog or criminal.

I was fishing one time up in New Jersey with a net. Suddenly a sturgeon struck my net. Immediately he began to maneuver, and began to become tangled in the fine meshes of the little net, I was using. Fortunately, just below me, there was another fisherman using a larger net. The sturgeon in his effort to get away, got my net, and the other party's net all rapped and bound around him until he was held fast. He had by his effort to get away, securely bound himself into the nets.

A net, as you know is made up of little threads, each thread has very little strength. But a number of threads, making up a number of meshes becomes very strong. So with Habit. A little wrong thing, a wrong associate, begins to twine itself around you until you are absolutely tied, held, bound, and can not get away in your own strength. After a few hours we landed the big fish weighing one hundred and fifty pounds. Did it all with a combination of little threads wound around the body of the big fish. The net was placed in my back yard to dry.

When I went to get it, a robin had flown into the net, and in her effort to get away became meshed and bound in the net, until she was fast. All Robinhood was powerless to release her. When I saw the pitiful condition of the robin, I thought of the little robins that were waiting for the mother bird to bring worms to their little mouths. So I sat on the grass, and unwound each little thread from its wings, and its feet, and then I turned it loose. It seemed to say, thank you, and flew away to its nest of little ones. It requires superior intelligence, and superior power beyond the human strength to release and free a man after a habit has chained him, and bound him fast.

There was once a skillful captain operating his boat who was a Christian man. His son was among the sailors, and one day the captain and father called his son and took him into the cabin. He looked at him for a few moments, and said, "My son, what do you expect to do when you are a grown up man?" The son said, "I expect to operate a boat the same as you are doing". The father said, "My son, I heard you cursing and swearing among the sailors. Your mouth was as vile as the vilest. The other day I saw you get behind an object on the boat with some of the sailors, and I saw a bottle taken out of your pocket. If you continue such habits, you will never be able to operate and be captain of a boat. You will accompany the lowest, and you will hold the lowest positions, and you will lead a miserable, and dissipated life, which ends in misery and failure. If you decide to change your life, by the help of the Lord Jesus, then you will have the chance before you of being a captain, and occupying a position similar to your father. If you do not change your ways through the higher Power, then I am through, I am done, and you will never amount to anything."

The boy, David went to his room. What his Father had told him, had overwhelmed him. He dropped on his knees, and asked the help of his Heavenly Father through Jesus his Savior to help him to overcome these habits. His prayer was answered. Later, David was known as the most reliable Captain on any boat.

A society of Christian workers in New York City have recently decided that even early training in Christian homes is not sufficient to safe-guard a life that roams the streets of New York, unless Sunday-school and Church influences continually enter into that life. It is the Spirit life within that protects any life from evil. There was a band of outlaws who had a little cabin in a secluded place

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Written by Dr. Burkholder after hearing a sermon by Dr. Forest Dager, Philadelphia, Pa.

in the mountains. They had retired to the cabin, and a detective heard them making plans to derail a fast passenger train in order to rob the injured, and murdered passengers of valuables that they might possess. They were caught in the act of blocking the railroad with trees, and were arrested and confined to prison.

I was on the train one time going to Atlantic City. The seats in front of me were occupied by four young men apparently from wealthy homes. One of them spoke of a young man who had inherited about two hundred thousand dollars. This Christian young man, he said was coming to Atlantic City in a week or so. "We will do this, they said, "We will get him into the drinking places, and the gambling places, and the immoral places, and we will fix him.

It would be very difficult to decide which was the worst bunch, the men in the mountains that had planned to wreck the train for the little bounty they would get out of it, or these men of intelligence who were planning to break and wreck the life of a Christian Youth.

It is my opinion that those who try to lead lives astray are worse than those who may kill the body by wrecking of a train. The only way to break a wrong habit is to get under the influence of the Spirit life. The power that raised the dead, and drove the devils out of men when on this earth can break the chains of habit, and set the Captives free.

Philadelphia, Penna.

PERSECUTION AND REVIVAL

(Continued from page 271)

gether a mob of about four thousand of the worst elements of the city. He drove out the mayor and made himself mayor in his place. He began a fierce anti-Christian campaign. He put some of the Christians in prison and fined others heavily. He went to such excess in persecution, that even the Kuominchun general told him to be more moderate. The Christians kept on praying. When everything seemed about hopeless, the mob turned on its leader, and drove him out, and the Christians had peace."

Still more recent incidents of victories in Kanchow in answer to prayer, were given to me by Mr. William Taylor, the superintendent of the China Inland Mission in the Kiangsi province. Mr. Taylor said: "Some companies of southern soldiers insisted on occupying the premises of the Boys' School in Kanchow. Mr. Jamieson protested but they took possession. The Christians began to pray for them and to do personal work among them. The latest tidings is that all the officers have professed conversion, and are attending the services, and also a number of the men.

"Recently two military officers accompanied by some rough soldiers, came to Mr. Jamieson and demanded the use of the church building. Mr. Jamieson demurred, saying it was needed for their services, but the officers insisted they must have it.

"At length, Mr. Jamieson said: 'This building is not mine.' They asked, 'Whose is it?' He replied, 'It is God's.' Then they said, 'We are prepared to challenge God; and you can report it to him.'

"Mr. Jamieson at once said, 'All right. I will do it now. Let us pray.' He closed his eyes and offered prayer in their presence. When he opened his eyes he found them in an awed condition. They ordered away the rough soldiers that were with them, and bowed and went off.

"That was on Saturday. The following day they came and remained throughout the meeting. At the close they came forward, and in a friendly way apologized for not having been at the prayer-meeting preceding the morning service!

"In a recent letter Mr. Jamieson told of a still later attempt of the soldiers to occupy the church building. He told how over one hundred soldiers came to take their house and chapel, but they quailed in fear before the demonstration of the Spirit of God, and left the chapel in dread. Later they notified Mr. Jamieson that they had found other quarters."

In speaking of the work of grace at Kanchow Mr. Taylor said: "The real powerhouse of the revival has been the early morning prayer-meeting that began a year ago and has continued ever since. The prayer-meeting began as early as four-thirty in the morning during the summer; but later in the winter. Neither heat, nor rain, nor storm prevented the people from attending this gathering for intercession. Mr. Jamieson declares the early morning prayer-meeting 'has been the basis of all the power that has been put forth to save souls. The chief human agencies in the revival have been prayer and personal work and open-air meetings."

Coincident with the spread of the anti-Christian movement, there is in progress a nation-wide distribution of New Testaments in connection with the Million Testaments for China Campaign. Funds are now in hand for more than nine hundred thousand Testaments. Thus far between one hundred thousand and two hundred thousand Testaments have been sent out to missionaries and Chinese pastors and others. Plans are being made to carry on the work of distribution, for the present at least, largely through Chinese pastors, evangelists, Bible-women, and other workers.

A missionary from Anhwei recently told me of twenty young men, some of whom were influenced by the anti-Christian movement, that were disturbing the meetings. Little pocket Testaments were presented to each of them. Now they are reading them regularly, attending a Bible class, and are helping in evangelistic meetings. Dr. Jonathan Goforth, one of the best known missionaries in China, recently expressed the fervent hope that two million Testaments might be available to "put into the hands of pivotal men of China at this critical period of her history.

Dr. J. E. Shoemaker, of Yuyao, Chekiang Province, who has been a missionary in China for more than thirty years, said to me recently, "I feel it is providential that this distribution of New Testaments has come just at this time when in so many places in China public preaching is prohibited, and churches are confiscated. It gives the workers something to do. This is good for their own spiritual life as well as for the salvation of others.

"The breaking down of their own old religions, and the uncertainty of the present situation, is producing a state of mind that is very favorable to the reception of new religious ideas. I was very pleased to have one of our country evangelists report that the twelve Testaments given him for distribution had been willingly received, and the people were quite ready to put down their names on cards agreeing to read and carry the Books daily.

"It is a spiritual warfare that is sweeping over China at this time; and the power that is to win the victory must be spiritual. Therefore the best service we can render will be rendered on our knees in closets and in prayer-groups. It is not mere formal prayer that is needed, but believing intercession. There is cumulative power in united prayer that cannot be measured; and which wins victories in spite of seemingly impossible barriers."

There is increasing intercession in China for a great revival, and a growing expectation that the awakening may be near at hand. In some places the fire has already fallen from heaven, and glorious revivals are in progress. Mr. L. C. Osborn, of Chao Cheng, Shantung, in applying for two thousand copies of the pocket testament, writes:

"The missionaries of our station are waiting on God many hours a day for a mighty revival in China. He has revived our own hearts, and we are having the greatest results we have ever known. Personally the Lord has been getting me up as early as three o'clock in the morning to watch and pray. God's Word was never so precious. People have gotten under conviction of sin right in their homes and have prayed through to forgiveness. Our church is a different church. People are coming daily to be prayed with. The revival is spreading. Praise God! All glory be to Him!"

At Tamingfu, in Chihli province, a glorious work of grace has been in progress for more than two months. One of the missionaries there, Mr. A. J. Smith, in sending a report to Shanghai of the outpouring of the Spirit, said, "I am sure you will rejoice with us over the mighty Holy Ghost revival God is sending over this field. The revival started in the Men's Bible Training School and quickly spread to the Women's Bible Training School, then to the boys' and girls' primary schools, later to the out station, and has now reached most of the main stations.

(Continued on page 286)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

At this writing (July 20th), I am seated in my room sheltered from the sultry heat outside. Vegetation which has made a very good growth under the days of rain and sunshine are looking somewhat depressed by the heat and absence of rain. We might calculate and say, if this drought continues there will be very little to gather from the corn fields in this section. But why calculate? We are in the loving care of our heavenly Father and He is able to supply all our needs. But we call attention to this to show how dependent we are, and to suggest that if the readers of these lines would be forsaken of Him spiritually so that the combined sunshine and rain from the heavenly sources should no longer come, we, too, would wither and perish. God has abundantly provided for our souls with every shower of blessing needed. If we are withering spiritually, it is because in some way we have not responded to the blessings and they come to us in vain as they do on the barren and rocky wilderness where no vegetation can take root. Perhaps we have been too much absorbed in the production of worldliness and hence the showers have rather been used to increase the thorns of pleasure, riches and care. May God open our understanding and enable us to flee these things and to follow after the things that bring forth fruit unto life eternal.

The Study of the month is full of good things. There is living interest in the study of **Peter and the Roman Captain** for both juniors and the older ones. **Eternal Punishment** should not be lost sight of in this careless and unbelieving age. Make the truths forceful and impressive and lead our young people to a deeper desire to escape the doom of the lost. **Singing** is a common exercise in Christian circles and should have our earnest consideration to make it what it should be. The character study of **James and John** will not only be profitable to juniors but will give rich thoughts for the uplift of all. **Baptism** needs our intelligent understanding that it may be more consistently practiced and talked about. God bless all in the work of the month

PETER AND THE ROMAN CAPTAIN. (Jr.)—Acts 10

Topic for September 9

MOTTO

"God is no respecter of persons."

MEDITATIONS ON THE TOPIC

I. Two Men Come Together.—How did it happen that Peter and Cornelius came together? Peter was a Jew and Cornelius was a Gentile. The Jews felt that it would be out of place and defiling for them to go into the home of a Gentile as a guest, and especially to worship with him. But God is able to bring men together if men are willing to listen to Him and obey His instruction.

One day Cornelius was praying in his house. An angel appeared to him and told him that his prayers and alms had come up before God as a memorial. He said further, "Now send men to Joppa and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughest to do." Cornelius at once obeyed the message and sent two servants with a devout soldier to Joppa to do what God had told him. But how was this man Peter to be persuaded to come to such a man?

God had a way for that. Peter had gone to the housetop to pray near noon. He was hungry and had a vision. In the vision he saw a great sheet let down from heaven with all kinds of creatures in it. A voice commanded him to rise and slay and eat. Peter had never, as a Jew, disobeyed the command about eating unclean animals. He would not consent to do this. But the voice rebuked him and said that what God had cleansed should not be called common or unclean. Three times the vision came and then the Spirit spoke to Peter while he was thinking and told of three men at the gate who wanted to see him. He was to go with them doubting nothing. Peter went. The result was the conversion of Cornelius and his friends.

When they met each explained what God had done in order to bring the meeting about. When all was explained it made it so plain that God wanted the Gentiles to hear the Gospel that Peter began to preach to them Jesus and how to receive forgiveness of sins by faith in Him. While he was speaking the Gentiles present believed and God showed His approval of their faith and sent the Holy Spirit down upon them just as He had upon the Jews. Peter was fully convinced that they were to be accepted in the Church and commanded that they should be baptized with water.

PERSONAL THOUGHT

I must be willing to be taught of the Lord in the way He would have me go no matter how I have always thought.

OUTLINE STUDY

I. Cornelius has a Vision from God.
1. At the hour of prayer.—Acts 10:1, 2.
2. An angel seen who speaks.—10:3.
3. His prayers and alms accepted.—10:4.
4. Directed to send for Simon Peter at Joppa.—10:5, 6.
5. Cornelius obeys.—10:7, 8.

II. Peter has a Vision from God.
1. Just before the men arrive he is praying.—Acts 10:9.
2. He sees his dinner brought to him in a great sheet.—Acts 10:10-13.
3. Peter refuses a dinner of unclean animals.—10:14.
4. The voice rebukes him for calling God-cleansed food common.—10:15.
5. The vision was repeated three times—10:16.
6. While he is thinking the men from Cornelius call.—10:17, 18.
7. God commands him not to doubt, for they are sent by Him.—10:19, 20.

III. How Peter had a Meeting with the Roman Captain.
1. The men came and told their story.—Acts 10:21, 22.
2. Peter arranged to go with them.—10:23.
3. Peter and Cornelius explain to each other.—10:24-33.
4. Peter preaches Jesus Christ as Savior to all who believe—10:34-43.
5. The Gentiles hear and believe and are converted.—10:44-46.
6. Peter and his friends acknowledge it and they are baptized.—10:46-48.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Verse from the Chapter.
2. Tell the Story of the Captain's Vision.
3. Tell the Story of Peter's Vision.
4. How did these Visions Fit Together?
5. What was the Result of the Meeting?

For Others.
1. How God Leads Honest Souls.

SEED THOUGHTS

Feed My Lambs

"There are thousands of little children,
A great and pitiful throng,
Who have never heard Christ's story,
And never have heard His song.

All over the world they are waiting
For the song so simple and sweet,
For the song the angels are singing
As they bow at the Savior's feet.

'Tis for us who have heard it so often
To send it far abroad,
The wonderful song and story
Of Jesus Christ, our Lord."

—Around the World.

* * * *

Open Your Heart

Fling wide the portals of your heart,
Make it a temple set apart
From earthly use to heaven's employ,
Adorned with prayer and lovely joy;
So shall your Sovereign enter in
And new and nobler life begin.

ETERNAL PUNISHMENT.—Rev. 20:1-15

Topic for September 16

MOTTO

"Flee from the wrath to come."

MEDITATIONS ON THE TOPIC

I. The Punishment of the Wicked in Eternity.—Much is remarked about hell in this life. Thoughtless men declare there is none other. Thoughtful men recognize that the hellishness of life is simply a foreshadowing of the terrible punishment that is sure to fall upon all who turn from God and His salvation. There is yet a **"wrath to come."** The wise man will flee from it and welcome a deliverer from it.

Recognizing that there is a class who will not escape, it is wise for us to consider class and to shape our destiny by acting upon our means of escape so that we do not come in the class who will suffer the torments of an endless hell.

That there is an eternal punishment the Scripture abundantly declares. A punishment that is everlasting and a shame that is likewise described as everlasting must have some one to bear it everlastingly or it would cease. The language of Scripture is simple enough and strong enough to make it clear that the place of burning is not the only eternal thing about hell, but that the souls and devils that are doomed to suffer are "tormented day and night forever" in hell.

A God of justice and wisdom is also a God of mercy. His very perfection makes it necessary that sin be punished and that in harmony with the conditions of the guilty. An animal without a soul may well suffer only in time, but a being like man with a neverdying soul cannot but suffer according to its nature if it passes the line of rescue and takes the way that leads forever from God. Love in God has forewarned us. May we heed His kindly warnings and not "neglect so great salvation."

II. The Text.—Rev. 20:1-15.—This chapter describes the final abode of devils and the men whose names are not written in the book of life. It is described as a lake of fire where the devil, the beast and the false prophet have been cast after their final defeat. The torment of this place will be eternally suffered by devils and men (Rev. 20:11), for both devils and men are described as being in it and as being the righteous forever and ever.

PERSONAL THOUGHT

May God so enlighten our minds that we may be wise enough to escape the terrible doom of the wicked and inherit the bliss of the righteous foreverand ever.

OUTLINE STUDY

I. Who will Suffer Eternal Punishment?
1. The wicked.—Psa. 9:17; Rev. 21:8.
2. The devil and his angels.—Matt. 25:41; Jude 6.
3. Impenitent sinners.—Luke 13:3, 5.
4. Forgetters of God.—Psa. 9:17.
5. The disobedient toward the Gospel.—I Thes. 1:7-9.
6. Hypocrites.—Matt. 24:41.

II. What will they Suffer?
1. Eternal shame and contempt.—Dan. 12:2.
2. Eternal, unquenchable fire.—Matt. 3:12; 25:41.
3. Eternal damnation.—Mark 3:29; Heb. 6:2; Jno. 5:29.
4. Eternal cup of indignation.—Rev. 14:10, 11.
5. Eternal torment.—Rev. 20:10, 15.
6. Eternal death.—Rev. 20:14; 21:8.
7. Everlasting destruction.—II Thes. 1:9.
8. Eternal darkness and anguish.—II Pet. 2:17; Matt. 8:12; 22:13; 25:30.

III. One Deliverer.
1. Jesus.—I Thes. 1:10; Col. 1:13, 14.
2. The only Mediator.—I Tim. 2:5, 6.
3. The only name.—Acts 4:12.
4. The only way.—Jno. 14:6.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Passage from the Outline.
2. How to Escape the Eternal Punishment.

For Young People.
1. The State of Condemnation.
2. The Sufferings of the Lost.

For Older People.
1. The Eternal Partners of Hell.
2. The Time and Manner of Salvation from Eternal Punishment.
3. God's Justice.

SEED THOUGHTS

The wicked or impious, shall, as accursed of God, be cast into "outer darkness;" yea, into eternal, hellish torments, "where their worm dieth not and the fire is not quenched," and where, according to the Scripture—they can expect no comfort nor redemption throughout eternity. Isa. 66:24; Matt. 25:46; Mk. 9:46; Rev. 14:11. —Confession of Faith.

"Here we suffer, hoping for relief sooner or later; there the suffering will continue forever, without hope of ever getting through. The severest and most prolonged case of suffering on earth is but a mere foretaste of what is in store for doomed souls in hell!"—Doctrines of the Bible.

What! outer darkness where there is so much fire? Yes; if God could create light without first creating the sun, He can also create fire without light. But this is not the kind of light and darkness we are talking about. We think of light as truth, righteousness, holiness, knowledge of God, the presence of the Lamb (Rev. 21:23; 22:5) who furnished light without the aid of the sun. Out of this light the sinner is forever banished—away from God, away from truth, away from holiness, away from glory,—banished forever from the presence of the Lord—in the darkness of sin, of gloom, of wretchedness, of woe, without a ray of the light from heaven—here the doomed souls spend eternity, "Punished with everlasting destruction from the presence of the Lord and the glory of His power"—this is outer darkness!"

—Doctrines of the Bible.

SINGING WITH THE SPIRIT AND WITH THE UNDERSTANDING

I Cor. 14:15; Psa. 95

Topic for September 23

MOTTO

"Singing with grace in your hearts to the Lord."

MEDITATIONS ON THE TOPIC

I. The Two Elements in Acceptable Song.—The first element **"singing with the spirit"** might be well for the soul that is alone with God. It cannnot be dispensed with when the song is in the presence of others. In fact is the first essential of acceptable worship in God's sight. But with this alone it cannot edify the souls about us, for they cannot understand what makes our spirit sing except that in a general way we are in touch with God.

The second element **"singing with the understanding"** makes the sentiment of our song clear to those about us. They grasp what it is that makes our spirit rejoice or worship or praise, because the words that we speak in song tell them. It would be folly to sing in a foreign tongue unless there were an interpreter to explain what the sentiment is.

There is far too much singing in our midst that has neither the song of the spirit nor of the understanding. People enter into the tune and that often in a meaningless way because they do not comprehend the import of the sentiment, and of course they have not been singing with the spirit because their spirit has not partaken except in exercises that have meant nothing to them in the service of God. Their words are sung with such a thoughtless air that they do not impart understanding to those who hear.

True singing with the spirit also includes the operation of the Holy Spirit upon our spirit. True singing with the understanding also includes the expression of words in such a way that the feelings of the heart are expressed so that others may enter into worship with us.

II. The Text.—I. Cor. 14:15. This simply states the theme of our lesson. Paul's discussion to expediency and inexpediency of our words in worship. An unknown tongue is of no avail for edification unless interpreted, even if the spirit of the one using it may be all right. **Ps. 95.**—This is a Psalm that gives intelligent expression of the feeling of the worshiper and is inclined to draw others into the same feelings if they too are filled with the Spirit of God.

OUTLINE STUDY

I. The Spirit of Man in Worship.
1. Is the kind of worship God seeks.—Jno. 4:23, 24.
2. Paul served God with his spirit.—Rom. 1:9.
3. Believers in Christ worship thus.—I Cor. 14:14.
4. The Holy Ghost operates with our spirit.—Eph. 3:16; Rom. 8:16; Jude 20.
5. True Jews were Jews in the inward man.—Rom. 2:29.

II. The Understanding in Worship.
1. Makes known the thought to others by words or signs.—I Cor. 14:16-19.
2. The words teach the understanding.—Col. 3:16; Eph. 5:19. (The heart and spirit respond.)
3. Sometimes is not expressible.—Phil. 4:7; I Pet. 1:8.
4. Needs to be combined with the spirit for the greatest profit.—I Cor. 14:14.
5. God wants songs combined with the spirit and understanding.—Psa. 47:6, 7; 105:1-3.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Sing."**
2. Knowing What We Sing.

For Young People.
1. Entering into Songs by the "Inner Man."
2. Singing With Words that Edify the Hearers.

For Older People.
1. Music sung without Spirit or Understanding.
2. How to Make Our Singing More Edifying.

PERSONAL THOUGHT

May we strive to have our worship more edifying while we enter into a real spiritual touch with God.

SEED THOUGHTS

"Sweet the moments rich in blessing,
Which before the cross I spend,
Life and health and peace possessing
From the sinner's dying Friend.

"Here I rest forever viewing
Mercy' poured in streams of blood;
Precious drops my soul bedewing,
Plead and claim my peace with God.

"Truly blessed is the station
Low before His cross to lie
While I see divine compassion
Beaming in His languid eye.

"Lord in ceaseless contemplation
Fix my thankful heart on thee,
Till I taste thy full salvation,
And thine unveiled glory see."—Shirley.

(Continued on page 286)

THE SUNDAY SCHOOL

EVERY MEMBER EVANGELISM

By Ella M. Cressman

"The world's great heart is aching,
Aching fiercely in the night;
And God alone can heal it,
And God alone give light.

"Can we close our eyes in slumber,
Can we fold our hands in ease,
While the gates of death stand open
To the highways of the seas?
Can we shut up our compassion,
Can we leave one prayer unsaid,
Till the souls that sin has ruined
Have been wakened from the dead?

"We grovel 'mong our trials,
And our spirits fret and toss;
Yet above us burns the vision
Of the Christ upon the cross.
And the blood of God is dropping
From those wounded limbs and side;
And the voice of God is calling,
'Tell poor sinners I have died.'

"Ah, voice of God, we hear Thee
Above the wrecks of time;
Thy message rolls about us,
And its echoes are sublime.
No power on earth can stop us,
No strongholds us dismay;
For God demands obedience,
And love hath led the way."

People say the world is getting better. It may be that this is so from the viewpoint which they take; but, is it really getting better? Is the world getting nearer to, or farther from, God? Is it becoming a better place to live in? Do we see a manifestation of consecration to God around us, or, is the world drifting—drifting from its Maker, its God, its Savior? No, We cannot close our eyes to the fact that the world to-day is guilty of rejecting Jesus Christ, the One who died that the world might be saved.

It may be true, as some try to point out, that church attendants are more than they used to be, in some places, at least. But, with the hundreds in our churches compare the thousands who attend a world championship fight or a Sunday ball game. The world to-day is pleasure-crazy. The prophecy in II Tim. 3:4 has been fulfilled. People are "lovers of pleasure more than lovers of God." We need not go far to verify that. Luke 6:45 says, "Out of the abundance of the heart the mouth speaketh" and, if we consider the conversation of those about us, do we find more people speaking about pleasure or more who speak about God?

People are far more concerned about having a good time in worldly amusements than they are about extending the cause of Christ. In fact, it seems that the prophecy in II Tim. 3:5 "having a form of godliness but denying the power thereof" is fast finding its fulfilment to-day. There seem to be so many people who are members of a church but do not know what a personal experience of conversion means.

Such a condition is deplorable, because, after all, there can be no Christianity with Christ left out. If Christ is not in the centre of it, religion is only a hollow shell.

For this darkness, in which the world exists, there is one remedy—one and only one. It is this "a vision of the Christ upon the cross." "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world but that the world through Him might be saved." John 3:16, 17.

How is the world going to know of its Savior if we, who know Him, do not help the needy to find Him?

The Tremendous Task

It seems as though God's followers have an impossible task on their shoulders but, we must remember, it is not our work, it is God's. Our part is just to yield our lives so fully to Him that He can work through us as He wishes, then He will plan the great task Himself. Here is a stanza which should be an expression of the sentiment of every Christian.

"I would be a true disciple;
I have counted all the cost;
To what profit earthly glory,
If, at last, the soul is lost?
As the stars withdraw their shining
In the brightness of the sun,
Let me lose myself in Jesus,
Till my life with Him is one."

When every Christian consecrates his life so fully to God that He can work through him just as He will then, our Lord will have a mighty band of workers on earth.

"The way will not always be easy
There are storms I must meet, there are struggles sore,
There is pain, there is loneliness;
But my Master has trodden this way before,
And the Comforter comes to bless,
Recalling words of Jesus—Jesus my Lord and Friend—
'Lo, I am with you alway, even unto the end.'"

The Individual Appeal to Each

How much do we love God? Do we love Him so much that we are anxious to have those about us know Him, too? Oh, how the love of Christ constrains us! Yes to such an extent that we "love the sinner all the while we loathe the sin." It is this constraining love which makes people glad to forsake father and mother, houses and lands to go afar and tell the way of salvation. And those who cannot go to foreign lands are constrained, by the same love, to help those with whom they come in contact to a personal experience of Christ's saving and keeping power.

With such a great work as the evangelization of the world at hand many helpers are needed. Jesus said in Matthew 9:37-38 "the harvest truly is plenteous, but the laborers are few, pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." Later, when Jesus left the earth to go back to His Father, He gave to His disciples the Great Commission of Matt. 28:18-20, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you and, lo, I am with you alway." Does this commission apply to us to-day? Yes, if we are His disciples, because it was to them Jesus spoke. Then every individual member of the Church of Christ has a part in the great work of bringing the Gospel of Salvation to a lost world. Every member must be a missionary.

Jesus said in Matt. 13:38, "the field is the world" and in John 4:35 "lift up your eyes and look on the fields for they are white already to harvest." Each one has his place—some can do one work better—some another; but "there is something for all to do."

"If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet
You can stand among the sailors,
Anchored yet within the bay;
You can lend a hand to help them
As they launch their boats away.

"If you can not in the harvest
Garner up the richest sheaves,
Many a grain, both ripe and golden,
Oft the careless reaper leaves;
Go and glean among the briars
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

"Do not then stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you;
Go and toil in any vineyard,
Do not fear to do and dare
If you want a field of labor,
You can find it anywhere."

Co-operators with God

Effective missionary work requires great faith on the part of the individual worker. How can we yield our whole soul, life, and essential that we know parts of the Word all to God if we do not have unlimited faith in Him? In Heb. 11:6, that wonderful chapter on faith, we read, "without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Day after day as we follow in the Master's foot-steps, in our endeavors to win others to Christ, our faith will be put to the test many, many times.

Jesus said in John 16:33, "In the world ye shall have tribulation"—certainly we shall—but He adds, "Be of good cheer I have overcome the world," and John says, "This is the victory that overcometh the world, even our faith." Even though the road ahead may seem dark, sometimes, we are not afraid because.—

"It is better to walk in the dark with God
Than to walk alone in the light;
It is better to walk with Him by faith
Than to walk alone by sight."

Another great requisite in carrying out this important task of personal evangelism is prayer—and more prayer. Jesus prayed a great deal. Many times He arose early in the morning and went out by Himself to pray to the Father. If Jesus needed to pray how much more do we need to. How often we have received strength anew by spending some time in communion with God.

Finding Our Place

We have endeavored to show that there is a great work to do, that every individual Christian has a share in the work, that every worker must be consecrated, must have great faith and must spend much time in prayer. Now comes the question, "How can I best help in this work?"

Different individuals can work best in different ways depending upon the position in which God has placed them, the talents He has given them, and other things.

Certainly, the greatest influence the world possesses is the influence of parents over their children. How great a responsibility, then, parents have in connection with the evangelization of the world. How often, when we find a young person who shows very deep consecration, can we trace back to a godly home where Christian principles were constantly instilled!

Parents, especially busy mothers, may be inclined, sometimes, to feel that they can do so little to further God's cause. Their time seems to be so occupied with pressing, daily duties that they have no time to attend the meetings of the missionary society or the prayer meeting; hardly time, even, for the necessary preparation for teaching a Sunday school class. But, they have an important work right in the home. They are moulding young lives who may some day do much for their Master, either at home or abroad.

Paul, when calling attention to Timothy's faithfulness in II Tim. 1:5; spoke of, "the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also" placing in this way special emphasis on his Christian training.

Although the home is the ideal place for giving the children a Christian training another large field for Christian service is in the Sunday school. Here children are met with whose parents are not followers of Jesus Christ and whose early training has given them no foundation for a deep respect and love for sacred things.

Here the Sunday school teacher has a great opportunity of helping the children in his or her care to a right conception of things pertaining to the Christian life. Every teacher in the Sunday school to be successful must be a consecrated worker and have the love of God shed abroad in her heart. Her desire and aim should be to have no child in her class pass the age of responsibility without finding Jesus Christ and consecrating his life to Him.

We are not all parents or Sunday school teachers, nor missionaries, ministers or evangelists but in one respect we are all alike. We all get into daily contact with other individuals, some of whom are non-Christian.

Every person unconsciously casts about him an influence which has some effect on those about him. We never can realize how much good a Christian's influence may do nor how much our influence counts.

Annie Johnson Flint expresses this very beautifully in her poem entitled.—

"LIVING EPISTLES"

"Christ has no hands but our hands
To do His work today,
He has no feet but our feet
To lead men in His way,
He has no tongue but our tongues
To tell men how He died.
He has no help but our help
To bring them to His side.
We are the only Bible
The careless world will read,
We are the sinner's gospel,
We are the scoffer's creed,
We are the Lord's last message
Given in deed and word,
What if the type is crooked?
What if the print is blurred?
What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

In our constant touch with others we need God's personal leading to always know what is the right thing to do or say. Sometimes, in fact it seems often, we must do no direct speaking on the topic of salvation to our associates, but must just show by our lives that we are deeply devoted to our God and show always a deep reverence for holy things. This often, or perhaps I should say always, leads to questioning on the part of other individuals as to our faith and then the way is opened for our testimony. I Pet. 3:15, "Sanctify God always in your hearts; and be ready, always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

Sharpened Tools

We must endeavor to know the Word of God so well that we can use it at a moment's notice to prove that we are right in the statements we make. We do not always have a Bible with us to turn to so it is very by memory. II Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Knowing the Word we will always be able to use it, for Jesus said to His disciples, and, therefore, to us in John 14::26, "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance, whatsoever I have said unto you." We cannot have things brought to our remembrance which we have never known, so in order to be efficient witnesses to those about us we must first learn to know God's word.

In closing I shall give a quotation from Dr. A. J. Gordon on this same topic of "Every Member Evangelism."

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. **He who is not a missionary Christian will be a missing Christian** when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, **how much you owe to the heathen because of what you owe to Christ for redeeming you with His percious blood.** I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.

Stratford, Ont.

SHALL WE SAVE OR SLANDER?

Continued from page 273)

freely has God forgiven! How graciously and how generously! He has washed away sin stains! He has taken away sin pains! He abolished sin's reign! He is a wonderful God! And with such need of grace on my own part shall I not be gracious and kind with others? Yea, I should and I will be. Count on me and my love to all the saints. If any need help call upon me, I will give myself to a new and deeper devotion. I shall hold my tongue and let my heart loose. I will save and not slander! I will rejoice in any opportunity to serve another—O God, my God, take my life and let it be, devoted wholly to Thee! Make me kind, make me thoughtful! Make me beautiful in life and devoted in spirit. Let others see Christ Jesus in me and let others see me in Christ Jesus! O my God and the God of Christ, make us Christians Christian and commence on me, for if Christians will not be Christians who will be Christian?

Shame us for our "holier than thou," attitude. Show us how contemptible this spirit is in Thy sight. Instead of lifting up our hands in "holy horror" teach us to bend our knees in importunate prayer. O God, take the sinful self-righteousness out of us! It is so unlike Thee. Teach us Thy way. Let us know that we do not know the heart and therefore let what we know nothing about alone. This is our pledge and prayer, for we have seen so much wrong done under the name of spirituality and when analyzed was nothing more than legality. Amen!—The Wonderful Word.

PERSECUTION AND REVIVAL

(Continued from page 281)

"The missionary from Kuang Ping Fu writes, 'Seems surely as if something miraculous had happened to the Chinese church here. Many went down in deep penitence confessing many wrongs without our urging them; seeming only too glad to get the things off their hearts. After they had prayed through, they went out and brought in others, and prayed with them.'

"The revival has also meant a deep humbling of us who are missionaries before God and the Chinese. It has been a time of real heart-searching for us, but God has given us the victory, and we now find it a pleasure to pray from seven to nine hours a day. We have discovered that we can do more through intercession than in any other way, and the Lord is honoring our prayers. We believe that God wants to send Holy Ghost revivals to all the missions in China. The revival here is spreading."

The fires of persecution are purifying and refining the church, and probably preparing the way for such a spiritual awakening as has never before been witnessed in China. The fires of revival have already been kindled. You can help in spreading the flame. Will you not set apart some time each day for earnest, believing prayer for a mighty revival that will still further cleanse and quicken the church, and lead multitudes into the light?

And do not fail to pray for a special outpouring of God's Spirit upon the missionaries who are still in China; and for those who have returned to the homelands. Pray also that great steadfastness and boldness may be given to the Chinese pastors, teachers, evangelists, Bible-women, and Christians, multitudes of whom are passing through the fiery furnace of persecution.

Let us praise God that nearly a million New Testaments have been providentially provided in this hour of crisis when so many churches are closed, and so many missionaries have been compelled to leave their stations; and let us pray that the Holy Spirit will illuminate the pages of each Book given out, and that the full million or more may speedily be supplied, and prayerfully and carefully distributed.

Pray also for a blessed work of grace among the foreign troops that have been concentrated in China in such large numbers in this time of turmoil.

You can also help in mobilizing prayer on behalf of China by reading part or all of this article at missionary and prayer-meetings, and to Sunday schools and Bible classes, in your community; and appealing for prayer for this great distressed land.—Watchword.

Y. P. M. TOPICS

(Continued from page 283)

THE SONS OF ZEBEDEE (Jr).—Mark 1:19, 20; 10:35-45; Acts 12:2; Rev. 1:9

Topic for September 30

MOTTO

"Whosoever will be chief among you, let him be your servant."

MEDITATIONS ON THE TOPIC

I. **James and John** were two sons of Zebedee whom Jesus chose to be with Him, among the twelve chosen disciples or apostles. They were fishermen on the sea of Galilee with their father. When Jesus called them to follow Him, they were willing to forsake their business and follow. They learned many things by being in the presence of Jesus, seeing His works and hearing His word. As they were able to take responsibility, Jesus gave them power to do miracles and sent them forth to preach among their own countrymen.

James and John were men of very strong feeling and with a quick fiery disposition. They loved Jesus with a fervent love and were ready to punish any one who insulted Him. But this disposition Jesus rebuked, and showed them how to return kindness and love for evil. They were also ambitious and selfish. They wanted a chief place in the Kingdom of God. They sent their mother to ask for the place on the right and left of Jesus in His kingdom. Jesus had to rebuke them again and showed them that the highest place in His kingdom was a place which seemed lowest in the eyes of men. Those who are servants of all are the greatest and not those who are served by others and seem to be exercising rule.

After the resurrection when Jesus sent the Holy Spirit James and John were really leaders in the Church and had learned their lesson of service. They were ready to lay down their lives for Jesus and be baptized with the baptism of suffering.

II. **The Text,** Mk. 1:19, 20; Mk. 10:35-45; Acts. 12:2; Rev. 1:9, give us some of the high points of the story of the lives of James and John. Jesus called them to follow Him by the Sea of Galilee which they did. Later they showed that there were some wrong ambitions in following, but Jesus rebuked them and they received His rebukes. When the time was ripe they both suffered for His name's sake.

PERSONAL THOUGHT

Let us follow Jesus and be ready to learn of Him no matter how imperfect we are and He is able to make us useful servants for Him.

OUTLINE STUDY

I. **James and John Together.**
 1. Fishermen.—Matt. 4:21, 22; Luke 5:10.
 2. Called by Jesus (See above).
 3. Called to the apostleship.—Matt. 10:2; Luke 6:13, 14.
 4. What Jesus called them.—Mark 3:17.
 5. In company with Jesus:
  a. When the great draught of fishes were caught.—Luke 5:10.
  b. When Peter's mother-in-law was healed.—Mark 1:29.
  c. When Jairus' daughter was raised to life.—Luke 8:51.
  d. When Jesus was transfigured on the mount.—Matt. 17:1-8.
  e. In the Garden of Gethsemane.—Mark 14:33.
 6. They wanted to be greatest.—Matt. 20:20-28.
 7. They wanted revenge.—Luke 9:51-56.
 8. They saw Jesus at the sea after the resurrection.—Jno. 21.
 9. They were in the upper room when they tarried for the Holy Ghost.—Acts 1:13, 14.

II. **John's Doings Away from James.**
 1. Helps to make ready the Passover.—Matt. 26:18, 19.
 2. Is with Jesus at His trial.—Jno. 18:15, 16.
 3. Stands by the cross of Jesus.—Jno. 19:26.
 4. Comes to the tomb of Jesus.—Jno. 20:2-8.
 5. With Peter in the temple.—Acts 3:1-11.
 6. Takes care of Mary.—Jno. 19:26.
 7. In prison with Peter.—Acts 4:1-13.
 8. Sent to Samaria.—Acts 8:14-17.
 9. Sees Jesus and writes for Him in the book of Revelation.—Rev. 1:9-20.

III. **James Is Put to Death by Herod.**—Acts 12:2.

SUGGESTIVE ASSIGNMENTS

For Children.
 1. Memorize Some Passage Concerning James and John.
 2. Tell an Incident in the Lives of James and John.
 3. Good Lessons I Have Learned from James and John.

For Others.
 1. The Sons of Thunder.
 2. The Beloved Disciple.
 3. John, the Writer of Scriptures.

SEED THOUGHTS

"O Master let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care."
—W. Gladden.

"Give me a faithful heart—
Likeness to Thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee."—Phelps.

"If you cannot be great, be willing to serve God in that which is small. If you cannot do great things for Him, cheerfully do little ones.—S. F. Smith.

CHRISTIAN BAPTISM.—Acts 1:4-8; Matt. 28:19, 20

Topic for October 7

MOTTO

"Thus it becometh us to fulfill all righteousness."

MEDITATIONS ON THE TOPIC

I. **Christian Baptism** marks one as belonging to Christ. There are many baptisms in the world. There were many baptisms under the Old Covenant. Each of these (Heb. 9:10) had a significance and set forth something which we receive in Christ under the new. God has seen fit to place the ordinance of water baptism in the hands of human servants because it is helpful to us to have a way to express our harmony with the work of God.

Baptism and purification are closely allied. Never that literal water can wash away sin. But that the blood of Jesus applied to the believer does cleanse and fits him for the baptism of the Holy Ghost. The Spirit Baptism incorporates into the body of Christ (I Cor. 12:13). The water baptism has ever pointed to the Spirit and is a symbol of it as well as the answer of the conscience that His work has been wrought in us. (Jno. 4:13, 14; 7:37, 38, 39; Acts. 10:47; I Pet. 3:21). Those who refuse the water baptism on the ground that they have already been blessed of God by the Spirit, set themselves as better than Christ and superior to the teaching of the New Testament. The baptism of Jesus marked Him as the anointed of God. Along with the water baptism of Jesus was a descending of the Holy Spirit upon Him. On the Jewish believers it was the same at the time of their conversion. And on the Gentile converts it came first to indicate that God had approved before man would be convinced. So there is "one Lord, one faith, one baptism." That "one baptism" is the work of God, and the water indicates that we have received His work.

II. **The Text.—Acts. 1:4-8; Matt. 28:19, 20.**—The first passage shows how much importance Jesus placed upon the baptism of the Holy Ghost in the work of the disciples. As soon as His ascension had been made and the work was completed of bearing His own blood into heaven itself, then He sent forth the Holy Spirit upon His disciples (Heb. 9:12, 24; Gal. 4:4-6). The second passage contains Christ's command to baptize with water in the name of the Father, Son, and Holy Ghost, those who hear and believe the Gospel.

PERSONAL THOUGHT

Do we enter heartily in God's plan and into His ordinances for us? Have we been worthy of the sacred expression of baptism with water in the name of the Father and of the Son and of the Holy Ghost?

OUTLINE STUDY

I. **What is Baptism?**—It is an act or ceremony by which a person or thing is introduced into a relationship, standing, or office.
  1. United in the body of Christ by the Spirit.—I Cor. 12:13.
  2. Accepted in the visible Church by water.—Acts 2:41.
  3. Sealed of God by the Spirit as His redeemed one.—Eph. 1:13, 14; II Cor. 1:21, 22.
  4. Placed under a new leader.—I Cor. 10:2; Matt. 28:19, 20.
  5. Inducted into a new office.—Isa. 61: 1, 2; Acts 1:8.
  6. Set apart for a service.—Luke 12:50; Heb. 2:9, 10.
  7. Indicating a new standing.—Mark 1: 4, 5; Rom. 6:3-11.

II. **The Christian Baptism is "One Baptism."**
  1. Its Oneness is completed in the work of the Holy Ghost.—Eph. 4:1-6; Matt. 3:11.
  2. Water points to the work of the Holy Ghost.—Acts 10:44-48; 11:15, 16.
  3. Fire accompanies and indicates the Holy Ghost.—Acts 2:3, 4.
  4. Suffering prepares for the Holy Ghost.—I Pet. 1:10-12; Gal. 5:24.

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III. **Subjects for Baptism with Water.**
  1. Believers.—Mark 16:16.
  2. The penitent.—Acts 2:28; Matt. 3:6-8.
  3. Those with a good conscience toward God.—I Pet. 3:21.
  4. Those gladly receiving the Word.—Acts 2:41.
  5. Those evidently baptized with the Holy Ghost.—Acts 10:47, 48.

SUGGESTIVE ASSIGNMENTS

For Children.
  1. Textword, **"Baptize."**
  2. The Baptism of Jesus.

For Young People.
  1. One Baptism.
  2. What Water Baptism Means to Us.

For Older People.
  1. The Significance of Baptism.
  2. The Baptism of Suffering.

SEED THOUGHTS

"Baptism, like everything else commanded by Christ, has been abused. Some have taken it as a cloak for their sins, others have tried to put salvation into it, others have made an idol out of mode, others have abused it in other ways; but none of these things can by any stretch of the imagination be manufactured into a good reason against its proper observance. It was instituted in divine wisdom and divinely commanded to be obeyed. Let us accept it in grateful reverence, remembering that "he that believeth and is baptized shall be saved."—Doctrines of the Bible.

"Only what coronation is in an earthly way, baptism is in a heavenly way: God's authoritative declaration in material form of a spiritual reality."—F. W. Robertson.

WHAT SHALL WE DO?

(Continued from page 268)

ship abilities. Large rural churches have decided that instead of burdening the community with the task of building a larger church it should release that group of members who live about four or five miles away and allow them to start a new mission church. It is a place for the "mother" church to serve the Master. They might provide a worker for the newly organized flock. They might even purchase or build a small building, in which the mission members could worship. Don't you see the challenge of an enterprise like that? It is home mission work in a community that you know is as needy as any in the world, a community in our so-called Christian America. It is mission work that will help make America Christian. And what better could we do than to reach out to surrounding communities? What was Christ's program for the evangelization of the world, if it was not this very thing?

Our Lord's work is great; and He has left for us only that one plan by which to spread His Gospel, by which to advance His Kingdom, by which to bring sinners to bow at His feet and serve Him. If He were walking our highways and streets to-day,

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EDITORIALS

(Continued from page 265)

Parents have a tremendous responsibility, as to the schools to which they send their children. There are high schools, or as the Canadians call them, Collegiates, to which it is criminal to send youth. Better less schooling and a saved soul, than a developed intellect with a lost soul. For this reason the Mennonite Church has placed at the disposal of its members, at great expense, three schools.

A word to the Students. It is not always the fault of the school or faculty when young men and women do not turn out well. When a fool goes to school, it is not always within the province of the school to send home a wise man. Much of the fine furniture one sees in show windows is the product of good timber sent to the factory. The character brought to a school will quite frequently tell the story of whether success or failure will be written over the life. May God grant our schools, and other schools, wisdom from above in the directing of the lives entrusted to their care and training.

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without a doubt, as He did then, He would command us much like this: "Take your one, or two, or five, or ten, or fifty talents and use them that my Word may not come back unto me void. Do not bury them or hide them, nor be stubborn, but advance the kingdom of God according to your ability. All of you can not be missionaries, and preachers, but you can teach, and you can live your daily life, in such a way that men may see Me and come unto Me. You can bring your neighbor, your needy brother who rubs elbows with you very often, and introduce him to me. You can do all of this and more if you hear the call to reach out."

"Go ye into all the world and preach the Gospel to every creature." And do not forget on your way to Galilee, you "must needs pass through Samaria" and break down the barriers of evil by bringing to your neighbors the blessed Gospel of Salvation.

New Paris, Ind.

I will open rivers in high places and fountains in the midst of the valleys: I will make the wilderness a pool of water, and dry land springs of water. Isa. 41:18.

"There is not so much as a single moral link between Christ and the world. Yea, the world is stained with His murder, and will have to answer to God for the crime."

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Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

C. F. DERSTINE, Editor Kitchener, Ont.
ANNA LOUCKS, Office Editor

Department Editors
J. R. SHANK, Y. P. M. Carver, Mo.
S. F. COFFMAN, Bible Study Vineland, Ont.

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each

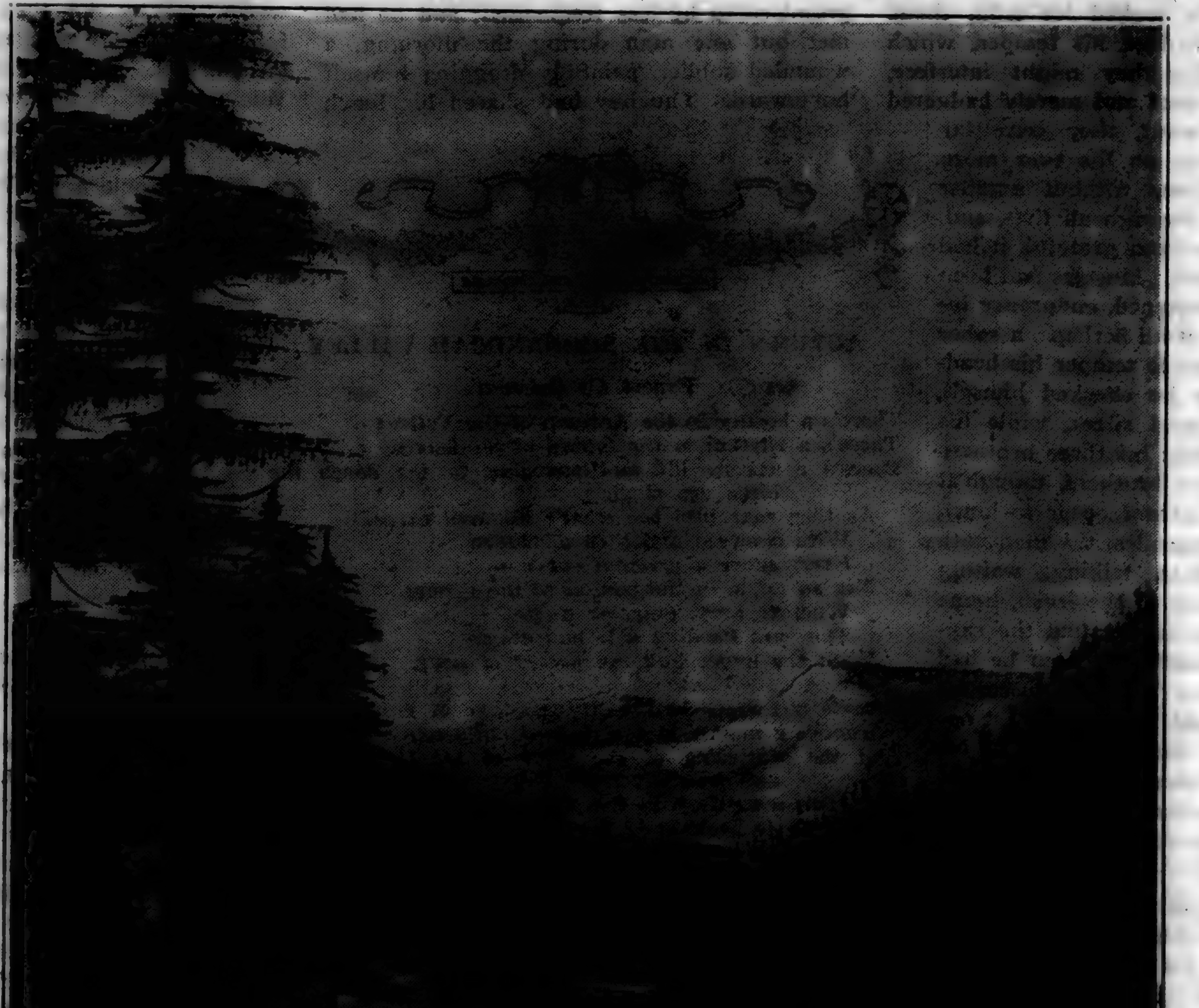
Expired subscriptions discontinued upo notification from subscribers to do s

Address all matter intended for publication to
C. F. DERSTINE, KITCHENER, ONT.
Address all business communications to
CHRISTIAN MONITOR, SCOTTDALE, PA.

Entered at Post Office, Scottdale, Pa., as seco class matter.

CHRISTIAN MONITOR

OCTOBER, 1928



"A crystal lake, a mountain peak: no words they say and yet they speak."

THE BOY WITH THE SLING

Three Great Moments in the Life of a Shepherd Lad

By Frederick Hall

Seldom in all his short life had the boy ever been angrier: Eliab's words were so unjust. He flung about at him, hands tight clenched, hot words at his tongue's tip; and then just in time reined himself in. What was the use? He could not fight Eliab; in years past he had tried it often enough. Eliab, as the fancy took him, could trip him each time that he tried to rush in, or shake him until his teeth rattled, or box his ears, spin him about and then with a push of his big foot send him sprawling.

He had learned well the hard lessons of the younger brother. Abinadab and Shammah stood grinning, and he knew that nothing was to be looked for from them. Should Eliab really lose his temper, which was most unlikely, they might interfere, but, if Eliab kept cool and merely badgered him as was his wont, they were far more likely to urge on his ever more futile attacks. Times without number the boy had been through all that, and, though he was far from grateful, it had done him much good. Muscles had been hardened, sight quickened, endurance increased, and, best of all perhaps, a sober discretion had come to temper his headlong courage. So he checked himself, bit his lip, and stood silent, while his eyes swept the circle: his three brothers (and he loved those brothers, though at the moment this did not occur to him), a score of their comrades, the men with whom he had been talking, waiting there for their share of the fresh, home rations, and in the background the captain of their thousand, to whom he had brought the cheeses. The captain smiled kindly; the boy liked him; and, most opportunely, there flashed through his mind just at that moment a proverb he had often heard upon his father's lips, something about a soft answer turning away wrath.

When he answered Eliab it was with perfect courtesy—the one thing seemingly for which his big brother was wholly unprepared. He mumbled something, then turned and walked away. But the boy's anger though unvoiced was still there. To have come that distance, bringing what every soldier has always most craved—home cooking!—and then to have such words flung at him: "With whom hast thou left those few sheep in the wilderness?" Why, the captain had asked him if he had come up to enlist! What business was it of Eliab's anyway? They were not his sheep. "That thou mightest see the battle." And there was just enough truth in it to make the taunt rankle. All the way he had been thinking that if it should happen that just as he came up the battle joined! All the same, it was a mean thing for Eliab to have said.

He had set off on the preceding morning before it was yet day. The distance was not great, but the roads were rough and travel a bit uncertain. Had his father looked for misadventure, it would have been another of the brothers and not the boy who would have been sent: the country that he must traverse was thought to be well within the lines of their own troops, and yet—war time was war time. A band of deserters (and they had seen many such) might well prove almost as unpleasant as an outpost of the enemy. So the boy had traveled cautiously, taking often the more difficult road because it promised to be less frequented; and he had met but one man during the morning, a wounded soldier, painfully dragging himself homeward. The boy had shared his lunch with him, loyally reserving all the food sent for his brothers, and the man had thanked and warned him. Scouting parties, he said, had filtered through the lines. His wound had been received in a brush with one of them; better keep hidden until toward evening.

Heeding his advice, the boy, through the hot mid-day, lay on his stomach in a thicket upon a hilltop and watched with alert, farseeing eyes the landscape spread out beneath him. Once, when a dozen horsemen broke from cover, he was glad that he had followed the straggler's advice. Toward dusk he took the road again, jogged on for two hours, and then made his bivouac beneath a shelf of rock. Up before dawn next morning, he had reached the camp early, and, amazed and aghast, had heard the champion's incredible challenge and its more incredible effect—or lack of effect. Were these men possessed? How could any one endure to listen to such words? Why did they stand waiting one for another? It was an agony not to cry out himself. Why did not Eliab volunteer? What better chance could he have asked for? Or Abinadab? Or Shammah?

Of course he had asked questions. Who would not? What did it all mean? And then, when the soldiers were telling him all that he wished to know, the king's promise, the hand of the princess, and while every word added to his utter amazement, what must Eliab do but burst in and rate him as a ten-year-old! Well, his first impulse, to fight Eliab, had been childish enough. He was, of course, far too grown up for that—almost a man now. Ah, if he were indeed but a man, if in this army he had but the humblest place, if he were anything but a boy come down to see the battle, he would show this boasting, blaspheming heathen hulk! His anger against Eliab began somehow to shift and fasten itself upon the overgrown Philistine braggart.

While thinking thus, and walking in pre-occupied, gloomy silence, he came to a rocky defile behind the camp; there he unwound his sling, which with his shepherd's staff was almost as much a part of himself as his hand or foot, and idly began flinging stones. He marked a young pine tree some twenty paces off. "If you were the champion!" he hissed. The sling sang round his head, the thong, with a vicious snap, released the stone, and a bruised white spot shone out on the brown trunk. "Or you," and from the outjutting rock that his eye had marked his missile struck fire.

There a half hour later the captain of his brothers' thousand found him, spoke to him as to an equal, made him forget his altercation with Eliab—by ignoring it—and, before he realized it, the boy was back to his first interest: the amazing challenge of the enemy's champion and the promised reward.

"Would the king do that for me?" he demanded.

(Continued on page 305)

AUTUMN IN THE SHENANDOAH VALLEY

Ernest G. Gehman

There's a beauty in the Autumn of the Valley;
There's a rhythm in the falling of the leaves;
There's a cheery lilt and swinging to the songs the birds are singing,
As they soar into the ether's billowed eaves.
With a sweep and then a swerve,
Every move a graceful curve—
Not an angle in the motion of the throng.
Whether bevy, pair, or single,
They are flooding dale and dingle
With the music and the poetry of song.

There's a wonder in the Autumn-time of nature;
There's a marvel in the ripened nut's release;
And the scattering of the seeds of the bushes, trees and weeds,
There's a mystery in the phalanx of the geese;
By their honking in the sky,
They betray their passing-by,
On their way to seek a more congenial clime.
While the cardinal and thrush
Come from forest, field, and brush,
And set forth to seek the land of Summer-time.

There's a sadness in the Autumn of the Valley;
There's a pathos in the falling of the leaves;
There's a note that terrifies in the loon's sepulchral cries
And there's sorrow in the way the night-bird grieves.
There's a sighing and a sob
In the wind's pulsating throb,
As it gusts and gulps across the moor and mere.
Still there's music in its moan—
Beauty in its minor tone—
E'en a beauty in the silent and the drear.

There's a splendor on the canvases of Autumn:
There's a pattern in the painting on the panes;
On the surfaces of rocks, Frost, the Artist, fancy mocks
On the leaves he splashes varicolored stains,—
Here a daub and there a blend
Without reason, rhyme, or end,
And then later throws a mantle o'er the sod.
Oh, what beauty in it all!
How the great things and the small
Praise and glorify in Autumn-time our God!

Eastern Mennonite School.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XX SCOTTDALE, PA., OCTOBER, 1928 No. 10

SKETCH OF THE LIFE OF SAMUEL MORRIS

By T. C. Reade

(Conclusion)

Two incidents that occurred during Sammy's passage to this country serve to show his marvelous faith. When he applied to the captain for the privilege of working his passage to America the captain asked him if he had ever been on a ship. "No," said Sammy. "Then," said the captain, "I cannot take you; you will be sick all the time and will be of no use to me." "O, please take me, sir," said Sammy; "I not get sick; I talk to my Father; He not let me get sick; I will work for you every day till I get to America." The captain took him, but he said that on the third day he began to be very sick, "never so sick before in all my life." "And what did you do then?" I asked. "O, I got down on my knees and said: 'Father, you know I promised to work for this man every day till I got to America, but I can't do it if I am sick; please take away this sick,'" and from that moment he was well and able to do his work. He told me, also, that he had to work on the mast, a kind of work he did not at all like to do. One night he was sent up the mast to work and it was raining and the wind rolled the ship and swayed the mast away over till it seemed as though the vessel would capsize, and the rain beat into his eyes and almost blinded him. In the midst of the storm he talked to his Father in this way: "Father, I am not afraid, for I know you will take care of me, but I don't like to be on the mast. Won't you please make it so that I won't have to come up here again?" "I knew He would," he added. The next day there was work to be done above and Sammy started with another sailor to do it. When they reached the foot of the mast the other sailor turned and said: "Sam, you don't like to work on the mast and I don't like to work in the cabin; you go and do my work in the cabin and I'll do your work above." So Sammy's prayer was answered and he never had to go up the mast again.

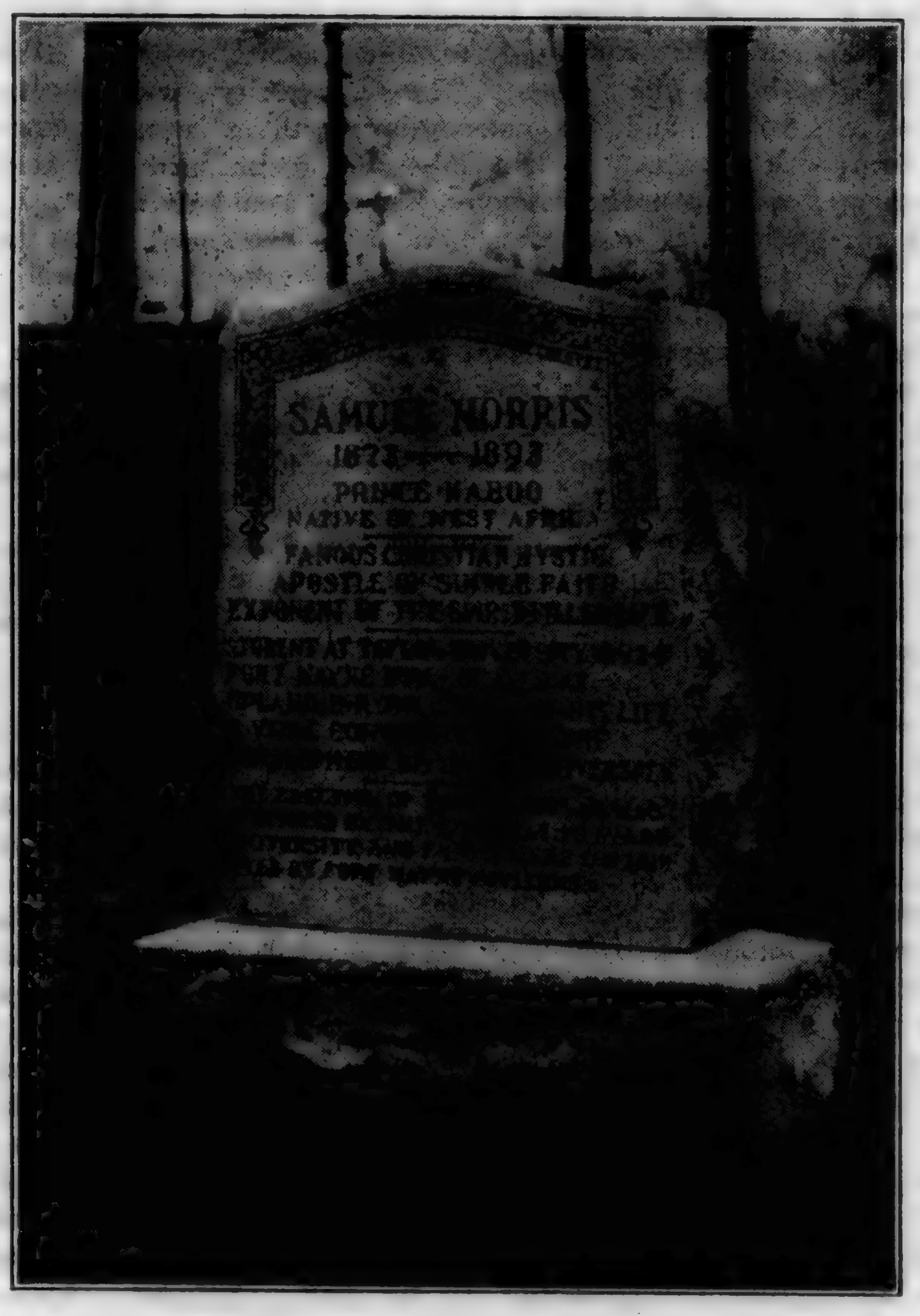
The first personal knowledge I ever had of Sammy Morris was conveyed to me in a letter addressed by Stephen Merritt, of New York, to C. B. Stemen, M. D., LL. D., of Fort Wayne, Indiana, a distinguished local preacher and former president of Taylor University. In this letter Mr. Merritt told of the arrival of Sammy Morris in New York, en route to Taylor University. He said that the members of Jane Street Church would clothe this heroic young negro boy and send him to the University if we of the University would assume the expense of his education after he reached us. Dr. Stemen brought the letter to me and we consulted together as to what should be done. The University was young and was struggling with a great debt, which it had inherited at its birth; we had no fund upon which we could draw for the maintenance of this unexpected charge, yet we both felt that the thing was of the Lord, and we dared not refuse. I may say here that I had for years felt anxious to help poor young men who were preparing for the ministry to acquire an education, and I had fondly hoped that some time God would open up my way to that work; but it had not yet entered my mind that this work was to be done at Taylor University, and especially that it was to be introduced so suddenly and in such an unheard of way. Truly, the work was thrust upon us. But we had faith in that God who had fed Elijah by the brook and multiplied the meal and the oil of the poor widow of Zarephath, and we wrote to Brother Merritt, "Send him on and God will take care of him." He arrived in the month of December and became at once an object of curiosity both to teachers and pupils. Here was an African boy as to the purity of whose blood no one would ever have a doubt. No question of visible admixture would ever be asked in his case, for no raven was ever blacker than he. His lips were thick enough and his nose sufficiently flat and broad to satisfy the utmost peculiarities of his race. Yet his accent and pronunciation were entirely new to us; unlike that of the typical American negro; unlike that of any other foreigner we had ever met. We had learned a little of his former history and of the marvelous way in which God had secured a passage for him across the great deep, but we knew nothing of the choice spirit, the angel in black, that was among us. I think the curiosity was as great on his part as on ours, for everything was new to him. He had to be introduced to his clothes and made acquainted with most articles of food and told how to eat them in American style.

I shall never forget his wonder when he first awoke and saw the ground covered with snow. When the Israelites saw the new food God had provided, scattered like hoar frost about the camp, they shouted in amazement, "Manna! Manna! What is it?" So Sammy exclaimed of the snow, "What is it?" He took some of it in his hand and watched it melt, and saw only a drop of water remaining, and then he asked: "Where did the snow go after it placed this water in my hand?"

While Taylor University has always been open to persons of both sexes, all denominations, all races and every color, I think Sammy Morris was the first negro who ever asked admittance to our halls. I wish to say here to the honor of the faculty and students of the University that if he had been the president's son he could not have been treated with greater courtesy. He was loved and respected by all.

Shortly after his arrival I made a note of the fact in the Western Christian Advocate and invited any who felt moved to do so to send a dollar each toward his expenses. Thirteen persons responded and the money thus obtained was used in fitting up his room and buying his books. His studies were necessarily primary and he could not enter any of our classes, so teachers and pupils vied with each other in the labor of instructing him. The daughter of Dr. Stemen and my own daughter took part in the work, and were as enthusiastic as though they had been real missionaries, teaching in Africa instead of America. I have seen Dr. Fry, a man of such vast and varied learning that he could instruct philosophers, bending over this black boy and explaining to him the Scriptures. A few weeks after Sammy came among us I was preaching in the village of Churubusco, in Northern Indiana, and after the sermon I gave a brief account of our African boy and said as there was no fund provided for his support we had taken him by faith. At the close of the sermon a Brother Thomas slipped a half-dollar into my hand, and the next morning, as I was on my way to the train, a Brother Kichler called me into his shop and, handing me a five-dollar bill, said: "The Spirit tells me to give this to your faith fund." "Faith fund;" this was a new name, but we adopted it at once and this proved the beginning of a fund which has already helped more than 200 different pupils in their struggles to secure an education, and it shall yet help hundreds more. It is now ten years since Jacob Kichler gave that five-dollar bill to start the faith fund, but that fund still lives. It has never been exhausted. It has never at any time had fifty dollars to its credit, for the contributions by which it has been fed have been small, and as soon as we received them we placed them to the credit of some indigent student, but there has been—Glory to God!—there has always been a little oil in the cruse and a little meal in the barrel. The contributions to this faith fund have come to us by mail in amounts varying usually from five cents to five dollars, and they have come from almost every state in the union and from Canada. We have received two gifts of $100.00 each, one from the State of New Jersey, and one from far-off Sweden.

It is literally true that this faith fund, originated to support Sammy Morris, has revolutionized Taylor University, as Brother Merritt states, and given a new direction to its work. From the number of young men studying in its halls for the ministry and foreign mission work, it might almost be called a theological seminary, and this feature of the school has grown up as a result of the faith fund. Surely, if Sammy Morris had no other mission than this, it would amply justify the faith he had in God's call. Soon after Sammy came we were asked to take a young Armenian, whose mother was a Bible woman in Turkey; a young man who had come to this country to be educated that he might help his mother in the work of spreading the Gospel among their people. He landed in Castle Garden without a friend or a dollar, and with but little knowledge of our language. A young Dr. Walker, of New York, interested himself in the young man and after instructing him for awhile himself and trying in vain to enter him as a charity student in a large and wealthy college, he sent him to us. Our "faith fund" made it possible for us to take him and he and Sammy Morris became fast and enduring friends. It became necessary for us to employ a teacher especially for them and they were daily in a class together. Sammy studied hard and learned rapidly while he was with us, and had he lived he would have become an effective teacher and preacher among his people. He was especially apt in acquiring a knowledge of the Scriptures and singularly happy in his way of expressing the truth. I went to hear him preach once and was surprised at the freshness and force of his thoughts. He spoke for forty minutes in a quiet, yet earnest style, simple and natural as the style of a child, and every one in the vast audience was interested and all, who had honest hearts to receive the truth, were profited. He was a child of prayer. Many a time have I gone down the hall where he roomed and heard him "talking to his Father." He was as calm and matter-of-fact about it as though he had been talking to me. He was literally talking with God. I have heard his prayers early in the morning before the other students were up; I have heard them late at night after all the others were locked in slumber. I have quietly set the door ajar and looked at the earnest face turned toward heaven, but he was not at all distracted. His talk with God absorbed him and he was oblivious of my presence. His power was felt in the school; we all felt it and were made better by it.



Grave of Samuel Morris

One of his fellow pupils, Thomas Newburn, says he has often gone to his room and found him engaged in audible prayer. He would pay no attention whatever to the knock at the door, but would continue his talk with God until his soul was satisfied, then he would come to the door, smiling, and say: "Now come in; we done talking for this time." Sammy loved his Bible and not only read it himself, slowly and as best he could, but whoever came into his room to spend a few minutes was requested to read a chapter for him. One day a young man came who was not a Christian, and when asked to read a chapter he declined, saying he did not believe the Bible. "What!" said Sammy, "you no believe that book? Your Father speak, you no believe Him? Your Brother speak, you no believe Him? The Sun shine and you no believe It? God your Father, Christ your Brother, the Holy Ghost your Sun. I pray for you." And he did pray, and the young man was saved. One day out of every week Sammy fasted. From Thursday evening until Saturday morning he would never take a morsel of food nor a drop of water, yet his work went on and he seemed so cheerful and happy that no one knew of his fasting but those who missed him from the table. He was delighted with this country and had a keen appreciation of our Christian civilization. How often would he contrast his country with ours. Once on Thanksgiving evening I happened to ask him which country he liked best—we had fed that day on the conventional roast turkey—and without a moment's reflection he answered, laughing: "Which is better, Mr. Reade, roast turkey or raw monkey?" "Why, Sammy," I said, "you didn't eat mankeys?" "O, yes, sir;" he replied, "I eat many monkeys, and eat them raw." Yet, much as he admired this country, he longed to finish his studies and go back to preach to his people. He said that, "when he returned he would devote himself to the children of his race; he would seat them around him in a circle on the sand and talk to them about Jesus." But this happy dream was not to be realized. He was to preach to his people to be sure, but only through the agency of others, who should be led through his life and influence to take up the work so dear to his heart. His aptness in illustration was certainly remarkable. One night in a students' prayer meeting he rose and said: "Bread is one thing, stone is another thing. I once saw a stone with gold on it and they told me it was worth more than a barrel of flour; but when I am hungry I cannot eat that stone, I must have bread; so my soul cannot be satisfied with anything but Jesus, the bread of life." Another and more decidedly original saying, and one which I published in one of our church papers at the time he spoke it, was this: "Living a religious life is like eating meat. Some parts of the meat are lean and you like them very much; some parts are fat and you do not like them at all, but you must eat both lean and fat to be healthy and strong. So religion has its joys and its crosses; you love the joys and draw back from its crosses, but you must take them both to become a strong, healthy Christian." No student in our University ever became so widely known as Sammy Morris. All who met him were impressed with his sublime, yet simple faith in God, and moved by the story of his consecrated life. They told it to others, and he became known to people in distant states. Letters of inquiry often reached us and many encouraging messages were sent through us to him. Many wrote for his picture and with difficulty I prevailed on him to have it taken. "My picture is too ugly," he would say, and once he exclaimed: "O, that I could send them a picture of Jesus!" During the long, cold winter of 1893 Sammy was a regular attendant at the revival meetings both in the African M. E.

church and in the Berry Street M. E. church, to which he belonged. No night was so dark, or cold, or stormy, as to keep him away. His honest black face was a benediction; his simple heart, yearning for the truth, was an inspiration to the minister to do his best. But our climate proved too rigorous for him. Coming from a region where snow is unknown, he could not withstand a temperature of 20 or 25 degrees below zero. He took a severe cold in January, 1893, and, although it did not disqualify him for study, he never seemed to get rid of it. At last it resulted in a dropsy. Long before we apprehended that his sickness was serious, he told us that he had heard his Master call and he must go. When I spoke to him of the work he had so fondly hoped to do among his people, "Others can do it better," he would answer. "It is not my work, it is Christ's work; He must choose His own workers." He bore his sickness patiently, cheerfully; he never spoke of pain or disappointment. The nights were never too long, his fever was never too high—he always spoke of his thankfulness that Jesus condescended to come and stay with him. I once asked him if he did not fear death. He laughed and said: "O, no, Mr. Reade; since I have found Jesus, death is my friend." And so one day in May he went with Jesus to meet death as calmly as he had ever gone to meet the teachers he so much loved. "He walked with God and was not, for God took him." So ended this marvelous life. A thousand hearts were full of grief, for we all loved him, and many of us stood in dumb amazement at the Providence which had so quickly terminated what promised to be such a useful life. His plans and ours were all shattered in a moment. But God's ways are higher and better than ours. Sammy's funeral took place from the Berry Street church, to which he belonged, and was one of the largest and by far the most tender and sympathetic one I ever witnessed in the City of Fort Wayne. The church was packed from the pulpit to the street, hundreds waiting through the whole service outside the door. And strong men bowed themselves that day, and many wept who were not accustomed to weeping. But why? He was only a poor African boy! True, but many felt that in him they had seen and learned more of faith, more of consecration and the power of God to save, than they had ever known before. He had been greatly blessed of God and had proved a blessing to many. We laid him away to rest with many tears, but in the sweet assurance that his pure spirit had entered into the city of his King.

Our dear Sister Stemen reared a suitable stone above his head and no grave in the vast cemetery at Fort Wayne has more visitors than his, and none other is watered with so many tears. But why? Ah, it is because the Holy Ghost rested on him and every one felt that God had set a visible seal on him.

Since this sketch was first put into print, my mind has recalled two incidents in Sammy's life which I think should be preserved. I have also received from fellow pupils of Sammy two letters which I shall insert in the narrative. The first incident referred to the room Sammy was to occupy in the college dormitory. Calling him into my office at the opening of the term, I said: "Sammy, what room shall I give you?" "O, Mr. Reade," he replied, "any room is good enough for me. If there is a room nobody else wants, give that to me." I turned my face away, for my eyes were full of tears. I was asking myself whether I was willing to take what nobody else wanted. In my experience as a teacher I have had occasion to assign rooms to more than a thousand different pupils. Most of them were noble, Christian young ladies and gentlemen, but Sammy Morris was the only one of them all who ever said, "If there is a room that nobody else wants, give that to me." The other incident is more remarkable still, as it shows that even while in Africa Sammy was a true soul winner. One day he came to me and said: "Mr. Reade, may I quit school and go to work?" "Why, Sammy," said I, "are you dissatisfied with this school?" "O, no," he answered, "I love the school very much, but I want to work and get money to bring Henry O. Neil to this country." "Who is this Henry O. Neil?" I asked. "O," said Sammy, "he my brother in the Lord. I led him to Jesus in Africa. He good boy; he better boy than Sammy; he walk close to God. I want him to come here and get an education." "Well, Sammy," said I, "if he ought to come to America, the Lord will open the way. Talk to your Father about it." Almost immediately he retired to his room to pray. That evening I wrote a letter to Mrs. Dake, of Illinois, who, with her noble husband, had been a missionary in Africa, until her husband died and was buried in that far off land. Henry O. Neil had been in their employ and I wrote to know if anything could be done to bring Henry to this country. The next morning Sammy came into my office and his face was beaming with joy. "Mr. Reade," he said, "I very happy this morning. Father tell me Henry shall come." In a few days from this time I received a letter from Mrs. Dake, saying that measures were already on foot to bring Henry over. In a few months he came, and after spending some time under the tutorage of Miss Abrams, of St. Louis, and perhaps a year at another institution of learning, he went back to Africa to preach to his people. He was one of the first fruits of Sammy Morris' faith.

Rev. C. F. Yoder, pastor of the Brethren church in Warsaw, Indiana, is one of the most deeply consecrated young men in all the range of my acquaintance. He is eminently successful in winning souls to Christ and building up the church. He was a student in Taylor University at the same time with Sammy Morris, and he has written me the following letter:

"There is a power goes with the book that melts the heart and I want every one to have it. It is better than volumes of sermons. I am so glad to be able to testify that Sammy was all that the book makes him, and more. He first made religion real to me. I enclose several incidents which you are at liberty to use. Sammy and I were especial friends. Many a time we took a walk together along the railroad and Sammy would ask questions and tell about his plans. 'When I get back to Africa,' he often said, 'I will gather the children about me and they will sit on the sand. They will call me father, but I won't care for that,' he said, as his eyes sparkled. 'I will tell them of Jesus and soon some of them will go away in the bushes and I will know what that means. When they come back they will be very happy.' In speaking he would always say, 'Father told me to do this or that,' as if some living person had spoken to him, and indeed, was not such the case?

"When he first took sick I visited him and he said: 'I don't understand it. When I froze my ears last winter they hurt me very much, and I asked my Father about it and they quit hurting right away, and now I can't get well. I can't understand it.' But the day he died, Brother Shaffer, another student of the University, and I, visited him and prayed with him. He was all radiant. 'O,' he said, 'I'm so happy. I understand it now; I've seen the angels and they will come for me soon.' That afternoon they came. As Brother Shaffer and I paced the floor by his casket in the night watch, we asked each other, 'Why was this holy life cut short?' My brother said, 'Some flowers are too beautiful to bloom on earth.' Results are showing rather that this life has fallen to the ground and been buried, that it might not abide alone, but bear much fruit. The simple story of his life inspires men everywhere to exercise that unquestioning faith which still works miracles in the Father's name."

Mr. S. F. Beiderwell and his devoted wife were two noble, godly young people who attended the University together with Sammy Morris. Mrs. Beiderwell heard him recite in several studies and they both loved him very much. In 1896 Mrs. Beiderwell wrote me from Rolla, Missouri, where her husband was then preaching:

"Dear Doctor Reade: Mr. Beiderwell and I are both very glad you are going to revise the 'Life of Sammy Morris.' As soon as I read the book I remarked, it was a pity it was so brief, as there were so many more valuable facts connected with his life which ought to be published. We that knew the faith and piety of Sammy can say as the Sheban Queen did, 'The half had not been told me.' Many times Mr. Beiderwell and I have been led to consecrate our lives more fully to God through the influence of this boy. He surely was a missionary to all his fellow students in Taylor University. Whenever he would be at our home in the evening he would always request us to have family worship

(Continued on page 307)

CHRISTIAN MONITOR PULPIT

ON THE CHOICE OF A WIFE

By T. DeWitt Talmage

"Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" Judges 14:3.

Samson, the giant, is here asking consent of his father and mother to marriage with one whom they thought unfit for him. He was wise in asking their counsel, but not wise in rejecting it. Captivated with her looks, the big son wanted to marry a daughter of one of the hostile families, a deceitful, hypocritical, whining and saturnine creature, who afterward made for him a world of trouble till she quit him forever. In my text his parents forbade the banns, practically saying: "When there are so many honest and beautiful maidens of your own country, are you so hard put to for a lifetime partner that you propose conjugality with this foreign flirt? Is there such a dearth of lilies in our Israelitish gardens that you must wear on your heart a Philistine thistle? Do you take a crab apple because there are no pomegranates? Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?"

Excuseless was he for such a choice in a land and amid a race celebrated for female loveliness and moral worth, a land and a race of which self-denying Abigail and heroic Deborah, and dazzling Miriam and pious Esther, and glorious Ruth, and Mary, who hugged to her heart the blessed Lord, were only magnificent specimens. The midnight folded in their hair, the lakes of liquid beauty in their eye, the gracefulness of spring morning in their posture and gait, were only typical of the greater brilliance and glory of their soul. Likewise excuseless is any man in our time who makes lifelong alliance with any one who, because of her disposition, or heredity, or habits, or intellectual vanity, or moral twistifications, may be said to be of the Philistines.

The world never owned such opulence of womanly character or such splendor of womanly manners or multitudinous instances of wifely, motherly, daughterly, sisterly devotion, as it owns to-day. I have not words to express my admiration for good womanhood. Woman is not only man's equal, but in affectional and religious nature, which is the best part of us, she is seventy-five percent his superior. Yea, during the last twenty years, through the increased opportunity opened for female education, the women of the country are better educated than the majority of men; and if they continue to advance mentally at the present ratio, before long the majority of men will have difficulty in finding in the opposite sex enough ignorance to make appropriate consort. If I am under delusion as to the abundance of good womanhood abroad, consequent upon my surroundings since the hour I entered this life until now, I hope the delusion will last until I embark from this planet. So you will understand, if I say in this course of sermons something that seems severe, I am neither cynical nor disgruntled.

There are in almost every farmhouse in the country, in almost every home of the great town, conscientious women, worshipful women, self-sacrificing women, holy women, innumerable Marys, sitting at the feet of Christ; innumerable mothers, helping to feed Christ in the person of His suffering disciples; a thousand capped and spectacled grandmothers Lois, bending over Bibles whose precepts they have followed from early girlhood; and tens of thousands of young women that are dawning upon us from school and seminary, that are going to bless the world with all their predecessors, a fact that will be acknowledged by all men except those who are struck through with moral decay from toe to cranium; and more inexcusable than the Samson of the text is that man who amid all this unparalleled munificence of womanhood, marries a fool. But some of you are abroad suffering from such disaster, and to halt others of you from going over the same precipice, I cry out in the words of my text: "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?"

That marriage is the destination of the human race is a mistake that I want to correct before I go further. There are multitudes who never will marry, and still greater multitudes who are not fit to marry. In Great Britian to-day there are nine hundred and forty-eight thousand more women than men, and that, I understand, is about the ratio in America. By mathematical and inexorable law you see, millions of women will never marry. The supply for matrimony greater than the demand, the first lesson of which is that every woman ought to prepare to take care of herself if need be. Then there are thousands of men who have no right to marry, because they have become so corrupt of character that their offer of marriage is an insult to any good woman. Society will have to be toned up and corrected on this subject, so that it shall realize that if a woman who has sacrificed her honor is unfitted for marriage, so is any man who has ever sacrificed his purity. What right have you, O masculine beast! whose life has been loose, to take under your care the spotlessness of a virgin reared in the sanctity of a respectable home? Will a buzzard dare to court a dove?

But the majority of you will marry, and have a right to marry, and as your religious teacher I wish to say to these men in the choice of a wife first of all seek divine direction. About thirty-five years ago, when Martin Farquhar Tupper, the English poet, urged men to prayer before they decided upon matrimonial association, people laughed. And some of them have lived to laugh on the other side of their mouth.

The need of divine direction I argue from the fact that so many men, and some of them strong and wise, have wrecked their lives at this juncture. Witness Samson and this woman of Timnath! Witness Socrates, pecked of the historical Xantippe! Witness Job, whose wife had nothing to prescribe for his carbuncles but allopathic doses of profanity! Witness Ananias, a liar, who might perhaps have been cured by a truthful spouse, yet marrying as great a liar as himself—Sapphira! Witness John Wesley, one of the best men that ever lived, united to one of the most outrageous and scandalous of women, who sat in City Road Chapel making mouths at him while he preached! Witness the once connubial wretchedness of John Ruskin, the great art essayist, and Fredrick W. Robertson, the great preacher. Witness a thousand hells on earth kindled by unworthy wives, termagants that scold like a March northeaster; female spendthrifts, that put their husbands into fraudulent schemes to get money enough to meet the lavishment of domestic expenditure; opium-using women—about four thousand of them in the United States—who will have the drug, though it should cause the eternal damnation of the whole household; heartless and overbearing and namby-pamby and unreasonable women, yet married—married perhaps to good men! These are the women who go to the low club-houses, where the husbands and sons go because they can't stand it at home. On this sea of matrimony, where so many have wrecked, am I not right in advising divine pilotage?

Especially is devout supplication needed, because of the fact that society is so full of artificialities that men are deceived as to whom they are marrying, and no one but the Lord knows. After the dressmaker, and the milliner, and the jeweler, and the hair-adjuster, and the dancing master, and the cosmetic art have completed their work, how is an unsophisticated man to decipher the physiological hieroglyphics, and make accurate judgment of who it is to whom he offers hand and heart? That is what makes so many recreant husbands. They make an honorable marriage contract, but the goods delivered are so different from the sample by which they bargained. They were swindled, and they backed out. They mistook Jezebel for Longfellow's Evangeline, and Lucretia Borgia for Martha Washington.

Aye, as the Indian chief boasts of the scalps he has taken, so there are in society to-day many coquettes who boast of the masculine hearts they have captured. And these women, though they may live amid richest upholstery, are not so honorable as the cyprians of the street, for these advertise their infamy, while the former profess heaven while they mean hell.

There is so much counterfeit womanhood abroad it is no wonder that some cannot tell the genuine coin from the base. Do you not realize you need divine guidance when I remind you that mistake is possible in this important affair, and, if made, is irrevocable?

The worst predicament possible is to be unhappily yoked together. You see it is impossible to break the yoke. The more you pull apart the more galling the yoke. The minister might bring you up again, and in your presence read the marriage ceremony backward, might put you on the opposite sides of the altar from where you were when you were united, might take the ring off of the finger, might rend the wedding veil asunder, might tear out the marriage leaf from the family Bible record, but that would fail to unmarry you. It is better not to make the mistake than to attempt its correction. But men and women do not reveal all their characteristics till after marriage, and how are you to avoid committing the fatal blunder? There is only one Being in the universe who can tell you whom to choose, and that is the Lord of Paradise. He made Eve for Adam, and Adam for Eve, and both for each other. Adam had not a large group of women from whom to select his wife, but it is fortunate, judging from some mistakes which she afterward made, that it was Eve or nothing.

There is in all the world some one who was made for you, as certainly as Eve was made for Adam. All sorts of mistakes occur because Eve was made out of a rib from Adam's side. Nobody knows which of his twenty-four ribs was taken for the nucleus. If you depend entirely upon yourself in the selection of a wife, there are twenty-three possibilities to one that you will select the wrong rib. By the fate of Ahab, whose wife induced him to steal; by the fate of Macbeth, whose wife pushed him into massacre; by the fate of James Ferguson, the philosopher, whose wife entered the room while he was lecturing and willfully upset his astronomical apparatus, so that he turned to the audience and said, "Ladies and gentlemen, I have the misfortune to be married to this woman; by the fate of Bulwer, the novelist, whose wife's temper was so incompatible that he furnished her a beautiful house near London and withdrew from her company, leaving her with the dozen dogs whom she entertained as pets; by the fate of John Milton, who married a termagant after he was blind, and when some one called her a rose, the poet said: "I am no judge of flowers, but it may be so, for I feel the thorns daily;" by the fate of an Englishman whose wife was so determined to dance on his grave that he was buried in the sea; by the fate of a village minister whom I knew, whose wife threw a cup of hot tea across the table because they differed in sentiment—by all these scenes of disquietude and domestic calamity, we implore you to be cautious and prayerful before you enter upon the connubial state, which decides whether a man shall have two heavens or two hells, a heaven here and heaven forever, or a hell now and a hell hereafter.

By the bliss of Pliny, whose wife, when her husband was pleading in court, had messengers coming and going to inform her what impression he was making; by the joy of Grotius, whose wife delivered him from prison under the pretence of having books carried out lest they be injurious to his health, she sending out her husband unobserved in one of the bookcases; by the good fortune of Roland, in Louis' time, whose wife translated and composed for her husband while Secretary of the Interior—talented, heroic, wonderful Madame Roland; by the happiness of many a man who has made intelligent choice of one capable being prime counselor and companion in brightness and in grief—pray to Almighty God, morning, noon, and night, that at the right time and in the right way He will send you a good, honest, loving, sympathetic wife; or if she is not sent to you, that you may be sent to her.

At this point let me warn you not to let a question of this importance be settled by the celebrated matchmakers flourishing in almost every community. Depend upon your own judgment divinely illumined. These brokers in matrimony are ever planning how they can unite impecunious innocence to an heiress, or celibate woman to millionaire or marquis, and that in many cases makes life an unhappiness. How can any human being, who knows neither of the two parties as God knows them, and who is ignorant of the future, give such directions as you require at such a crisis?

Take the advice of the earthly matchmaker instead of the divine guidance, and you may some day be led to use the words of Solomon, whose experience in home life was as melancholy as it was multitudinous. One day his palace, with its great wide hall, was too small for him and the loud tongue of a woman belaboring him about some of his neglects, and he retreated to the housetop to get relief from the fungal bombardment. And while there he saw a poor man on one corner of the roof with a mattress for his only furniture, and the open sky his only covering. And Solomon envies him and cries out: "It is better to dwell in the corner of the housetop than with a brawling woman in a wide house." And one day during the rainy season the water leaked through the roof of the palace and began to drop in a pail or pan set there to catch it. And at one side of him all day long the water went drop! drop! drop! while on the other side a female companion quarreling about this, and quarreling about that; the acrimonious and petulant words falling on his ear in ceaseless pelting—drop! drop! drop! and he seized his pen and wrote: "A continual dropping in a very rainy day and a contentious woman are alike." If Solomon had been as prayerful at the beginning of his life as he was at his close, how much domestic infelicity he would have avoided?

But prayer about this will amount to nothing unless you pray soon enough. Wait until you are fascinated and the equilibrium of your soul is disturbed by a magnetic and exquisite presence, and then you will answer your own prayers, and you will mistake your own infatuation for the voice of God.

If you have this prayerful spirit you will surely avoid all female scoffers at the Christian religion; and there are quite a number of them in all communities. It mut be told that, though the only influence that keeps woman from being estimated and treated as a slave—aye, as a brute and beast of burden—is Christianity, since where it is not dominant she is so treated; yet there are women who will so far forget themselves and forget their God that they will go and hear Lectures malign Christianity and scoff at the most sacred things of the soul. A good woman, over-persuaded by her husband, may go once to hear such a tirade against the Christian religion, not fully knowing what she is going to hear; but she will not go twice.

A woman, not a Christian but a respecter of religion said to me: "I was persuaded by my husband to go and hear an infidel lecture once, but going home I said to him: "My dear husband, I would not go again though my declination should result in our divorcement forever." And the woman was right. If after all that Christ and Christianity have done for a woman, she can go again and again to hear such assaults, she is an awful creature, and you had better not come near such a reeking lepress. She needs to be washed, and for three weeks to be soaked in carbolic acid, and for a whole year fumigated, before she is fit for decent society.

What you want, O man! in a wife, is not a butterfly of the sunshine, not a giggling nonentity, not a painted doll, not a gossiping gadabout, not a mixture of artificialities which leave you in doubt as to where the humbug ends and the woman begins, but an earnest soul, one that cannot only laugh when you laugh, but weep when you weep. There will be wide, deep graves in your path of life, and you will both want steady-

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EDITORIALS

THE LORD STILL KEEPS HIS EYE UPON HIS OWN

Whenever a child of God leaves the home-land to walk upon foreign shores, amid strange surroundings, without the association with his own, without the protection of governments, he is not without the greatest source of protection in the world. When our Lord stepped off Mount Olivet He did not by that ascension remove Himself from His own in spirit, nor did He remove His eye from their being. He told them to go into all the world, and said with a great deal of force and emphasis, "Lo, I am with you always even unto the end of the world."

Through reading, through contact with missionaries who have come from beyond the frontiers of civilization we have seen with a great deal of satisfaction the verification of this promise of His presence, and that the eye of Him who neither sleeps or slumbers is still upon His people.

Lately, I was told by a returned missionary from the interior of Brazil, who labors among 20,000 aborigines, Indians, away from civilization by at least 1700 miles, of the marvelous deliverance of a young married couple who penetrated that immense jungle. At one time they were surrounded by twenty savages, and one lifted his great knife above his head, and told him to give up the only ax he had, this to be the beginning of everything they had. He smiled, and afterward said, "I felt no sense of fear, for I felt between myself and the Indian the unseen presence of my Lord." These same Indians later on left their bow and arrows and other weapons outside, when they found them unarmed, and not afraid.

In the jungles of Africa just lately a lady missionary was given a few minutes in which to prove that her God who sent her was supreme, this by doing something marvelous. She closed her eyes, and when she opened them, quick as a flash came the thought, "take your teeth out of your mouth." This she did to the amazement of all, and they left her alone and went their way.

Livingstone was surrounded at one time in the interior of Africa, one thousand miles at least from all white men, and other means of protection. The sun had gone down, he could see the blacks coming armed to their teeth, each behind a bush, or tree near the clearing. As the darkness came on, he prayed, then opened his Bible for consolation and his eyes lit upon the Great Commission, where the Lord told him and others to go into all the world. He said, "Lord, this is why I am here, and why I am in danger." He read on, "Preach the Gospel, teach them to observe all things," he said, "Yes, Lord, this is what I have done, and this is the reason they are angry with me, for rebuking their sin and unbelief." He read on, "Baptizing them in the name of the Father, Son and Holy Ghost." He said, "Lord, you know how glad I would be to do this, if they but believed." But he read on to where it said, "Lo, I am with you even unto the end of the world." He stopped here, and said, "Lord, You are a gentleman, and will keep Your word, I'm depending on You." He was comforted. He had done nothing to stop the murder-bent blacks. Ultimately, he noticed them leaving one by one, until all had gone. The next day they returned, adjusted their differences, later on changed by that Gospel they believed, there began a mighty work of God, and the end is not yet.

Thus we have the promise, that whenever we are in the Lord's business in the home or foreign field, that He will be with us. We need but to remember that He sent us. **Leave the rest to Him.**

WHAT AN EDITOR OF A DAILY NEWSPAPER AND OTHERS SAID ABOUT THE HEAD-DRESS OF MENNONITE WOMEN

An editor whose paper is widely quoted recently made a statement about the Bonnet worn by Mennonite women and girls. This is the statement, "The Mennonites may change the style of bonnet but they'll have difficulty in finding anything more becoming than their present headdress." So say we. So say thousands of others outside the fellowship of the Mennonite Church. In many cities the best jobs are open to those who wear the bonnet, and other dress being in harmony.

This same editor later on told me that of all the editorials he wrote, this was copied and printed more widely than any other. The reason for this is, that many of the editors of large daily newspapers are observant of conditions in their cities, and they have noticed the effect of dress upon character. Good character is usually associated with modest attire. The attire of flappers outwardly is largely an index of a flapper condition in the inner life.

In a certain city one hundred forty-six young ladies applied for the position as teacher. In that large group was one lone Mennonite girl, who had worn her bonnet all through her days of training. The Board later on let this hint trickle outside, "We were tired of flappers, and girls whose heart is set upon the display of the body, and ornamentation."

In a large American city, in a prominent business house a Mennonite girl felt that her progress in position and pay was handicapped by her bonnet. She discarded the same. Another Mennonite sister came into the same office, she remained loyal to her Church and its principles and mode of practise. She in a very short time, even passed the one that compromised, and now holds a higher position than the other.

In another American city on the most prominent street of the city is located a drug store where a sister in the Church not only wears a bonnet but wears her devotional covering every day, and all the time. She is highly regarded, has advanced to the position that her employer has practically turned the direction of the finance of the business into her hands. The public greatly respects her. This we heard from a prominent resident of the city.

A trained nurse who has been in some of the best homes in the country in many parts of the United States told me personally that she was never insulted, and often spoken of in tones of the deepest respect for her loyalty to the principle of separation, and the fact that she would not slavishly follow the passing styles of the day.

Sitting in the passenger coach of a fast Canadian National train I was approached by two strangers, one a great surgeon in Chicago, the other a Bishop in one of the large denominations in the Protestant Church. The surgeon requested us to come into his private room in the Pullman in the rear, earnestly saying, "I'd like to hear you men discuss Christianity in my presence." In the course of the discussion the Bishop asked, "Does the Mennonite Church still have her women wear the bonnet?" I replied in the affirmative. The Bishop rather rudely wondered why they were still so narrow. I replied, because they are still seeking to walk on that way that was narrow, and the destination of the place that was desirable. Then the Surgeon asked, "Don't you have a Church at Sterling Illinois?" I replied, "Yes Sir." Then he said, "Bishop, I want to tell you that the neatest, and sweetest, and most desirable appearing girls I have ever met, came from that place. Their bonnets were certainly becoming." May we Mennonites never lose what we have with nothing better in sight.

A USELESS, SENSELESS AND DANGEROUS HABIT

The acquirement of habits in youth which are desirable is to be highly recommended. To keep from habits that blast the character and future of youth is an ideal worthy of attainment. Some habits may only be annoying, others are a hindrance toward advancement, but some are deadly and dangerous. The one we are about to set before us in cold print is one of those to be avoided with all the power of our being, and the strength of the Almighty.

We refer to the bad habit of fault-finding. The greatest crime of such individuals is that 99 out of 100 times they turn their eyes upon the faults of others instead of their own. Their own would keep them busy, but they seem as blind as bats in daytime to them. The habit is so easily acquired, and seems so hard to be broken, that we need to be on guard against its first approaches.

Everything about us, the world we live in, the weather, the people, institutions, have something about them that does not suit our tastes, fancies, ideas, or wishes. We live in an imperfect world. It does not pay to think too much about the faults of others, lest one become a chronic kicker, and sour our own and other lives about us. Better to make it the habit to see the beautiful, the lovely, that which is ennobling, virtuous, pure, and what is to be praised. Kickers like mules never pull hard when they are kicking. Fault-finders waste a lot of valuable time, they seldom do much good, because their work is usually done behind the back of the one they are kicking about. Usually all of us will be kept busy sweeping in front of our own doors. If our doorstep is clean and tidy, perhaps some shelf behind the door needs dusting, or mayhap the back yard needs some attention. It was our Lord who said that some strain at gnats, for others, then swallow camels themselves. Who outwardly appear clean to men, and inwardly are full of dead men's bones.

If the Church had preached true Prophetical Truth in proper proportions some years ago, Russelism and Seventh-Day Adventism would have come begging attention.

If Divine Healing according to the Bible had been practised more generally some years ago, Christian Science and other False Cults of Healing would never have made any inroads into the Christian Church.

There are two attitudes against error which must be guarded against, the first one, to speak so much of error, that there is no time to preach the truth. The second, to preach so little about error, that the people are not on guard when they come in contact with the same, and consequently are misled. The happy medium is right.

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THE MOORE FOUNTAIN PEN

Needs little said about its merits to our constituency. The manufacturers guarantee every part used in these pens to be the best money can buy. The gold pens are tipped with the finest hardest grade of iridium—so hard that it does not show any wear when rubbed on the keenest whetstone. Every pen is guaranteed.

THE CHRISTIAN MONITOR

Is a magazine for the Home, in which we seek to give our young people of the later teen age, and those older, help along many lines of Christian growth and activity. We are not what we would like to be, but by the help of God and You we believe that we can give to you a better magazine. New subscribers will help to reach this goal. New friends will give new inspiration and an added zest to the Monitor. Will you help us?

OUR SPECIAL OFFER

Is that for five **NEW** subscriptions at the regular price of $1.00 each we will give you a fountain pen. (Advertised in the Christian Monitor last month.) And for ten **NEW** subscriptions at 1.00 each we will send you a pen and pencil set, in a special case, both equipped with either clip or ring. In ordering please state which you prefer, clip or ring, fine or medium point pen.

New subscriptions will include the remaining two numbers of this year and all of 1929.

CHRISTIAN LIFE

THE PERSON OF CHRIST

By Mary M. Wenger

"What think ye of Christ?" This question comes to everyone who meets up with Christianity. Each person alone, must answer it, and as he answers, so is his destiny for time and eternity determined. The man who makes Jesus Christ simply an extraordinary man throws away the authenticity of the Scriptures and with them his hope of salvation and of the future, for Jesus Christ is the pivot upon which the whole Biblical narrative is hung. Throw away the God-man, and all is gone. There is nothing left upon which to base hope or life, for life becomes then a dark and shoreless sea. But a living faith in the risen Christ, the Incarnate God, makes the present and future look bright and hopeful.

God has a purpose in thus manifesting Himself in the person of Jesus Christ. From the time of man's fall, He had been promising him a Redeemer, and describing His coming and mission in prophetic language. By degrees, through prophets and supernatural appearances, He was preparing men for the supreme revelation of Himself through the God-man. The time was at hand and God sent forth His Son into the world because He so loved it. Christ, as one part of the Trinity, had existed from the beginning, but now for a special purpose, He, the Son of God, assumed human nature and became also the Son of Man, forming a theanthropic personality. He did this of His own free-will—emptied Himself (literally, "took no account of Himself"), humbled Himself, and took on the form of a servant and so was made in the likeness of men, and became obedient unto the death of the cross. The cross was the purpose for which He had come. On it He knew He was to spill His blood as a redemptory sacrifice for the sins of the world—and this was only possible by the assumption of a divine-human personality such as Jesus possessed. "He could both obey and suffer in the nature that had sinned, and by His divinity give value to this obedience and suffering as a vindication of the claims of righteousness," for "By the obedience of One, many were made righteous." "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Redemption, then, was the great purpose of the Incarnation. It was also God's supreme revelation of Himself to mankind. Jesus says, "He that hath seen me hath seen the Father." No man can behold God in all His glory and live, yet Christ has been created in human form for human eyes to behold, as a sort of medium through which to behold and approach the Father. Certainly Christ was and is a living manifestation of the love and goodness of the Father to mankind.

Anyone who studies the life of Christ honestly and open-heartedly cannot help but be impressed with the many evidences of His divinity. Faithless men realize this and consequently attack the most outstanding of these evidences in a vain effort to get rid of the supernatural part of Christ's person. But God has left abundant witness to overthrow all doubt as to the reality of the divine side of the personality of His Son.

In the first place His birth was by miraculous, or supernatural conception, without human fatherhood. The angel appearing to Joseph told him that that which was conceived was of the Holy Ghost. Shortly after the birth of the Child, a host of heavenly beings bore witness to men that this was Christ the Lord, the Savior of men. At His baptism, Heaven again bore Him witness in the voice which said, "This is my beloved Son in whom I am well-pleased," and in the descension of the Spirit of God upon Him. At the time of the Transfiguration, and just after the struggle in the garden, Heaven again gave recognition to her Own. Finally at the time of the Crucifixion when the sun was darkened, and the earth quaked, rocks were rent and the graves opened so that the bodies of saints came out of them after the resurrection. Such a testimony as Heaven gave to God Incarnate ought to be sufficient evidence of divine Sonship.

As we search further into the everyday life of Christ, we notice that the Scriptures say He was "without sin." The Pharisees and other fault-finders were taxed to their utmost to find an accusation against Him, and when they could find none they created false accusations in which to vent their jealousy. Pilate said "I find no fault in this man." He fulfilled the law completely, by keeping it perfectly. Satan was defeated in a wholesale way in every instance in which he brought temptation to bear upon the Savior. Certainly no human being ever before or since was "without sin,"—"holy, harmless and undefiled." That feature was one of the requisites of the world's Redeemer—a "Lamb without blemish."

Then again, notice the great wisdom and superhuman knowledge which was displayed by this man. He knew the thoughts of people, their histories and soul struggles. He knew exactly on which spot to lay His hand when dealing with their needs. He knew exactly when the Pharisees were planning to catch Him—and behold with what wisdom He answers their studied and treacherous questions and flings back a stunning answer or a perplexing question to silence them. He knew the future; He knew the past; He knew the present; He knew all. He was omniscient in the fullest sense and therefore possessed one of the necessary attributes in our idea of God.

Further and conclusive proofs of the divinity of Jesus Christ were the many superhuman acts which He performed. The blind were made to see, the deaf to hear, the dumb to speak, the lame to walk, the palsied to arise, the dead to come to life. Sins were forgiven and Satan cast out of human lives, for He had complete control over devils. The wind and sea were calmed, the fig tree made to wither, the fish to give forth a coin, the bread and fishes to multiply innumerably so as to feed thousands of people.

The crowning act of superhuman power was His resurrection when He burst forth from the regions of death and became the Imparter of Light and Life to mankind. Here was a man who had power over disease, over devils, over the elements, over sin and death—An All-Powerful One. His omnipotence proves Him without a doubt to be the divine Son of God.

On the other hand we have just as conclusive evidence of the humanity of this great personality. Why men go to extremes on this subject and believe either in the divinity only or the humanity only, of Christ, is hard to understand. A careful study of the Scriptures gives both sides of the person of the Savior of the world. Let us now review His human characteristics.

Jesus was born of a human mother. He had a physical birth, and grew from childhood to manhood as any other man. He "increased in wisdom and stature and in favor with God and man." His appearance was that of an ordinary man, for people seemed to recognize Him as one of them—"A Jew" indeed, as the Samaritan woman called Him. Jesus called Himself a man and the Son of Man. The prophets described Him as a man also.

All the experiences of a normal human being were His. He hungered, thirsted, tired, slept, loved, wept, was anxious, feared, became angered, groaned, was tempted, felt the necessity of meditation and prayer, and finally suffered and died. He possessed all the essential elements of human nature, with a material body and a rational soul. Jesus speaks of His soul being troubled in John 12:27, and of groaning in His spirit—John 11:33. His body was often referred to; at the time of the crucifixion nails were driven into His hands, His side was pierced, and finally His body was taken down from the cross and placed in the tomb. He sat, walked, talked, prayed, and lived in a physical way as other men. He went among men, associating with the poor and the rich, the fishermen and the rulers, the lepers, outcasts, publicans, sinners, as well as the self-righteous Pharisees and Sadducees. Surely the "word became flesh and tabernacled among us" in order that we might behold His glory. He humbled Himself in the form of a servant and was made in the likeness of human flesh with all its temptations, yet without sin. He was indeed the Incarnate Deity.

Although we may describe the two phases of the person of Jesus Christ separately, they are in truth inseparable. The union of the two natures has been such a complete and perfect blending that the human mind cannot comprehend it fully. Truly may it be called a "mystical union." Each nature was complete and as such was united in one person—the person of the world's Redeemer. Valentine says "As a person, Christ was and is the God-man, with a divine-human consciousness, the divine and human concurring or acting in unison." There was a oneness and unity of consciousness. He was "All that God is and all that man is, yet with the most marked unity of consciousness." He was not human at one time and divine at another, but He was both divine and human in essence and nature at all times from the day of His birth on until the present time—a marvellous demonstration of the power of God.

The assuming or forming of this personality was by the divine side of the union. The Word (or the Logos) did the humbling and the taking on—the taking on of human nature not a human person. This was the act which created the theanthropic personality, never before existent on the earth. "The Son of God, eternally personal, thus creatively assumed into union with His own divine nature, the entirety of human nature, so becoming a theanthropic Person, a divine-human Person"—Valentine. He became "true God and complete man in a unitary personal life."

The Incarnation adapted Christ in a special way for the performance of His work. First, it adapted Him for the great work of atonement in that "He could both obey and suffer in the nature that had sinned, and by His divinity give value to this obedience and suffering as a testimony against sin and vindication of the claims of righteousness." "Being man He can make atonement; being God, His atonement has infinite value." It took more than a human Savior to reconcile us to God.

Secondly, it prepared Him for His mediatorial work. He is the connecting link between God and man. "There is one Mediator between God and man, the man Christ Jesus who gave Himself a ransom for all." I Tim. 2:5. As God, He can bestow mercy, and as a man, acquainted with human griefs and infirmities, He can sympathetically intercede for us at the right hand of the Father. He was "made like unto His brethren, that he might be a merciful and faithful high priest...... for in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

Again, Christ furnishes us with a Model of the "Perfect Man." Not only did He give us in abstract form the ideals of a godly life in the Sermon on the Mount, but in Himself, He gave us a real, living, practical, ideal. His character and life were beyond reproach, and as such have won the admiration of the world in every age. As we strive to follow His perfect example, a purifying process begins in our lives which shall reach its completion at His appearance when we will become wholly sanctified and made like unto Him.

There too Christ's personality fitted Him to be on authoritative Teacher of the things of God to erring mankind. He knew both the mind and experience of men and God. He opened the way for fellowship between the two. By virtue of His peculiar personality and its mission, He became also the Head of a redeemed humanity—the Head of the Invisible Church. In the end it is Jesus Christ who shall be the righteous Judge of all men. "The Father judgeth no man, but hath committed all judgment unto the Son" (Jno. 5:22). Dorner says, "Christ's perfect love for justice, which sacrifices itself in order to glorify the divine justice, and which He attested by suffering and death, was His consecration to the office of theanthropic Judge of the world."

When the God-man had finished His work on earth, He ascended to Heaven where the Father highly exalted Him and made Him to sit on the right hand of power. "Him hath God exalted with His right hand to be a Prince and a Savior." "Wherefore God also hath highly exalted Him and given Him a name which is above every name." It is the God-man who has thus been honored, for such exaltation is due no other. "And no man hath ascended up to Heaven, but He that came down from Heaven, even the Son of Man which is in Heaven" (John 3:13). Even now the exalted theanthropic Christ is sitting at the Father's right hand as our Advocate, interceding for us. It is to Him and through Him that we pray and receive the needs of our souls.

In His exalted, mediatorial position God has given Him various powers and duties to perform. It is He who sends the Holy Spirit to men—Acts 2:33. It is He who calls them into the work of the church and the service of His kingdom—Eph. 4:11. He is Head over all things to the church—Eph. 1:22. Then too, as I mentioned before, He is the righteous Judge of mankind. Certainly all power is given unto Him in Heaven and earth.

It is the glorified God-man; for whose return we are looking, for the Scripture says that He shall come in like manner as His disciples saw Him go—in His risen body. How comforting it is to know that when He shall appear, our bodies, too, shall be glorified and "we shall be like Him; for we shall see Him as He is."

Thus we see that the Incarnation of the God-head was the supreme part of God's great plan for the fallen human race. By clothing Divinity in flesh, He prepared a Savior for the world,—One whose blood could really atone for the sins of a lost race. In various ways He gave us evident testimony of the true nature of this Person. He has given us to know that in this Person we have a real Savior, a loving Mediator and Intercessor, a righteous Judge, a faithful Head, and an exalted High Priest. In closing let me ask, "What then will **you** do with Jesus, who is called the Christ?"

Goshen, Ind.

WHY I AM A "SO-CALLED FUNDAMENTALIST"

Why Contend for the Faith?

Selected by John Horsch

Almost every one is well aware that there is a controversy within the membership of most of the Protestant denominations between liberalism and conservatism, or, as often stated, between the Modernist and the Fundamentalist. Though one may not approve of these titles or of all the ideas which are held by the various adherents, there is a very real difference between the teachings of the two groups, which will continue to cause division. The issue is not modern, but as old as the Christian religion. Jude exhorted the early Christians that they "should earnestly contend for the faith, which was once delivered unto the saints."

As one who has had personal experience of loyalty to both "camps" I can appreciate both points of view. My college training in one of America's larger universities and in Y. M. C. A. summer schools gave me the intellectual and modern approach to the subject of Christ and the Bible. Through friendships and the reading of current books and other literature I know pretty well the tenets of Modernism. Through other friendships and other studies, I also know the principles of evangelical or conservative Christianity. Fifteen years ago I was a liberal; now I am a conservative, or if you please, a Fundamentalist. I used to think that it did not make any difference what one believed about Christ, now I feel sure it makes a great deal of difference. Our action is the result of our attitude.

The essence of Modernism is:—that God has given to man a mind whereby he must think out his own philosophy of life and by the help of the scientific and historic methods of study, he will observe those things which have proved most beneficial to the cultivation of character, and to the uplift of the race. Sin, according to Modernism, is but a mistake against the growing good judgment of the upper strata of society and can be suppressed by education. Through the proper use of the Bible and the influence of its heroes one can develop a consciousness of God and can follow the example of the world's best leader—Jesus of Nazareth—Whose ideals of service and sacrificial love are the highest the world has yet produced. Modernism teaches that God has been working through countless ages to bring this world "through resident forces" into its present state of partial order and happiness and He desires the coöperation of man to reform and improve human society so that it may conform to Christ's standards. And that hundreds of years may yet be required for man to bring in that age of peace and happiness, when the brotherhood of man and the Fatherhood of God will be recognized by all.

The sacred writings of the Jews and the Jewish Christians of the first century as compiled in the Bible are recognized by Modernists as most helpful, even beyond those of other races and religions, but any element of unique Divine revelation, or the significance of predictive prophecy is generally discounted altogether. These writings are supposed to be simply a human record of man's searching after God and the progressive development of ethical standards, as written by men of unusual spiritual insight. With this rational interpretation of history there can be no special significance attached to the life (much less, the death) of any one man (say, of Christ) above that of his fellows, except as his influence has continued for good.

The Modernist refuses to accept a religious "creed," but in spite of this he has a belief, and part of it is that his faith can not be "static," but is changing from year to year, as new ideas may influence him.

Fundamentalists, however, believe that "God has spoken" in a unique and authoritative way through the Prophets of Israel and especially through an only begotten Son, Jesus Christ, Who was God in the flesh, Whose birth, life, death, resurrection and ascension into heaven, were historic events with very special significance of meaning to the race of man, necessary for his salvation and eternal fellowship with the Heavenly Father. Though God's revelation in the Bible was progressive, it was complete, final and sufficient in Christ as recorded by the Apostles in the New Testament. Man's redemption was once for all accomplished on Calvary "with the precious blood of Christ," and his salvation simply depends, as for the dying thief on the cross, upon repentance towards God and faith in the finished work of Christ. God's plans for the Gentile nations and Israel as predicted, will ultimately be fulfilled and, by God's special providence and power, "righteousness shall cover the earth, as the waters cover the sea." Though God's revelation in the Bible is complete, it does not exclude the immediate illumination of the Holy Spirit in the heart of any believer.

There are certain elements in this belief which one may say are "static," that is, they change not, but are as eternally true as God Himself. If in the first century it was true "that Christ died for our sins, according to the Scriptures," and this was the Gospel or Good News whereby God shook the Roman Empire, it is still true in spite of scientific discoveries in radium, radio or the religions of other peoples. We may thank God that it is "static," just as the fundamentals of mathematics are static.

The Fundamentalist believes that all men in their nature and by choice of disobedience to the light they have, have become alienated from God and, therefore, need a mediator, Who is Jesus Christ, the Savior, Who gave His life a ransom for sinners. To those who repent of their sins and believe in and receive Him, He gives "the right to become children of God;" by the operation of the Holy Spirit they are "born from above," regenerated and brought into the Kingdom of God, a supernatural and new creation in Christ. This is a necessity for real fellowship with God. By grace is one saved through faith alone and "at the Day of Christ" believers shall be rewarded according to their works.

Modernists may vary in their belief about salvation, though they usually say little about it. It is either for everybody because there is no retribution, or else they believe that man is saved by character. They are, therefore, more interested in the problems of society than in the faith of the individual. Keep busy in helping people to adopt "the Jesus' Way of Life" is their slogan. Education will bring in the Kingdom of God. The "social Gospel," so-called, is the need of the day.

The Evangelical, however, puts individual salvation first and insists that we cannot save ourselves, but that Christ has redeemed us and does save us as we put our trust in Him. To win men to Christ that they may "know Him and the power of His resurrection" is of prime importance, and is available to all, irrespective of education or culture.

These radically different points of view will reveal the reason why there is such a cleavage between the two groups, and how the preaching and teaching are different. The liberal is recognized, not so much by what he says, as it is usually good and related to the practical application of the ethics of Christ, but by what he does not say as to the necessity of Christ as a Savior and the preëminence given Him in the Scriptures. It is a difference in emphasis:—man's point of view or the Bible point of view. Modern preaching honors Christ, but is it not the supernatural Christ of the New Testament. He is named among the great religious and moral leaders of the world; but the liberal does not say, that Christ came "to give His life a ransom," and that therefore "there is none other name under heaven given among men, whereby we must be saved."

The Modernist objects to the emphasis the Fundamentalist gives to "belief in the miracles, especially in the virgin birth of Christ. The true Evangelical aims to give no more importance to belief than does the Bible. What the Holy Spirit has stressed in the Holy Scriptures, the Fundamentalist holds as most important. If Jesus was not virgin born and therefore God in the flesh, He could not have atoned for the sins of the world and sent out His disciples to preach forgiveness "in His Name." If Jesus was not the Son of God—the Truth of God in the flesh—then He was either a deceiver or grossly deceived in His own mind. No, He was either the Truth and spoke always the truth, or else He was the greatest impostor of the ages. And yet some to-day think He was a mixture of truth and error, a sort of Dr. Jeckyl and Mr. Hyde.

In the past ten years I have observed the downward slide of personal acquaintances who began to depart from the New Testament faith and have now come to frank Unitarianism or materialism. Man is prone to an "evil heart of unbelief" and it is sad to note how many Christians have thus gone on "an intellectual prodigal journey." And these doubters are causing dissension in practically all of our denominations, and are sowing the tares of unbelief through unscholarly criticism of the Bible.

This religion of skepticism so common in our colleges is nothing new. Paul warned the Roman Christians of it, in no uncertain terms (Rom. 16:17, 18, R. V.): "Now I beseech you, brethren, mark them which cause occasions of stumbling, contrary to the doctrine which ye have learned, and turn away from them. For......by their smooth and fair speech they beguile the hearts of the innocent."

Too many Christians to-day are not awake to these issues. They hesitate to take sides in a controversy; and yet both sides cannot be right. We need not be contentious or combative; but we must be loyal to the Son of God and His Truth.

Jesus very pointedly said, "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels." (Mark 9:38), and "Heaven and earth shall pass away, but My words shall not pass away." (Matt. 24:35). "He that rejecteth Me and receiveth not My words, hath One that judgeth him; the word that I have spoken, the same shall judge him in the last day." (John 12:48).

Some say that a mystical religion is deeper than the controversy, but this merely throws dust in the air to befog the issue. One cannot get deeper than their personal relation to Jesus Christ. The question is, "What kind of a Christ do you worship" —the natural, modernized, ethical example of the world, or the New Testament supernatural Son of God and Savior from sin? Is your faith natural or supernatural? Is it "the faith which was once delivered unto the saints" or a modern "gospel" which is not the Gospel?

Some say that we need not worry about God's Truth. It will prevail without our contending for it. Yes, the truth will ultimately prevail when the Kingdom comes, but "all men have not faith," and many will believe what is untrue to their hurt. The tares and wheat still grow together. Even the Pharisees "believed not the truth," when Jesus spoke to them, and He pointed out the reason for their error,— "Ye do err, not knowing the Scriptures, nor the power of God." (Matt. 22:29). Very pointedly He said, "If ye believe not that I am He, ye shall die in your sins." (John 8:24).

Paul's final message to his friend Timothy (II Tim. 4:15) was an earnest warning that the time would come "when they will not endure sound doctrine," but he was to "preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Let us remember that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I Cor. 2:14).

For myself I cannot be a Modernist! When there is so much that has been said, that now may be said and ought to be said about the Lord Jesus Christ, to point others "to the Lamb of God which taketh away the sins of the world," I cannot dwarf my faith or stint myself in the use of language when I speak of "the Son of God Who loved me and gave Himself for me."—Wm. H. Richie in "The Friend."

HOW TO MAINTAIN CHRISTIAN FAITH IN THE MIDST OF PREVAILING FALSE DOCTRINES

By Ellis Zook

The ninth commandment, Ex. 20:16, says, "Thou shalt not bear false witness against thy neighbor." Christ broadens the commandment when He says, "Thou shalt not bear false witness." One who bears false witness is a liar. In Rev. 21: 8 tells the fate of a liar.

In order to best maintain our Christian faith in the midst of prevailing false doctrines, we must follow the Jesus way of life. If this is closely followed there need be little danger of false doctrines creeping in. Where the trouble comes in is that Jesus' principles are only partly followed and then of course there is room for false doctrines to creep in. The way which Jesus directs can only be found in the Bible, particularly the four gospels, and especially—the fifth, sixth and seventh chapters of Matthew. This suggests then that we must know the Scriptures. This is just the point, and the main guard against false doctrines.

First, in order to best maintain our Christian faith **we must be** genuinely **born again.** But you may say that one who is not really born again has no Christian faith to maintain. That undoubtedly is true if you take individuals separately. But we as a group **have** a Christian faith to maintain while there are undoubtedly individuals who are numbered with us who have no Christian faith, neither are born again. But to **best** maintain our Christian faith we must all be genuinely born again. Either Jesus Christ is Lord of all in our hearts or else He is not Lord at all. Our religion must be based on a high intelligence or we will not get far. And that again suggests a thorough knowledge of the Scriptures. We must pray, we must not only read the Bible, but we must eat it up, and digest it, and we must love the Church. To reach our goal we must be 100 percent, sincere. Sincerity may not always save, yet it brought about in the life of Paul, a complete change and lead him to be the greatest missionary outside of Christ.

Second, **we must know the Scriptures.** That was one of the first weapons that Jesus used, for when the tempter came to Him He was able to say, "Thus saith the scriptures," and that is the only thing that will save us in many instances. In Matt. 24 we read of the Antichrist's coming. If we know the Scriptures we know how to meet the tempter; if not, who can tell but God alone to where we may be lead.

By knowing the Bible we are safeguarded for we know how to deal with misleading spirits, (I John 4:1), and we are lead to eternal life, John 5:39. The importance of Bible study and of knowing the Scriptures cannot be over-emphasized. There is little or no danger for one who really knows the Scriptures of being lead wrong by false doctrines. On the other hand how many of those who are carried away by false doctrines really know the Scriptures? Very few if any. And then we stop and wonder sometimes why some people are not remaining true to the faith.

In the home is the place where undoubtedly the greatest good can be done in Bible teaching. But in how many homes is it taught as it should or could be, even in Christian homes. Solomon said, (Prov. 22:6) "Train up a child in the way he should go, and when he is old, he will not depart from it." Or do we not believe it? But whether we believe it or not it is God's Word and is true. The homes of the Mennonite people have not nearly all been, and are not now, doing their duty or taking advantage of their opportunity in this way. Parents have a great opportunity for good and a responsibility to teach their children the right way, the Scriptural way. How many of our homes have a family altar? What a wonderful opportunity is lost. Many a blessing is lost to a home because no family altar is there. Many of our young people seldom and some hardly ever hear their parents pray or read the Bible. Is it any wonder that when these young people grow up and go out into the world that there are shipwrecks, that false doctrines take root and grow?

Third, **we must have fellowship with God.** We must be directly connected with the one great source of power and keep that connection alive. (Read Heb. 4:14-16). God speaking to us, gives an earnestness to this life. We cannot expect to learn the Scriptures perfectly and then stop there and expect that to always keep us safe. We must have unbroken fellowship and communion with God. Yes, we must know God. The kind of a life we live will depend on what kind of a God we have and our conception of Him. We learn to know God by fellowship with Him, by His Word, and by the physical universe itself. Everything we discover in the world order of things is a path which leads to God. The extreme energy of God all through the ages has been to make Himself known to man. But when men study only the universe in which they live, the world of nature and science about them, as is the case in many of our schools today their conception and knowledge of these increases but their conception and knowledge of God does not increase, then they say, God is not big enough. They do not know God. Why do men assail the virgin birth of Jesus, His divinity, His miracles, etc.? Simply because they do not know Him. Their God is not big enough for these things. Their conception of God has not grown parallel with their other knowledge, hence they are deformed, and one sided.

Fourth, **we must propagate our faith. Why** has Mohammadanism succeeded in Africa? Because it has strongly emphasized the brotherhood of man. Yes, Christianity does too, and yet Christianity has failed there in the past. In the name of Christianity the negro was enslaved. At one time there were 40,000 Christian Churches in north Africa and the Near East, but these have ceased to exist, because they cease to propagate their faith. The thing is just what will happen in America or wherever Christian people live if they cease to propogate their faith. The thing to which one pays attention will determine his life. If we cease propagating our faith false doctrines will creep in. But there will be no loophole left for false doctrines to creep in if we are so intensely interested in extending our faith and so busy at that, that our time is all taken up. And that is just what we should be, for never before have the gates of opportunity opened

(Continued on page 307)

MISSIONS

RELIGIOUS FREEDOM IN MEXICO

By N. W. Taylor

Mexico is receiving much space on the front pages of our newspapers, but a great deal of what is being printed misrepresents the attitude of the Calles Government towards religion. The hierarchy and their friends have consistently presented the Government as being antagonistic to religious liberty. Nothing is further from the truth. All the Government asks is that the activities of religious bodies be confined to their proper sphere.

On the other hand, missionary experience shows that the Roman Catholic Church is intolerant of other religions. In the centers, where the government is respected and the law enforced, religious liberty, which is the law of the land, is an actual fact. But back in the mountains, where the civil law rests lightly, intolerance reigns, and those who disagree with the Roman Catholic Church must be ready to suffer for their faith.

A few personal experiences show the truth of this statement. In a little mountain village, two days from the railroad, lived Guillermo. His life had been full of superstitious fears until he obtained a Bible at one of the centers. As they read the Bible, Guillermo and his wife gradually came out of darkness into the knowledge of Christ. People remarked on their nonattendance at mass, but only their most intimate friends knew the reason. One day an Evangelical Christian friend passed through the village. He had with him a hymn-book and, as Guillermo knew no hymns, promised to teach him a few. Interested friends joined them, but as they sang these hymns a menacing crowd gathered at the door and a shower of stones struck one of the women, injuring her seriously. When the crowd had dispersed, Guillermo went to the mayor of the village to protest against this unwarranted attack. He was promised that the case should be dealt with on the morrow but when he presented himself at the municipio he was arrested and arraigned on two charges: first, bringing the "devil's religion" to the village, and thus causing a disturbance; second, causing the injury of a villager. The actual culprits were among the witnesses called to testify against him, and not a voice was raised in his defence.

That night he was informed that men, gathering on the outskirts of the village, were planning to attack the house and kill him. Realizing that he could expect no protection from the local authorities, he hurriedly gathered a few belongings, and escaped under cover of darkness.

Three days later he sat in my office and told me the tale. As he concluded, he opened his small bundle and removed a package which he handed to me saying, "These are the savings of my lifetime. Please keep them for me until I can find a place where we can live in peace and worship God as we desire." Instead of resentment toward those who had treated him so unjustly he had compassion for them in their ignorance, and in parting said, "I hope that some day I may be able to return to my village and teach them about the love of Christ."

Not only the believers in their villages, but the missionaries and workers have had to face this intolerant attitude of the Roman Catholic Church.

Recently, when I was itinerating in the mountains, we stopped for lunch by the side of a mountain stream. While we were removing the packs and saddles four drunken pack-train drivers came down the road and paused to ask who I was.

"He is a Protestant missionary," my boy replied.

They exclaimed, "He is one of those whom the priest said we should kill," and coming over to the side of the road where I was standing they said: "We are going to kill you."

Realizing that I must put on a bold front I replied, "Well, go ahead and try it."

"Wait a bit," cautioned the leader, "I have never met one of this sort before, and I would like to ask him some questions. We can kill him later."

Then followed a ten- or fifteen-minute conversation, during which they asked me why it was we did not worship the saints and the Virgin. I answered their questions and explained to them the way of salvation. Finally they accepted Gospel portions and several tracts.

All seemed to be going well until I said that I was a friend of the Mexicans. Then one of the men produced a bottle and demanded that I drink with them. When I refused they again threatened me saying, "We have our revolvers, too."

As I was unarmed, and they could easily see that I had nothing on my belt, I was at a loss to understand their reference. Then I realized that they had mistaken for a revolver my vest pocket camera, which hung on my belt.

"Drink with us or we will kill you," the leader exclaimed. I refused. With that they whipped out their knives to attack me. I grasped the wrist of the man nearest me. Having failed to catch me by surprise they hesitated to attack, fearing the "revolver" at my belt. After considerable verbal abuse they left us. As we sat down to lunch that day we lifted our hearts to God in thanksgiving for His protecting care.

That evening I stopped with a friend who is superintendent of a large mine. As we sat at the supper table I told him of my experience in the afternoon, and expressed my surprise that, in a country which guarantees religious liberty to all, the priests should dare to incite the people against us. He hesitated a moment, and then replied:

"It may surprise you more to know that the Bishop has written to me, asking me not to receive you missionaries as you journey this way."

I waited, wondering whether this was a gentle hint that we should go around by another way in the future. Then he continued:

"I replied that it had always been our custom to receive all our friends in our home no matter what their religious beliefs might be, and that we saw no reason to change this custom. Furthermore, I allow no one to dictate to me as to whom I shall receive."

A few weeks later two of our colporteurs stopped at an inn in a little mountain village. They sold a number of Gospel portions to those who lounged about, and as the interest increased they produced a New Testament, explaining that all the Gospels were in it, and many other writings of the Apostles. Next they brought out a Bible, but as soon as these men saw the Bible they drew back exclaiming, "La Biblia! La Biblia! Why, that is an accursed book. We must take all this literature to the priest."

In about fifteen minutes the crowd returned armed and seized the boys' bag of books and their zarapes. They thrust the lads out on the street and told them to run. After they had gone a few paces those of the crowd who had guns opened fire. The Lord, however, protected them and they escaped without injury. One of the colporteurs ran off the road into a deep canyon and, becoming lost, wandered without food for almost a day before he found a friendly village. Later we learned that the Bibles, Testaments, and Scripture portions were burned in the public square.

Roman Catholicism recognizes no other religion than that of the papacy and therefore to her, religious liberty means nothing more than freedom to practice her rites and ceremonies to the exclusion of all other faiths.

In spite of persecution, missionary work in Mexico is progressing. A surprising readiness to hear the Gospel is experienced in all parts of the country. Early one morning we arrived at a mountain village. On entering its outskirts, as though prophetic of what was about to occur, the sun topped the ridges in a burst of glory, and its rays soon penetrated the deepest valleys, driving away the lurking shadows. We stopped for breakfast, and while waiting for the meal to be prepared, we gave out a number of tracts to the early risers who lounged about the inn. It soon became evident that they were interested, so we opened our packs and took out a number of Gospel portions and some pamphlets which we also distributed. Before we left the village the leading man came to us to ask if it would be possible for us to send a worker to teach them more of the "new religion." We readily consented and arranged that one of the layworkers should return in a few days. He did so and from the very first had a large and interested group of inquirers. About two months later I returned and found a congregation of about eighty people eager to hear more of the Word of God. Amongst this number were most of the principal men of the village. They immediately formed a school and asked us to supply a teacher. This we gladly did and they paid seventy-five per cent of his salary. When I left the field last fall they were busily engaged in collecting material for the construction of their church.

Four and a half years ago Mr. Van Slyke, one of our missionaries, heard that in a village three-days' ride from Oaxaca there was a small group of men interested in the Gospel. He visited them a number of times and soon a congregation was formed. He decided to move out and live amongst them and the work developed still more rapidly. Last year, while he was on furlough, I had the joy of going out there to the dedication of their new church. This is the first Protestant church to be erected in that whole region. For weeks the people had labored on the building but when we arrived it was still incomplete. Some said that it was impossible to complete it before Sunday, but we encouraged them to attempt it, and suspending other work they all set to with a will and by Saturday morning even the doors were hung. That afternoon the young people scattered far and wide and returned with armfuls of boughs and flowers with which to adorn the interior.

The following evening, at the call of the "cacho" (cow-horn), the people began to come from every direction, their white clothes marking them distinctly as they descended the mountain paths in the gathering darkness. A hush of expectancy swept over the people as they entered the church and they went silently to their places. The women seated themselves on their mats on the floor and the men took their places on the benches. It was a solemn meeting and the presence of God was felt.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." This is true of Mexico. The light is breaking and the dawn of a better day seems to be at hand. But Mexico needs our prayers that true religious liberty may become an accomplished fact throughout the country.—The Missionary Review of the World.

INTRODUCING CHRIST IN NEW FIELDS

By Mary Rutt

There is nothing more pleasing to any one than to introduce a friend whom he loves and admires to others. How anxious a friend, introducing another, is that only the very best impression be made. Much depends upon the introduction as to whether or not the stranger will be highly esteemed.

To the true child of God there can be no greater joy than to have the privilege of introducing our loving Lord to sinful men. It is true that much depends upon the introduction given, whether or not He will be highly esteemed by men.

It is almost impossible for people living in a Christian country to realize how entirely ignorant these people are of the teachings of our Lord, especially after hearing how religious they are. They say many prayers, observe communion, etc., and yet know practically nothing about the Lord Jesus. They truly are in darkness and naturally these people must be introduced to the Lord; how can they know Him without some one to guide them to Him.

Hearing the Gospel for the First Time in Catrilo

To introduce the Lord Jesus, to a people who have been taught to be prejudiced toward the missionary, requires a great deal of tact if we would have them love and admire Him. One mistake in an introduction may mean a closed door. Lately a very vivid illustration of this has been brought to our notice. A man who would not enter a Christian church in a neighboring town went into another town and pretended to be a minister. He rented a house and called the people together for services. He continued attempting to preach until nobody attended his services. He bought things at every store and made no effort to pay them. He even told one of the creditors that he must forgive him his debts because the Bible says folks must forgive one another. Naturally people began to think if this was Christianity they wanted nothing to do with it. A minister in another town says he had wished to open a mission in this town and that it was a promising town but finds that the door is closed. It is impossible to enter with the Gospel because some one blundered in trying to introduce the Christ.

It is necessary for every one who would introduce our Lord, to be sure that the dust of every day life has been washed away by the washing of the Word and that he has gained wisdom and strength from the Lord Himself before going out to introduce Him to others. The modes of introducing Him are many and varied. Sometimes when desiring most to be out and telling others of the Lord, He says "Come aside awhile with me."

When we arrived in this town we were ambitious to introduce the people of this town to our Lord. But He in His great wisdom prevented our working in the way man thinks most effective. I found it necessary to spend the greater part of eight months right in our own home. Very few people came to our home. We were strangers in a strange town. Naturally it appeared as though there was no opportunity to do mission work. It however, appeared very clearly afterwards that those months when we thought we were doing practically nothing, we were, unknown to ourselves, introducing the Lord to many people in this town.

Every day brings opportunities to introduce our Lord. In a country where sin abounds on every hand as it does where our dear Lord is not known, there is always a great deal of sorrow as a direct result of sin. Just as true as it is that "The blessing of the Lord maketh rich and addeth no sorrow," just so true it is that sin maketh poor and addeth much sorrow. There are truly few homes here where grief has not entered as a direct punishment of open sin or some innocent one suffering because of another's sin. Lately a home of this kind was brought to our notice. The missionary can do much by sympathizing and pointing these weary and sad ones to a Savior who loves and considers no sin too great for His pardoning love. Sympathy manifested for the sad and unfortunate does much to give folks a vision of the Christ. It is a golden link that binds our hearts together.

Bible stories are a great help. Friendly visits, Sunday school cards, and Gospel songs all are modes of introducing the Christ. But the most important mode is by our every day life. There is so much religion in this country and yet no real Christianity. Even believers must be reminded that it is their Christian duty to pay their just debts and refrain from lying. Finding the missionaries as well as believers perfectly honest, paying their just debts, especially rent, usually wins confidence and respect.

The places in which we can introduce our Lord are as many as the places where the Christian goes. It appears that one of the most effective places is in the homes. Here folks are a little more free to speak. The fact that the missionary thinks it worth while to visit in the home, at once, gives a friendly feeling. To this there are some exceptions but the general rule is that one receives a hearty welcome. The Sunday school is an excellent place to touch lives that cannot be reached otherwise. That is they may receive the Gospel from their own or others' children. In the streets, in stores, on the train, are opportunities for the believer.

As we consider the opportunities of believers, and remember that we are here in Christ's stead, beseeching men to be reconciled to God we can only say

"Oh, to be nothing, nothing
Just to lie at His feet,
A broken and empty vessel
For the Master's use made mete."

Argentine, S. A.

QUESTIONS AND ANSWERS ON INDIA

By Geo. J. Lapp

Q. 44. Are automobiles considered a luxury or a necessity in India?

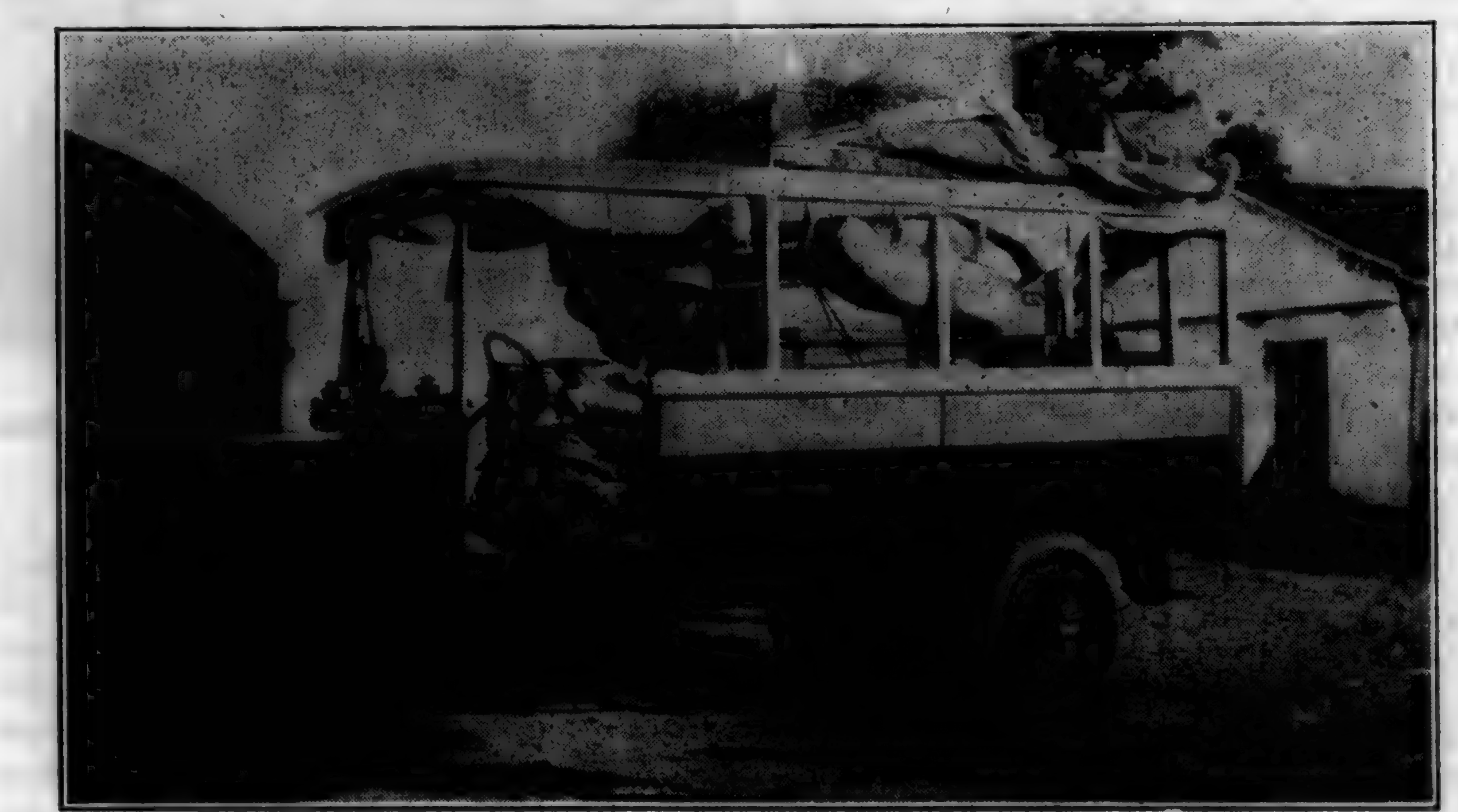
A. They are coming into such general use that they are considered as much of a necessity here as in any other country. Many Indians as well as foreigners own them, and taxi service is found wherever roads will permit, and new and better roads are being built for the motor traffic. Our own Mission family numbers thirty, including all under appointment and on furlough. The use of automobiles has enabled us to do the work of nearly twice as many more missionaries, actually increasing the power of service to that of nearly twice the numerical strength. It certainly is an economical investment for each missionary couple and every several single missionaries to have the use of motor vehicles in spite of the higher price we have to pay for gasoline. We save by doing the repair work on the cars ourselves, as garages are a good many miles away. We have been fairly well educated in the care of cars. Not a few cars have run from five to eight years for the workers and are still in good repair. We aim to run a car a whole term of service which is seven and one half years which is longer than most cars are run at home.

Q. 45. What about aeroplanes, are they coming into general use?

A. We in our jungle home have not yet seen any fly over, although there is an organized air transport company in eastern India and planes pass over the northern part of India continually. They have also organized an air mail service for India from England and no doubt the planes will come in more general use in the very near future. We are not planning on getting one yet.

Q. 46. How much or little must one protect one's self against the sun and moon in India?

A. The sun's rays are more direct here than in America, therefore, the need of protecting one's self against its penetrating rays. For that reason it is necessary that both men and women foreigners wear the protective sun-helmets when out in the sun. The back of the neck and spine must also be well protected. We would much rather wear the headgear we are accustomed to in America but this can only be done in the evening or at the hills on cloudy days or in the cool of the day. This is not a matter of following the style, it is yielding to a necessity for health's sake. As to the moon, it also demands a certain amount of respect. There have been cases of moon-stroke where people have slept out of doors under a full moon.



Gospel Truck used at Sankra, India. It is a "right-hand drive." Bro. Lloy A. Kniss is at the wheel, and Sister Kniss, holding Baby Mark is at the left

Q. 47. What is the rainfall and how is it distributed throughout the year? How does it affect agriculture?

A. The greatest number of inches of rainfall is in a place in northeastern India called Cherrapungi. There the rainfall is nearly 400 inches. In western India the fall in some places is very little. Where there is less, Kaffir corn, cotton, wheat, etc., are grown. Where it is greater as in the Central Provinces (about 55 to 70 inches) rice, lentils, some wheat, and other small grains are grown. Most of the rain falls between the months of June and October except in South India where they have an early and a late rainy season. During the other months of the year little rain falls. In the rice farming areas the land is divided into small patches which have embankments around them to hold the water in for the rice growing.

Q. 48. We notice that the missionaries' bungaloes in India are very large and a great contrast to the native houses. Why is this? Could not the missionaries live in humbler dwellings and avoid this air of aristocracy?

A. Contrasted with the village home our bungaloes seem large and of much better architecture. But contrasted with many Indian homes in the cities they are very humble dwellings. Calcutta and Bombay, and even the smaller cities have mansions built by Indians which would be a credit to any city in America. Michigan Avenue in Chicago has nothing finer. The Government regulation for a room in which a European is supposed to live is 20 x 20 x 20 feet. Most of our average sleeping rooms are 18 x 20 x 18 feet high. This is slightly smaller than Government regulation. We would much prefer smaller rooms with lower ceilings but during the hot season and rains more air space is needed to provide the required amount of oxygen. While some of the village people may think we are living in luxury yet those with whom we have to do continually understand what our requirements, as foreigners, are and think little of it. Then, too, in our bungaloes we have all kinds of office work going on so that they are not merely for our own private use. A bungalo in India is a very public place with all the people going in and out of it. There is little privacy to one's living in India. Missionaries might live in humbler looking dwellings but they certainly would not enjoy the health they ought to nor would they live as long. It is economical to have better living conditions, keep's one's health, and serve the Cause for a number of years.

Q. 49. Give your reasons for there being

what are called sacred animals in India such as sacred snakes, sacred bulls, sacred monkeys, etc.

A. According to Hindu tradition all life is sacred because of the belief in transmigration and in the possibility of the soul entering some animal. There have according to Hindu belief been incarnations in the forms of animals such as the Boar, the Bull, the Monkey, the Snake, etc., which cause them to be held in special veneration. These gods, in animal form, did great deeds of rescue, or of destruction of enemies, or great deeds of valor, and poets wrote their praises raising them to the standard of deities. A Brahmin threatened a snake which frequented his house and the snake seemingly heeded the threat and stayed away. The Brahmin said, "Who knows but there was some intelligence in the snake by which it understood the threat and stayed away."

It would be suicidal for one to kill a large monkey in this part, or perhaps any part, of India unless he were a very destructive beast. To dedicate a bull to some god or temple is a meritorious deed. The animal has the full right to wander anywhere unmolested and eat any one's grain he wishes. Wild boars are not worshiped in this part of India. There is no objection to shooting wild hogs.

Q. 50. What about the architecture of churches and school buildings, and any other public buildings in India? Is it being Indianized?

A. The architecture of India is an interesting study. The Syrian Christians, Syrianized their architecture. The Moslems, Mohammedanized theirs, and the Hindus adapted theirs according to the special deity which was venerated in the region. There are variations of architecture among the Sikhs, the Jains, the Parsees and other classes of religionists in India and we are told that the organization of Secret Christians in India build houses of worship very much after the pattern of Hindu temples except that they have no images or ornamentation in them. What we have seen of what might be called Indian architecture seems to suggest some sort of dome shaped structure with elaborate ornamentation about the outside and inside. Architecture in India consistent with the plain teachings of the Word would suggest the same general principle of plainness and neatness with nothing elaborate in the matter of finish and ornamentation as one would find in any other part of the world where God's people live and do according to His will.

Q. 51. According to some books we have read and some lectures which have been given in America we are led to think that perhaps the great task of Missions in India is near to a close and that the work is nearly finished. Give us facts either to substantiate our thinking or to the contrary.

You perhaps have read "The Christ of the Indian Road" and noted the extremely optimistic tone of the writer. Dr. Jones has in his glowing descriptions touched only a very small part of the class among whom he has labored. Gandhi has turned out to be a rank anti-Mission and anti-Christian propagandist on the ground that no class of people, whether Christian, Moslem, or Hindu, should seek to convert any other class of people to their faith. He stressed this very strongly in a meeting only a short time ago in which meeting missionaries were present and challenged his right to dictate any such policy. Gandhi represents a large class of such intelligent opponents of Christian evangelism, although they are respectful in their attitude toward the teachings of Christ but they are far from the Kingdom. Then the darkness of sin and superstition and idolatry and heathenism is dense in India, and Christian teaching, with all the efforts that have been put forth by thousands of missionaries and Indian Christian workers, has hardly touched the fringes. Where mass movements have taken place and thousands have been baptized they have come from the lowest classes and the middle and high classes of people are almost untouched. While visiting in the province of Behar recently where the Brethren in Christ (River Brethren) missionaries are laboring we passed some villages so dominated by hostile Brahmins that a missionary would be in danger of his life were he to enter one to do evangelistic work. In other areas where they are being evangelized Indian courtesy leads them to say "YES, YES" to what one is saying, but this is only outward expression. Dr. Stanley Jones has laid bare Hindu philosophy in his book, "The Christ at the Round Table" and barring some vague orientalisms in the book it is well worth careful reading. One will note a less optimistic strain in this book than "The Christ of the Indian Road." Read "Mother India" by Miss Mayo. While many of her generalizations are not accurate and one does not like the spirit in which much of the book is written yet she gives facts which cannot be gainsaid and the dark picture of India's sin and degeneracy is not overdrawn. Read "Things As They Are," by Miss Carmichael, "The Wrongs of Indian Womanhood" by Mrs. Fuller, "The Soul of India" by Dr. Howells, and any others which will give you a true picture of India and be not forgetful that in spite of the boast that India has a very ancient and glorious civilization, sin is in evidence everywhere, drugs and drink are damning souls, immorality and dishonesty are little frowned upon, and God is not in the thoughts of the masses. They need to know Christ and have a saving knowledge of the Truth. No, the task is not done. Should the field in which we are laboring become well worked, there are other fields which are very needy.

Ghatula, via Dhamtari, C. P., India.

THE BOY WITH THE SLING

(Continued from page 290)

"If you slew the man," the captain answered.

"I could—with one stone," cried the boy hotly. "Suppose he stood yonder—his forehead a span below that white spot, there on that tree trunk. Look."

The stone leaped from his sling and on the tree trunk was another white spot. The captain walked slowly to it and measured critically. It was just a span beneath the first.

"Do you never miss?" he asked.

"I used to. Now almost never—unless the distance is too great."

"Aye, but 'tis not the same when one is fighting and when one throws at a mark. In fighting—"

The boy caught him up.

"I have fought a lion and a bear—the lion at night." He told both stories in detail. "And besides, I could not miss—not this time."

"No?"

"Jehovah would not let me. You heard the man's words. Jehovah would—"

Then his face darkened, and he threw out his hands as if in surrender.

"But why talk," he demanded, "when it can never be?"

The captain looked at him and the boy answered the question he saw in his eyes.

"Eliab would never let me."

"Eliab," answered the captain, dryly, "would have nothing to say about it. He is the king's soldier—and mine."

Then he fell silent, while his mind pondered matters that the boy had not so much as guessed. Morale utterly broken, desertions mounting daily, a leadership vacillating and capricious, defeat so often experienced that it had come to be taken for granted, a craven army that could be terrified—bullied, and an enemy that knew it perfectly! They knew the taunts of their champion would never bring forth the man to answer them, but confidently they waited one of two issues—a sudden rush of the foolhardy, who would drag others in their wake, and for that their trap was set, or the eventual wasting away of the Israelitish army, which would make easy the capture of heights too strongly fortified to be at present assaulted. All this the captain and his brother officers had seen for many days; and they would stoutly have opposed the sending forth of any champion from their own army. Such a man overthrown, and the last shred of courage and confidence was gone forever. But this unknown stripling—! If he were overthrown —What then? And besides, there was the bare chance he might win. The sling was no mean weapon and the boy used it skillfully. A possible strategy for the single combat played through his mind. The boy might—

A trumpet sounded and he sprang up. His decision was made.

"Come," he said almost gruffly, and the boy rose and followed him.

Silent, preoccupied, the captain strode on before him over the rough, uneven hillside until he stopped before a tent larger than the rest, and, with a word to the sentry, stepped inside leaving the boy without. A

(Continued on page 313)

BIBLE STUDY

BIBLE STUDY COURSE

Colossians

There is sufficient evidence in this Epistle to prove that the Apostle to the Gentiles was its author. The title and introductory verses are similar in character to those of the Epistle to the Philippians, and to Philemon. The same persons are included in the greetings to the Church,—Paul and Timothy. In the letter to the Thessalonians Silvanus was included. The occasion of the writing of those epistles in which the various groups are thus included in the introduction would seem to have also differed. We know that Timothy was with Paul on the occasion of his imprisonment, and that it was the request of Paul that he should come to him on the occasion of his last imprisonment. II Tim. 4:11-13. The tenor of the letter to the Church at Colosse indicates the circumstances of the author, speaking of his imprisonment and those who are with him in the ministry of the Gospel at that time. These circumstances, which we know to have been peculiar to Paul, are the primary evidences of the authenticity of the letter to the Colossians.

There is a very evident relationship between the letter to the Colossians and that to the Ephesians. They seem to have been constructed over the same general plan, especially the introductory chapters. He mentions in both the prayer for the increased knowledge of the Lord and His will, praying that this grace may be accomplished in the believers; he sets forth the grace of God in redemption through Jesus Christ, and exalts the Lord as the Head of the Church and as the preeminent One of all beings. In both epistles Paul mentions the fact of his having been made the minister of the mysteries of the Gospel; to the Ephesians the mystery is the union of the Jews and Gentiles in one body; to the Colossians the mystery is, "Christ in you, the hope of glory."

There is uncertainty as to the origin of the Church at Colosse. From the statements which Paul makes in his letter, it is doubtful whether he at any time established the Church there. He thanked the Lord for the progress they had made in the Gospel, for the fruit that had been manifested in their lives since they had heard from Epaphras, their faithful minister. 1:6, 7. He also cites the fact that he is concerned for them as well as for the Church at Laodicea, and for those who had not seen his face in the flesh. These facts, coupled with the silence on the part of the record in Acts concerning this particular district, would suggest that his contact with this Church was not as direct as that with other sections which are mentioned in the Scripture records. Yet, this district, including Heiropolis, Colosse and Laodicea, was within the district of Phrygia—Acts 16:6—and also within reach of Ephesus and the district of Asia, of which district Laodicea as one of the Churches. But the fact that this Church was not so intimately known to him personally, did not deter him from showing his interest in their spiritual progress and in encouraging those ministers and servants of the Lord at that place who were known to him. 4:7, 9, 12, 15, 17,

The Church at Laodicea seems to have been closely associated with the Church at Colosse. At the same time that this letter was sent to Colosse the same messenger bore a letter to Laodicea. These letters were to be exchanged. 4:16. This is the only occasion in which such an exchange of epistles is mentioned, but it lays the foundation for the practice which afterwards was established, and we believe divinely directed, of making use of all of the Epistles of the Apostles in all of the Churches for instruction and edification of the saints of the Lord. This principle is also sustained in the messages of the Lord to the seven Churches in Asia, for it is said in each of these messages, "He that hath an ear, let him hear what the Spirit saith unto the Churches" (Rev. 2:11; 3:22).

The Purpose of the Epistle

In the first place, this letter was intended as an admonition to the Church to continue in the faith of the Gospel and to continue in the manifestation of the fruits of the Christian life. 1:9, 10. It was also intended as a message of thanksgiving for the love of the brotherhood toward one who was a prisoner for the sake of the Gospel. 1:8, 24; 2:1. It was written in order that the believer might be established in the truth of the Gospel, and not turned from it unto false opinions and fruitless beliefs and practices. 2:6, 16. The practical admonitions were given so that the believers might know the proper application to make in expressing the truth in terms of life. 3:18-25; 4:1-6.

The Outline of the Epistles

I. The Introduction—1:1, 2.
  1. The authorship. Paul and Timotheus.
  2. Those to whom the epistle is directed. The saints and the faithful in Christ Jesus. The terms apply to the same class of believers. They are both saints and faithful.
  3. The salutation.

II. The commendation of the faith of the Colossian believers—1:3-18.
  1. Thanksgiving for their faith in Christ —vv. 3-8.
  2. Prayer for the increase of their knowledge in Christ.
    a. The occasion of the prayer, hearing of their faith—v. 9.
    b. The purpose of the prayer,—Their filling with the knowledge of the will of Christ—vv. 9-11. Also the benefits of that knowledge.
  3. The nature of the prayer, that of thanksgiving—vv. 12-18. This thanksgiving is for the benefits that come to the believer through faith in Christ, and for the glory of the Son through whom the benefits are derived.

III. The exalted nature of Jesus Christ, who is the medium of salvation and the end of the purposes of God—vv. 16-20.

IV. The completeness of the redemption and reconciliation for the believer in Christ—1:21-29.
  1. The nature and means of reconciliation, as effecting Gentiles—vv. 21, 22.
  2. The need of continued faith to effect reconciliation—v. 23.
  3. The revelation of the mystery of reconciliation—vv. 26, 27.
  4. The importance of the mystery of reconciliation—vv. 28, 29.

V. The cost of Paul's apostleship in the Gospel—2:1.

VI. Warnings against erroneous doctrines —2:1-7.
  1. The need of a unity in the faith in all of the Churches—2:1-3.
  2. Personal pastoral concern for unity— vv. 4-7.

VII. Dangers from Judaizing enticers—vv. 6-15.
  1. Christ is to believers the fulfilment of the ceremonial law—vv. 6-11.
  2. Christ's death and resurrection effective unto all believers—vv. 12, 13.
  3. The atonement in the death of Christ effective in removing every judgment of the law—vv. 14-17.

VIII. Dangers from superstitious and moral teachings—vv. 18-23.
  1. The error of imaginary and superstitious worship of spirits—18, 19.
  2. The failure of the will or power of man to observe moral regulations— vv. 20-23.

IX. Admonitions concerning a consistent life in Christ—3:1-25; 4:1-6.
  1. Personal holiness dependant upon faith in the death and resurrection of Christ—3:1-4. They are dead and risen, and living the resurrection life with Christ at the right hand of God.
  2. They account their bodies dead, and continue to bring their members into subjection and put off the evil deeds of the body—vv. 5-9.
  3. In the spirit of the resurrection life, they continue to put on the deeds of the new life in Christ—vv. 10-17.
  4. The new relation of those whom are living in the new life in Christ.
    a. The proper relation of Christian wives and husbands—18, 19.
    b. The new life of children and parents —20, 21.

c. Christian servants and masters—3:22-4:1.
5. Prayer and the intercession of others—4:2-6.

X. Personal interest in the Church at Colosse—4:7-18.
1. A personal message concerning himself—vv. 7-9.
2. Salutations from the Jewish brethren in Rome—10, 11.
3. Salutations from their own friends—vv. 12-14.
4. Greetings to special friends—15, 17.
5. Instructions concerning epistles to Colosse and Laodicea—v. 16.
6. His own greetings and letter—v. 18.
7. His request for prayer in his bondage—v. 18.

This epistle is brief, but it touches the principal points of doctrine, shows the nature of the Christian life and sets forth the manner of its expression and portrays the spirit of the ministry of the Gospel in the most remarkable manner. Here is seen the Gospel in its most practical manner. May all be lifted up with the spirit of it and enter fully into the life that is now hid in Christ in God and waits faithfully in service unto the day of the glorious revealing.

SKETCH OF SAMUEL MORRIS' LIFE

(Continued from page 293)

with him before he would go, and he invariably wished Mr. Beiderwell to read him the 14th chapter of St. John. At times he wanted us to join him in singing his favorite hymn, 'Behold the Bridegroom.'

"You, no doubt, remember the time I was hearing Sammy and Jimmie Thompson recite a lesson in parsing in your office. Sammy was parsing the word 'heaven,' and said it was a proper noun, as there was only one heaven.

"Many times have I heard him say in a low, audible voice, when solving a difficult mathematical problem, 'Lord help.'

"One Monday morning he said to me: 'Mrs. Beiderwell, I preached in the colored church yesterday morning.' I replied, 'Did you?' 'Yes,' he said, 'the minister was in his pulpit and ready to begin his sermon when I walked up to him and told him that I wanted to preach in his place. The minister said, 'Have you your sermon prepared?' I replied, 'No, but I want to preach anyway.' He finally let me take his place, and oh, the people got so happy.'"

On Thursday evening, after Sammy's death, our students had their usual prayer meeting and every one present spoke of some blessing he had received, some lesson he had learned from the life of this devoted boy. At last, toward the close of the meeting, one young man rose up greatly agitated, and said: "I feel impressed this moment that I must go to Africa in Sammy's place, and I pray that as his work has fallen upon me, so the mantle of his faith may likewise fall upon me." He had hardly taken his seat when another and then a third arose and gave utterance to a like experience. So, instead of one, we had from that hour three who were preparing to go to Africa. "He being dead, yet speaketh." Yes, his mission was to stir up the hearts of many gifted and consecrated young men and women to go and carry the Gospel to his people and to inspire them with that mighty faith which must make them successful in winning souls for Jesus. It was also his mission to be the means in God's hands of establishing a fund for the education of poor boys and girls who are called to the mission field, either at home or abroad. That fund shall continue and its work shall progress and grow as long as Taylor University shall stand.

One day Sammy came to me laughing and said: "I don't think I shall love my teachers in heaven any better than I love you and Dr. Stemen and Miss Husted, but I shall learn faster there; I shall not be so dumb." Ay, Sammy, you have already learned lessons to which we are strangers. You have looked upon the King in His beauty and have drank of the river whose waters make glad the City of God.—Sel.

"ON THE CHOICE OF A WIFE"

(Continued from page 295)

ing when you come to the verge of them, I tell you. When your fortune fails you will want some one to talk of treasures in heaven, and not charge upon you with bitter, "I told you so."

Don't make the mistake that the man of the text made in letting his eye settle the question in which coolest judgment directed by divine wisdom are all-important. He who has no reason for his wifely choice except a pretty face is like a man who would buy a farm because of the dahlias in the front dooryard. Beauty is a talent, and when God gives it He intends it as a benediction upon a woman's face. When the good Princess of Wales dismounted the rail train last summer, and I saw her radiant face, I could understand what they told me the day before, that, when at the great military hospital where are now the wounded and the sick from the Egyptian and other wars, the Princess passed through all the sick were cheered at her coming, and those who could be roused neither by doctor nor nurse from their stupor, would up on their elbows to look at her, and wan and wasted lips prayed an audible prayer: God bless the Princess of Wales. Doesn't she look beautiful?"

The husband looks up in amazement, and says; "Well, well, you are the greatest woman I ever saw. I thought you would faint dead away when I told you." And as he looks at her all the glories of physiognomy in the Court of Louis XXV, of the modern fashion plates, are tame as compared with the superhuman splendors of that woman's face. Joan of Arc, Marie Antoinette, and La Belle Hamilton, the enchantment of the Court of Charles II, are nowhere.

There is another time when the plainest wife is a queen of beauty to her husband. She has done the work of life. She has reared her children for God and heaven, and though some of them may be a little wild they will yet come back, for God has promised. She is dying, and her husband stands by. They think over all the years of their companionship, the weddings and the burials, the ups and the down, the successes and the failures. They talk over the goodness of God and His faithfulness to children's children. She has no fear about going. The Lord has sustained her so many years she would not dare to distrust Him now. The lips of both of them tremble as they say good-bye and encourage each other about an early meeting in a better world. The breath is feebler and feebler, and stops. Are you sure of it? Just hold that mirror at the mouth, and see if there is any vapor gathering on the surface. Gone! As one of the neighbors takes the old man by the arm gently and says: "Come, you had better go into the next room and rest." he says: "Wait a moment; I must take one more look at that face and at those hands!" Beautiful! Beautiful!

My friends, I hope you do not call that death. That is an autumnal sunset. That is a crystalline river pouring into crystal sea. That is the solo of human life overpowered by hallelujah chorus. That is a queen's coronation. That is heaven. That is the way my father stood at eighty-two, seeing my mother depart at seventy-nine. Perhaps so your father and mother went. I wonder if we will die as well?

HOW MAINTAIN CHRISTIAN FAITH

(Continued from page 301)

so wide as today for the spread of Christianity, because pagan faiths are decaying. But we need not only look to countries of pagan faith. No one ever yet has been able to build a correct life on a false creed or belief. Yes, it does matter very much what we believe. Christ asked Peter and the disciples whom men said He was and when they told Him, He asked, "But whom do **ye** say that I am." Peter replied, "Thou are the Christ, the Son of the living God." Christ told Peter that on such a confession, on such a rock, He could build His church and the gates of hell could not prevail against it. Neither can the gates of hell prevail against us if we build on such a foundation. Where false doctrines creep in, is when men are not really born again, when they do not know the Scriptures, nor fellowship with God, nor propagate their faith.

Wayland, Ia.

"Why sacrifice your valuable land by raising that which is detrimental to the rising generation? Tobacco."—Sel.

"The Bible centers in the Gospels, and the Gospels center in Christ so that He is 'all and in all.'"

"Christ is not indifferent to our difficulties, and will take infinite pains with us, but we must be honest, and receive the truth."

"If the One who stood charged with all my guilt is now at the right hand of the Majesty in the heavens then clearly there is nothing against me."

EDUCATIONAL

THE VALUE OF A CHRISTIAN EDUCATION

By Mary Elizabeth Derstine

Education consists of facts which have been solved, and a knowledge of these facts. These facts may concern human life, plant life, mathematics, astronomy, science, world events, Bible truths, or other branches of human learning. In order to receive an education we must have the power of thought, so that we may think through clearly, and understand thoroughly, each fact presented: as well as a live memory to retain that which we have learned. We ourselves are influenced to a great extent by the facts which we have studied and know, and because of this influence we must be careful to study only the facts which will make of us as individuals the best selves possible.

The Value of an Education

Some young people may think, "What's the use of going to school?" Of getting an education?" Boys may say, "I am a farmer;" girls may say, "I don't intend to teach." An education is one of the lightest burdens to bear, it makes of the bearer a more interesting personality, a more useful person in the community in which he lives, and to the Church of which he is member. A person who has had the privilege of obtaining a fair education has certain subjects in which he is deeply interested, and because of these deeper interests he is broader in his views of life. Education makes for better conversation in the home, in friendship, and at social gatherings. In a home where each individual has his own interests, where problems are discussed and solved, you will find very little discussion of other people's affairs. Life is composed very largely of problems which must be solved. What a help to young folks as they venture out in life if they have learned at home to face, and to solve problems.

Friendships whether between boys only, girls only, or mixed, in which the parties concerned have common interests in various subjects are bound to be better, finer, and more interesting. Because of a lack of common interests outside of each other, often young people make shipwreck of their courtship days through immorality. In social gatherings where young people have interests in life beyond each other's private affairs, and the affairs of other people, are bound to be beneficial, for then worth while discussions will take place, which will be a help to each individual present. As a young school teacher I had the privilege of studying different young people under varying circumstances in life, and know this to be true.

A Christian Education

There are two distinct classes of education, secular and Christian. We have a glimpse of the value of secular education, but just as a man who develops every talent within him, but neglects his soul, is unbalanced, so is an education which is only secular. Christian Education is the knowledge of eternal truths, and facts found in that matchless and inspired textbook—the Bible. Besides the above consideration a Christian Education is the training of the life, for the glory of God, for the good of the world, or the benefit and satisfaction of the individual himself. This training includes the work of the ministry, teaching, missionary endeavors, and various avenues of Christian service.

The Superior Value of a Christian Education

Christian education helps us appreciate and understand more than ever the world in which we live. It is helpful and wonderful to study the rocks, to find out and appreciate their age, yet how much more wonderful as we study them to know that our feet are firmly planted on the Rock of Ages—Jesus Christ. It is splendid and awe inspiring to study astronomy, to study the stars and planets which illumine and brighten the darkest nights, as they move in their fixed orbits according to the plan of God; yet how much more satisfying when we have our eye fixed on the "bright and morning Star"—the Son of God, who illumines and brightens our lives. It is fine to know the cleansing power of some chemicals, yet it is still better to know and experience the cleansing power of the Blood of Christ in our souls. Secular education is very helpful to us in our work for the cause of Christ.

Secular education broadens our minds; but Christian education broadens, deepens, makes more real and precious our spiritual lives. It establishes us in our faith, it gives us a knowledge of the principles for which we stand, and the Biblical reasons for these principles. Christian education gives us the knowledge which enables us to meet the false Modernistic Theological teachings of the errorists, as well as to defend the truth for which we stand. Christian education grounds a man in the truth and makes him practically immune from the false isms of the world. Observing for a period of ten years in my western home I have noticed that practically all the people who were misled by false cults were active Christian workers who had not been thoroughly instructed in Biblical truths.

The two outstanding men in the Bible, one in the Old Testament the other in the New Testament, whom God has used most largely are known as men of profound learning,—Moses and Paul. Moses spent forty years in the schools of the Egyptian Empire, forty years in the School of God in the Wilderness—a combined total of eighty years to live a matchless forty years, as the leader of a new and mighty nation, which was a pattern nation to the nations of the world. Moses and Paul were used most largely by the Lord to give the world a revelation of God, of His Son, of His truths to mankind. Paul was educated at the feet of Gamaliel, this tutorship is plainly evident in his writings.

Paul placed human learning, in comparison to the knowledge of Christ, as dung—in other words as nothing. Nevertheless, the writings of this Apostle have never been excelled in the world and show a marked evidence of the results of his early scholarship, which God used, under the inspiration of the Almighty. Paul was in reality an educated Christian gentleman, a thinker, a logician, a reasoner, a man of tact, good judgment and gravity, all of which are the results of education, training and experience.

Church Schools

Since human learning, sanctified by a conversion to Jesus Christ with an attendant religious experience is a dual combination of rare power and effectiveness in life and Christian service, the Mennonite Church, as well as other Churches is spending thousands of dollars for Christian education. Long may our schools be safeguarded and prove a benefit to her youth, and may they be true to the ringing challenge which has recently been sounded in the Mennonite Quarterly Review of a late issue:

A Challenge to Our Youth

The Golden Age of the Mennonite Church is not past; it is just ahead. The problems of the present are many; they are difficult. But problems are challenges. They are opportunities for consecrated talent. The time never was and never will be when problems are not present. Let vision and faith see problems as challenges.

The present Generation of Mennonite youth have unusual talent to consecrate to the present task. The number of young men and women trained and in training, whose heart is set on the work of the Kingdom, whose loyalty is sincere, whose faith is deep, has never been exceeded. The

Church is ready to use this talent, this faith, this loyalty.

The coming Generation in the Mennonite Church is being given a carefully built, well-knit, efficient organization of activities. This organization is the equal of that in any Mennonite group and is quite compact, has rich resources and experience behind it. It covers the field of publication, education, missions, Sunday school, church music, and church history.

The Heritage of the coming generation in faith and practice is sound. The faith has been kept. The historic ideals of the Mennonite Church are still functioning. Whatever obscuring of New Testament faith and practice has been found at places can be remedied. The Mennonite Church still wishes to be a pure New Testament Church.

Youth of the Mennonite Church, the church of to-morrow! The heritage is yours, the organization is yours, the talent is yours, the problems are yours, the future is yours. Get the vision, follow the gleam, bend your back to the burden, consecrate yourselves to the task. You are needed, you are wanted, you are able. May God grant the will.

Kitchener, Ont.

THE HARMONY OF SCIENCE AND SCRIPTURE

By Scientist Harry Rimmer

In the previous articles I dealt briefly with three of the four points under discussion. The first was; **While the Bible Never Uses The Language of Science, Its Statements are Always Scientifically Absolute.** The second fact was that **The Bible Does Not Contain The Scientific Fallacies Common to Its Age of Production.** The third fact, as you remember, was **The Bible Disagrees With And Contradicts Modern Scientific Error**; and so the great controversy came about. Under this head I set forth briefly that the great controversy over Evolution is because this theory is a modern scientific fallacy, and the Word of God steadfastly confutes it at every point.

I come to the discussion of the fourth and last point in this series; one that will take a long time to set forth, and can never be entirely finished. The Bible and Science walk hand in hand, for

The Word of God Anticipates Many Modern Scientific Discoveries

I cannot take the time to say much on this head, as there are so many points to cover here. Indeed, we can never exhaust this matter, because every new discovery of Science opens up the subject again. But we will look at one or two Scripture verses in the light of modern scientific knowledge and research.

There have been almost innumerable explanations given for the method of the creation of this earth, some of them weird and fantastic indeed. The age long contest between the Chemist and the Physicist now seems to be decidedly in the favor of the latter, especially since modern methods of research have isolated and shattered the atom. The most recent theory of the earth's production is this:

"A nebulous mass of plastic matter 'SOMEHOW' had motion imparted, which caused it to rotate more and more rapidly, until the fluid mass condensed in a globular form."

I agree with this as the most scientific and highest possible explanation Science can make. There **was** a FLUID MASS. Genesis 1:2—"And the earth was waste and void, and the Spirit of God moved upon the face of the (fluid) waters" (Revised Version). Please note carefully here the word "moved." In the Hebrew language, the word here translated "moved" has very exact significance. It appears only three times in the entire Old Testament. Once it is translated "moved," once it is rendered "To Flutter" and once again "to shake." The word is **Rachaph,** and always means **"To Impart Motion."** Now see the harmony here:

Science says: "There was a fluid mass, and SOMEHOW motion was imparted."

God's Word Says: "There was a fluid mass, and THE HOLY SPIRIT imparted motion to it."

Less than a month ago I was conducting a series of meetings in the Southeastern section of Missouri. As is always my custom, I offered to answer all questions submitted to me in writing, that had to do with the inspiration of the Bible and its harmony with science. One night a man submitted the following: "How can the Bible be inspired when it makes such ridiculous scientific mistakes? As an example I offer this; In Genesis 1:3 God said, 'Let there be light and there was Light,' but the Sun does not appear until the fourteenth verse, on the fourth day. How could there be light before there was a Sun?"

This is a typical example of the assaults made on the Bible by Ignorance in the name of Science. Every man of science knows that there was light before there was a sun, and if the sun went out there would still remain that primeval light. It is called **"Cosmic Light,"** and is an emanation given forth by all heavenly bodies.

There are many kinds of light other than sun light. Gas light, electric light, burning matter of all kinds that make 'fire' gives light, and **Many Chemical Combinations Exude Light.** Phosphorus is a case in point, Radium is another. Note, then, that while the Bible does not say the Sun was **created** on the fourth day, it would still be scientifically justified in saying, even, that there was light before the sun was created. For this Cosmic Glow was there, and there **was** light before the sun.

Again see how the Word of God anticipates scientific discoveries. The science of Geology was not thought of until the year 1726, which was the year of the birth of James Hutton, who founded the first principles of Geology as a science. He died in 1797, and his life work was taken up and advanced by William Smith until 1839, when he died. After the death of Dr. Smith in 1839 Sir Charles Lyell made some notable contributions until the year of his death, 1875. It is a comparatively modern and recent science. Practically all Geologists agree on the theory that there were **six creative days,** called in Geology **eras.** Each of these Eras is divided into "Ages," which Ages are in turn divided into "Periods." These Periods are each known by what is called its "dominant life."

An extended study of the harmony of this recent Science with the ancient writings of Moses creates a deep sense of awe at the harmony of Moses' account of Geology and the recent findings of Science. Note there are **six creative days** in Moses and Modern Science alike; note that there is a close parallel between Genesis and Geology as to the **kind** of life in each specific Day; and note that each **Culminates With Man Dominant On The Sixth Day.** The Sixth day is the Day of Man: we will never enter into the seventh day until we enter into the Rest prepared for us by the finished work of Christ. We have not yet reached the Seventh Day, "there remaineth therefore a rest for the people of God." We could spend hours on these harmonies here, but neither time nor space will allow, so we pass on.

A great deal has been said about the "poetic license of the Scripture." This phrase is usually given to cover a lax attitude toward the strict truth: and as such is **never** applicable to the Bible. There are poetical Books in the Bible, but even the poets of the Word speak with scientific accuracy. As an instance, Job 38:7—" When the morning stars sang together, and all the sons of God shouted for joy." This 'Music of the Spheres' is usually taken for a mere poetic expression, but it is a scientific fact that the stars **do** sing.

There is no such thing as sound or color. Pulsing and throbbing through space there go constant waves **that may be either sound or color.** In the deep silence of sidereal immensity they are present; in the desert wastes of uninhabited planets they are to be detected by the spectroscope, and if a man was there to see or hear he would have the same reactions we know as sound and color. But there is no sound, and no color.

Speeding through the Ether of space there goes a rippling wave. If the speed of this wave and the length of the wave are right, there is the resultant reaction of sound or color. The same wave will make either: the same wave does make both. The human eye and ear are tuned to catch only an infinitely small part of these vibrations.

You know, of course, that there are known colors, called Ultra-Violet and Infra-Red that the eye cannot catch. These are at the opposite ends of the Spectrum, above or below the colors man can see. There are now scientific instruments that will apprehend these ultra and infra colors, so the aided eye of man can detect them. **These are not colors, they are pulsations** that go either too fast or too slow for the eye to detect.

If one of these waves comes at a certain number of beats per minute it strikes the eye as red. Speed up this same pulsation a certain specific number of extra beats, and it will strike the eye as yellow. Control these pulsations to the correct frequency and length, and you can have any color of the spectrum at your own desire.

These Same Waves On A Different Frequency Make Sound. Also, there are "sound waves" the human ear cannot detect. Every ten year old boy knows the difference between "Radio frequency" and "Audio Frequency." The broadcasting station sends out its program on a wave frequency no ear could ever apprehend. Pulsing across the void at the speed of light, waves travel at millions of beats per second. This is Radio Frequency. In the tubes of the receiving apparatus they are **slowed down to the rate the ear can detect.** This is Audio Frequency. If the speed of these waves could be altered sufficiently, instead of HEARING them we would SEE them. They are the same.

A noted British scientist has recently applied this principle to a machine that will enable blind folks to **read with their ears** and deaf folks to **hear with their eyes.** In this instrument or apparatus, the light rays are deflected off the ordinary printed page and then transformed to a speed that will strike the ear as a certain note of sound. When the blind operator learns the sound which each letter makes, he reads these sounds as a musician reads tones with his ear. A skilled operator can read any printed page in only one fourth more time than a visual reader would occupy.

When sounds are spoken into the device their rate of travel is changed, and they strike the eye as colors. The operator needs but to learn the tonal value of each color, and he then can **hear with his eyes.**

To every ray of light speeding across the void of space there is a corresponding sound that would **strike the ear attuned to hear it.** Some of these sounds must be of indescribable beauty. Tones of sweetness and strength such as man never dreamed of would meet the ear of a Celestial being who dwelt where these sounds are. Every ray of light from every star sings: "THE MUSIC OF THE SPHERES" IS A SCIENTIFIC REALITY and not a poetic imagination.

Some time ago, a young student in a certain Methodist University was reading in the Book of Jeremiah. Noting the 24th verse of the second chapter, "The wild ass used to the wilderness eateth the wind at her own desire:" he asked the Professor why the ass ate the wind. The Professor replied: "Because she is an ass, I suppose." Now the wild ass rises to rebuke many other asses who were wise above what is written, and the ass of the Bible had knowledge all along that was superior to those who scoffed at the Book.

Many times as a student I used to have to listen to learned discussions from Professors who talked at great length about "Vestigial (?) organs in man proving his animal ancestry." They still talk about these "Vestigial (?) Organs:" but there is one so called vestigial organ they say no more about. I refer to the Thyroid Gland. It is the common practice of Ignorance to belittle that which it does not understand. If we do not know the function of an organ, then, of course, it has none!! This is the argument of Ignorance as applied to the evolution of man, and I will have much to say about that at a later date. We deal now with the Thyroid Gland. It is one of the most essential parts of the human anatomy. Its chief function seems to be the secretion of minute particles of Iodide Salts.

When the human system has an insufficient quantity of Iodine in it, the whole system is depleted and below par. A fine form of Spring tonic is Sodium Iodide, or any of the other Iodide salts. A specific in Goiter is Potassium Iodide, and the governments of the earth are feeding this essential drug to their subjects where it is lacking. If there is a depleted amount of Iodine in the system, goiter is the inevitable result. The world's supply of Iodine is in the sea. The dwellers on or near the sea coast are not subject to goiter as those are who live inland and on mountain ranges, for two reasons. The first is because the sea foods all have a large quanity of Iodine in them, and the other reason is THE SEA BREEZE. Verily, there is health and healing in the Ocean breeze, for it carries a valuable materia medica in the form of Iodine.

Did The Wild Ass Know This? I cannot say, but I suppose not. But the sea breeze has been known to carry Iodine inland for upwards of sixty miles, and the wild ass knew enough to "snuff up" the sea winds when she needed a tonic. **How marvelously does this exemplify the scientific truth of the Word of God, which has a reason even for the actions of the animals that parade across its pages!** Truly, if man held his tongue, the rocks and beasts of Nature would cry out.

One of the many great scientific fallacies that lent such weight to the theory of Organic Evolution in the past generation, was the fallacy of cell similarity. It was taught me, with you and others, that all life was a mean colony of cohesion of living individuals called cells. Since these cells were composed of the same life substances, and were identical, there arose the fallacy of the Continuity and Relation of the Life stream. From the lowest to the highest, all the Protozoa and all the Metazoa, are related as members of the same family because of cell similarity. There are Unicellular creatures that are as truly alive and as vitally busy as we who are at the apex of the life stream crowning the Zoological tree of life. The difference is one of DEGREE and not of KIND. Our cells are the same, only we have more of them. So I was taught, and so were countless hosts of others. You perhaps among others were never satisfied with this, and now you can sigh with relief. It is not so. **Not only do we differ from animals in the number of cells we possess, but in the KIND of cells as well.**

My teachers used to talk about the "Atomic Theory" and say it would always have to be a theory, for the atom was so unthinkably small we never could isolate it. But we have. Not only has the atom been isolated, but the comparatively enormous mass of the atom has been shattered into its infinitely smaller component particles, and the atom is now known to be a veritable solar system. Time and space will not now permit a resume of the physicists new knowledge, I merely use this to remark that as the atom has been smashed and explored, so has the cell.

We now know that cells do differ one from the other. Indeed, at a very young age I suspected it, for I could tell the difference between Hog and Trout, Beef and Mutton, Chicken and Quail. If their cells were all the same whence came the different tastes? I used to puzzle over that, and I noticed my teacher who was the greatest stickler over the cell basis theory wouldn't ever eat certain kinds of meats! Well, they do differ.

The cell is to-day a world occupied by Adventurers in Research science. It is divided into continents and countries, lands and seas. One man explores the Chromosomes, and is called a Bio-Geneticist. Another traces the fluctuations of the Apparatus Golgi, and is called a Cytologist. So thoroughly has the structure of the cell been shattered for research purposes, that men now are spending their lives in ONE SMALL SECTION of the cell. And we know one cell from another, and they do differ.

Of Course They do. Almost two Thousand Years ago Paul Wrote: "All Flesh is Not the same Flesh, but there is One Flesh of Men and Another Flesh of Beasts, and Another Flesh of Birds, and Another of Fishes" (I Cor. 15:39). The Holy Ghost guided the hand that held that pen: so God's Word anticipated a modern (?) discovery some eighteen hundred years.

Some time ago in the State of Illinois I heard a man laugh at the Bible, for the ridiculous assertion of Jesus: "The very hairs of your head are all numbered" (Matt. 10:30). This man laughed at the idea of God counting the hairs of a man's head. Why not? Scientists do it; are they more capable than God who made the hair? The study of hair is a remarkable and fascinating pastime. The microscope will reveal the kind of hair under observation, and the bodily section from which it came. My microscope will show me **a physical difference between the hairs of the head and the mustache or between the whiskers and the eyebrows** of any living creature. The finest hair I have ever seen came off a bat, that tiny golden mammal that flits about my California home in the cool of the summer twilight. The coarsest hair I ever saw came off the tip end of a prehistoric elephant's tail: and I have seen many, many other kinds between. When I make a microscope examination of hair once, I never fail to recognize that particular hair the next time I see it. When I have many samples of hair for observation it is a simple matter to separate and classify them, and tell from what part of which animal they came. In the days of Christ, men perhaps did not know this bit of special knowledge, but He did. "The hairs of your head are all numbered" by Science; and your eyebrows, and your mustache, and your beard, and your eyelashes, and if you have a hair on a mole that comes under a different catalogue! "The hairs of your head are all numbered" by Science, WHY NOT BY OUR FATHER WHO ART IN HEAVEN?

Time and space again handicap and will not permit of more, but in the next article I shall write again of the marvelous Harmonies of the Bible and Science.

—The Wonderful Word.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter VI

The Historic Origin of the Christian Religion—Through Evolution or Through Divine Revelation

By Chester K. Lehman

(Continued)

1. The Unity of the Pentateuch

The unity of a compilation differs from that of a single author. A compilation may have a unity of purpose, a general structural unity or plan, and even that of general viewpoint. But the unity of authorship strikes deeper, there is greater unity of thought, of type, of structure, of use of words, etc., which cannot be true of a compilation.

It should be noticed also that when a given document purports to be a unity, having all external evidence in its favor it should be considered such until proved otherwise. Applying this principle to the Pentateuch, in view of the absolutely unanimous testimony of external evidence for the unity of the Pentateuch it is following reasonable Biblical criticism to consider this work such until sufficient evidence is forthcoming to prove otherwise.

There are at least six outstanding reasons for believing that the unity of the Pentateuch is such as a single author produces.

(1) **The profound use of the Divine names.** Throughout the Pentateuch two names are employed of God, Elohim and Jehovah. When reasons are sought for this interchange of these two names, one encounters phenomena that at once suggest a profound distinction in their meaning. One might cite the opening chapters of Genesis for illustration. Chapter one gives an account of the creation of the universe and represents Elohim as the God of the universe. On the other hand chapter two in accord with a characteristic of Hebrew literature repeats the story of the creation, but this time from a new viewpoint. It is a fuller account of man's creation and shows more vividly the personal relation between the God of the universe and man the crowning achievement of His creation. Throughout the Pentateuch this distinction is faithfully adhered to. Whenever God is spoken of and regarded as Creator and Lord of the universe, the title Elohim is used; and whenever He is referred to in relation to His people as the Covenant-making God, the God of His people, the name Jehovah is given. Almost on every page of the Pentateuch this distinction is clearly apparent. Angus Green cites a notable instance:[14] "In the interview of Abraham with the heathen King Abimelech, resulting in the covenant of Beersheba (Gen. 21), the name of God employed is **Elohim** (21:22, 23), but when Abraham worshipped there alone, he called upon **Jehovah.** (21:33). But the critics ignoring the obvious reason for this interchange of names, tell us that verse 33 is 'a fragment of J inserted by R in a narrative of E.' Can criticism be more inept than this?" Another strking illustration of interchange of divine names is found in Gen. 28:10-18. Here it is the angels of **Elohim** who are ascending and descending on the ladder, but **Jehovah** stood above and spoke. The critical explanation of this is as inadequate as in the one above. Dr. W. H. Green in "The Higher Criticism of the Pentateuch" pp. 92-98 gives "a long list of similarly futile criticisms." Let it be observed then that this phenomenon, namely, the profound use of the divine names of God, is evidence that the unity is such as a single author produces.

(2) **Another evidence is found** in the inseparability of the laws and the history in which they are imbedded. Angus-Green say there is "an exact correspondence between the narrative and the institutions, showing that both had one author. The laws are not given in the form of statutes, but are mixed with narrative, and are inserted as the exigencies requiring them arose. They are often briefly sketched, and afterward repeated at greater length, with such modifications as were demanded by altered circumstances."[17] Let us note one cogent instance. Exodus 19 to 24 purports to give an account of the giving of the Book of the Covenant as well as the covenant itself. The narrative represents the transaction as taking place at Mt. Sinai at a crucial period in Israel's history. No one employing reasonable principles of criticism would find any grounds for thinking that this piece of legislation was not given at the time and under the circumstances which the narrative supplies. But Badé, contrary to the evidence furnished by the original document, holds that the "Book of the Covenant (Ex. 20:22-23:33) contains much that is applicable to the life of half-nomads, a fact which is quite intelligible if this group of laws was collected in the grazing regions of the northern kingdom among men like Amos of Tekoa."[18]

The fatal objection to this statement is that there is no evidence for it in the source document. But our only source of information **does say** concerning the origin of the Book of the Covenant: "And God spake all these words," Ex. 20:1; "And Jehovah said unto Moses," 20:22; and, "Now these are the ordinances which thou shalt set before them." 21:1. And finally the source material states that "Moses wrote all the words of Jehovah." 24:4. In this instance Badé violates clearly the law of evidence. He ruthlessly rejects the testimony that the document gives as to its own origin. Are we still living in the medieval ages, the days of the Spanish Inquisition, when a man was regarded guilty until he proved his innocence?

(3) **The peculiarities of Deuteronomy** are in perfect accord with the circumstances in which it was given. F. H. Woods says: "The majority of critics believe this book of the law to have been the result of a pious fraud promulgated by Hilkiah and Shaphan with the intention of deceiving Josiah into the belief that the reforms which they desired were the express command of God revealed to Moses."[19] This statement is also contrary to the evidence presented in the source document. The account in II Kings 22 states that the book was found by Hilkiah, that it was considered by himself, Shaphan, Huldah, and Josiah as the book of the law coming from Moses. Further, Raven argues that no sufficient motive for the forgery of this book either in the time of Josiah or of Manasseh as some critics hold can be cited. If it had been forgery there were many persons in Judah who had powerful motives for exposing it. As the author just mentioned states: "The forgery hypothesis requires two improbabilities—that the author was a marvelous genius and that all the rest of the nations were fools."

Green holds that it was quite natural that some modifications of pre-existing laws should be made in Deuteronomy after the lapse of nearly forty years, whether with the view of rendering laws more explicit (Ex. 21:2 ff., comp. Deut. 15:12, 17; Ex. 22:25, comp. Deut. 23:19, 20; Ex. 22:26, comp. Deut. 24:10-13; Ex. 22:31, comp. Deut. 14:21), or for sake of a further extension of the same principle (Ex. 23:10 ff., comp. Deut. 15:1 ff.), or because rendered necessary by the transition from the wilderness to Canaan (Lev. 17:3, 4, comp. Deut. 12:15; Ex. 22:30, comp. Deut. 15:19, 20; the omission of Lev. 11:21, 22 from Deut. 14).

(4) **The peculiarities of Leviticus** are explained adequately by bearing in mind that it is a book of ritual for the priests and contains laws which the people in general did not need to know.

(5) **The language of the Pentateuch** also argues for unity of authorship. "The language of the Pentateuch" says Green, "is throughout the Hebrew of the purest period, with no trace of later words, or forms, or constructions, or of the Chaldaisms of the exile."[20]

(6) **The profound unity of thought** argues for unity of authorship. This may be observed from several angles but only one will be noted. Possibly the most cogent example is seen in its doctrinal content. Genesis is clearly a book of beginnings—the beginning of the world, of man, of sin, of salvation, the chosen race, etc. Throughout the whole of the Pentateuch it is consistently taught that the righteous are justified by faith, that redemption is obtained through shedding of blood, that God saves mankind, that sin is transgression of God's law.

2. Moses the Author of the Pentateuch

All evidence, both internal and external, attests uniformly to the truth of this statement. I begin first with the direct internal claims. In Deut. 31:9-11 we read: "And Moses wrote this law, and delivered it unto the priests the sons of Levi.... and unto the elders of Israel. And Moses commanded them, saying, At the end of every seven years...... in the feast of the tabernacles, when all Israel is come to appear before Jehovah thy God..... thou shalt read this law before all Israel in their hearing."

God then tells Moses of his near approaching death, of the early apostasy of the children of Israel, of His punishment of Israel for their sin, and of the song which he is to write and teach to Israel for a witness against Israel. A concluding sentence then states (vv. 24-26): "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, that bare the ark of the covenant of Jehovah, saying, Take this book of the law, and put it by the side of the ark of the covenant of Jehovah your God."

The question naturally arises, "to how much of a body of writings does this 'book' refer?" Green states that "this has very generally been understood to affirm that the entire volume of the Pentateuch, known in later times as 'the law of Moses,' was now completed by the addition of Deuteronomy."[21] He bases this inference upon two reasons: 1. The Book of Joshua which stands in obvious and intimate relation to Deuteronomy cannot misrepresent its meaning. As he shows: "'This book of the Law' (Josh. 1:8) contained (ver. 7) 'all the law which Moses commanded;' and the commands of Moses by which Joshua was guided were not limited to Deuteronomy." Numerous cross references follow. He states further that "it is not improbable, from (Josh. 8:31-34), that 'The Book of the Law of Moses' was more comprehensive than 'the law of Moses,' and that it was the same as 'the book' referred to in Exod. 17:14, and contained whatever else Moses wrote in connection with the law; which is further confirmed by the fact, that a record made by Joshua himself was written in 'The Book of the Law' (Josh. 24:26). 2. "The volume written by Moses was to be read to the people at the feast of tabernacles (Neh. 8, where vers. 14 ff. show that Ezra understood Lev. 23:40-42 to be included), and to be laid up beside the ark, and preserved in the sanctuary (II Kings 22:8); and this has commonly been understood to be the entire Pentateuch." Green adds that "not a few of those who deny that Moses wrote the Pentateuch, nevertheless admit that the words in question were intended to assert that he did."

Several references in the Pentateuch make it clear that a book was in course of preparation. Thus Ex. 17:14, "And Jehovah said unto Moses, Write this for a memorial in a book;" and Num. 33:2, "And Moses wrote their goings out according to their journeys by the commandment of Jehovah." At least the following portions are directly ascribed to Moses: Ex. 20-23; 34:10-26; Deuteronomy (almost in its entirety). Throughout Exodus, Leviticus, and Numbers there are no less than one hundred forty statements like this "And Jehovah spake unto Moses saying," which makes Moses the spokesman of God to the people of fully seven-eighths of these three books.

Unless evidence is forthcoming to the contrary, it may be concluded that, since the Pentateuch reveals a unity such as a single author produces and since the direct claims for Mosaic authorship cover such a large portion of the whole, Moses is the author of the whole. It is my conviction that this conclusion is valid because it seems to rest upon reasonable Biblical criticism. It is given much support by numerous other internal evidences, such as the fact that the author has intimate knowledge of Egyptian customs, manners, geography, institutions and religion, such as Moses, educated in all the wisdom of that nation alone could have had, and no one after his time could have possessed.

The testimony of external evidence is likewise uniform in its claim for Mosaic authorship. We have already observed that the Book of Joshua ascribes this work to Moses. Almost every Old Testament book following Joshua quotes or in some manner refers to Moses' writings.

Of prime importance are the references of those prophets who lived before the time that critics admit the Pentateuch to have been in existence. Thus Hosea and Amos show that the Five Books were recognized in the Northern Kingdom. Deuteronomy was known to Hosea and Isaiah. This evidence certainly invalidates the critical hypothesis.

To this must be added the uniform testimony of the New Testament. "Our Lord and His Apostles consistently assume and refer to the Mosaic origin of the Pentateuch."[23]

Up to this point I have almost completely ignored the arguments of those who do not believe in the Mosaic authorship of the Pentateuch. However, most of what has been given undermines their hypotheses. Most critics will admit that the internal and external evidences point to Mosaic authorship, but will deny the truth of the evidences. It has always seemed to the author that the literary analysis in addition to ignoring the evidences already presented reveals a hopeless confusion and a lack of scientific proof. The history of this criticism confirms this conclusion. Astruc, Vitringa and Eichhorn began with the clue of the use of different divine names, Jehovah and Elohim, as the evidence for different documents underlying Genesis. When two documents did not solve the mystery, more were added until the other extreme was reached by Vater and Hartman to the effect that the Pentateuch is composed of thirty or more fragments. Later the supplement hypothesis was formulated, which held that the "Elohist prepared a complete history and the Jehovist added to it, making occasional alterations of his own." This is the position of Bleek, Tuch, Staheln, De Wette and Knobel. This theory was modified by Ewald and Hupfeld, who increased the number of those who supplemented the history, and asserted that they operated at different periods. This crystallization hypothesis is the **reductio ad absurdum** of the supplement hypothesis just as the fragment hypothesis is of the former document theory. But the crystallization hypothesis has given way to what might be called the modified document theory, "which differs from the original document hypothesis by asserting that the Jehovist was a continuous and independent document. This is the view current today in liberal circles. Its leading representatives some dead, some still living are Graf, Wellhausen, Kuenen, Cornill, Driver, Cheyne, Haupt, Briggs, Powis Smith, Bade, and many others. I have already given Bade's own statement of this theory.

The unscientific nature and absurdity of the whole documentary hypothesis may be clearly seen by noting some of the fatal admissions of the higher critics. Dr. James Orr, in his work, "The Problem of the Old Testament," gives an extended analysis of the "Difficulties and Perplexities of the Critical Hypothesis," in which this great scholar seems to show conclusively that these difficulties and perplexities are a **reductio ad absurdum** of the critical methods. Any one who has an understanding of the views of higher critics will appreciate how fatal to their theories the following statements quoted by Orr, are[24] "In the main," says Wellhausen, "J E is a composition out of these parallel books of history," adding, "We see how uncommonly similar these two history books must have been." Concerning J and E, Addis says, "The two books evidently proceeded in parallel lines of narrative, and it is often hard—nay, impossible—to say whether a particular section of the Hexateuch belongs to the Jahvist or the Elohist." "Indeed," says Dr. Driver, "stylistic criteria alone would not generally suffice to distinguish J and E; though, when the distinction has been effected by other means, slight differences of style appear to disclose themselves." Kuenen confesses that "the mutual relation of J and E is one of the most vexed questions of the Pentateuch." "It must be admitted," he says at another place, "that the resemblance beween E and the narratives now united which it is sometimes bewilderingly close, so that when the use of Elohim does not put us on the track, we are almost at a loss for means of carrying the analysis through."

One might ask with reason, since the Pentateuch exists now as one work and external testimony is unanimous for its unity of authorship, does not this theory of composite authorship enter a blind alley if critics are "almost at a loss for means of carrying the analysis through?" In concluding his analysis of the critical views concerning the separate existence of J and E, Orr says:

"The argument for unity is confirmed by the **violent expedients** which are found necessary to make the opposite hypothesis workable. We have specially in view here the place given, and the functions ascribed, to that convenient, but most unsatisfactory, appendage of the critical theory—the **Redactor.** The behaviour of this remarkable individual—or series of individuals (R^1, R^2, R^3, etc.)—is one of the most puzzling features in the whole case. At times he (R) puts his sections side by side, or alternates them with little alteration; again he weaves them together into the most complicated literary webs; yet again he 'works them up' till the separate existence of the documents is lost in the blend. At one time, as Klostermann says, he shows an almost 'demoniac art' in combining and relating; at another, an incapacity verging on imbecility. At one moment he is phenomenally alert in smoothing out difficulties, correcting mistakes, and interpolating harmonistic clauses; at another, he leaves the most glaring contradictions, in the critics' view, to stand side by side. Now he copies J's style, now D's now P's. A serviceable, but somewhat unaccountable personage!"[25]

Space does not permit me to give further analysis of the present documentary hypothesis. I wish to commend to my readers such monumental works as those of W. Henry Green, Bissell, Bartlett, Angus, Orr, Girdlestone, Warfield, Raven, Wilson and others whose arguments have never to my knowledge been answered. I conclude this study with this position: The testimony of the Pentateuch, as to its origin and the confirmatory testimony of the rest of the Bible stands unimpeached. This testimony is unanimous in its support of Mosaic authorship, and no other position is scientifically tenable.

Harrisonburg, Va.

(To be continued)

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16. The Cyclopedic Handbook to the Bible p. 390.
17. Ibid. p. 391.
18. "The Old Testament in the Light of To-day" p. 31.
19. Quoted by Raven, "Old Testament Introduction," from Hastings Dictionary of the Bible Vol. I. p. 368.
20. Art. "Was Moses the Author of the Pentateuch?" under "Pentateuch" in the Schaff-Herzog Encyclopedia 1888.
21. Ibid.
22. Ibid.
23. Angus-Green "The Cyclopedic Handbook to the Bible" p. 390.
24. The Problem of the Old Testament pp. 218-220.
25. Ibid. p. 220.

THE BOY WITH THE SLING

(Continued from page 305)

moment later he emerged and with him a man whose bearing and equipment proclaimed him an officer of rank. It was the boy's first sight of one whom in after years he was to know well—Abner, the captain of the host. They were in close conversation, of which the boy caught now and then a word—not enough to get its import. His guess was that his friend the captain was urging his case and meeting with poor success. Abner turned at length, measured him with a stern, appraising glance, mumbled something to the captain, and announced briefly:

"We will see the king."

A few moments later the boy was once more alone, outside the king's tent, but almost instantly Abner and the captain came forth and Abner signaled him to enter.

Within the heavy curtains a huge form lay huddled upon a couch covered with skins. At first the boy did not recognize it, nor was he certain that the man was awake. Then, as he grew accustomed to the dusk, he realized that eyes of profoundest melancholy were fixed upon him with dark intensity. He bent low but did not venture to speak. The king uttered not a word, did not so much as lift his hand. For he knew not how long they faced each other, the boy growing more and more embarrassed. Then, with no change of expression in the dull, smouldering eyes, and in a voice harsh but colorless, the king asked briefly:

"What is it?"

The boy stammered a moment, then his passion caught him and swept him on in its full tide. The king listened, his head sunk upon his breast, but, when the boy stopped for very lack of breath, he laughed a scornful, discordant laugh.

"You!" he exclaimed. "You fight the Philistine champion! You are but a youth and he—"

Again the boy was off. He pleaded, entreated; he told again how he had slain the lion and the bear; and of his confident certainty that this fight also would be a victory. Again the king listened and at the mention of Jehovah suddenly sat up.

"It may be a leading," he muttered. "Jehovah forbid that I should fight against him. But go you well armed."

And before the boy sensed his purpose, the king had risen, caught up his own armor, lying at the foot of the couch, and was buckling the boy into it. It was far too large, far too heavy, utterly unsuited to such a fight as he must wage. Once more the boy pleaded, once more the king listened, sank once more upon his couch, let his head fall upon his breast, let the boy strip off the armor, and spoke no word of protest. For moments uncounted he sat brooding; at last he roused himself and mumbled an order to Abner and the captain: the boy was to have his way—in everything.

As they came forth into the glare of the sunlight he felt his first sinking of heart. Twice before he had seen the king, a stalwart, martial, commanding figure; a hundred times he had heard the story of how the king came to his kingdom. It thrilled him like the old stories of Gideon, of Barak, of Samson, this tale of the young plowman whose fiery courage had fused the cowardice of his people and led them to the triumphant rescue of hard-pressed Jabesh. His king had been his hero and now—Was the king drunken? He looked to Abner and the captain: to them it seemed all in the day's work, certainly no matter for comment. What did it all mean?

His friend the captain led him to his own tent and bade him lie down. A sentry stood without; the boy was left alone save for his thoughts. Meanwhile a herald had been dispatched to the camp of the enemy and orders had been given for the shifting of certain troops on their own front. Abner was a busy and an anxious man. But of what others did between the time of his leaving the king and his actual encounter with the Philistine champion the boy knew nothing.

Could he have had his way, he would have rushed at once into the battle and had it over; waiting was hard. Again he grew restless, disquieted, and the thought that finally brought him serenity was of the one strange experience of his hitherto uneventful life. Long ago, oh, very long ago, when he had first begun tending sheep, a stately, white-haired old man had come one day to offer sacrifice. The boy had been sent for from the field, the man had poured oil upon his head and uttered strange words. What they meant he had not known and his father had not enlightened him. Indeed his father had told him that it was something not to be talked about and this he had remembered. But so much he guessed: that he had been set apart, marked for some special work; and now it came to him that perhaps to-day he had found his task—to slay this champion and give back courage to his people.

At the appointed hour the captain returned for him and he went forth, very self-conscious, for they were attended by a military escort. Among the thousands who peered and pressed forward he recognized but one—Eliab; and he forgave him instantly. Consternation and utter grief convulsed his brother's face. "The child is caught in war's maelstrom," it seemed to say. "Slaughter awaits him and I—whither shall I go!"

The troops were drawn up in two long lines: his own here, the enemy yonder; and between them a wide expanse for him and the champion. The captain had given wise counsel. In the tense stillness of both armies the boy advanced alone, staff in hand, shepherd's pouch at his side—and apparently unarmed. The champion stared at him in stupefaction. The boy came on, alert, unhurried. It was incredible! There

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THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Frosty nights with variable days of cool and warm, wind and rain, are some of the things we meet in October weather. To the young people, these things do not check their enthusiasm nor hinder them from attending places where they want to go. We trust that the services of God's house need not be neglected for want of attendants and that the regular course of studies for the Young People's Meeting will have their complete share of attention. Praise God for the inspiring energy of youth! Praise Him also for the renewing of spiritual strength, in every age and condition of life!

* * * * * *

The Topics in this issue start with October 14. **"The Saving Grace of God"** is the theme for consideration on that date. It is a theme that should never grow old to the Christian. May we study it till our hearts are aglow, and then come to the meeting ready to add our part in praise and prayer and testimony and instruction, to make the service a glory to God and helpful to all present. Then let the after effect follow so that God may be glorified in the practical overflow that should go out from our hearts to all we meet.

On October 21, the **Junior Topic** takes as the basis Paul's letter to Philemon. This is not a junior topic alone unless it is specially treated for junior folks. Others may profitably search this lesson for truths that will do them good. This will pave the way for a deeper interest in a lesson in December in our Sunday school in which this lesson is the main text.

On October 28, we have a topic always timely, **"Self Denial for the Sake of Others."** May we learn it not only in the mind but in the very life as well. Without the experience of self denial we have not really begun to live. May our lives become richer and more free in the blessed experience of sacrificing self on the altar of service.

On November 4, is our **Mission Topic** in which we consider our responsibility to the Churches of India and South America. It is well to think of these missions as our responsibility, placed before us by the leading of God's hand through the work of our Church. May our hearts respond to the opportunity to help.

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The editor has asked that those in charge at the Publishing House print the Topics for 1928 in full before the end of the year. We trust you will look over the list carefully and be ready to plan your work in the Young People's Meetings for the coming year. The Topic Booklets will also be prepared (D. V.) so that you may have your copy by January 1. We again ask that you remember the editors in your prayers. And may God continue to bless you all.

THe SAVING GRACE OF GOD.— Eph. 2:1-10

Topic for October 14

MOTTO

"According to his mercy he saved us."

MEDITATIONS ON THE TOPIC

I. **Grace Which Brings Salvation.**—God's love in action produces grace. When we think of Jesus' words in John 3:16 we have the real explanation of saving grace. He loved and therefore He gave. And when He gave, He gave in a way that brought salvation. He gave to those who were unable to help themselves, and hence, it was not a reward of merit, but an act of loving favor, or grace.

To understand the **riches** of that grace we must understand how great is the salvation brought to undeserving men. John 3:16 will furnish us a basis to measure the riches of grace. God paid a very high redemptive price, "His only Begotten Son;" and that brought a salvation from death, (eternal banishment from God with its pangs of torment); and a gift so glorious, (eternal life, with its bliss and glory forever). "He that spared not His own Son but freely delivered Him up for us all, how shall He not with Him freely give us all things?" And since the lostness of man was so great that it cost so much, "His only Begotten," it marks the grace of God as being more far-reaching than any grace we have ever heard of elsewhere.

But grace with all its kindness cannot be presumed upon. God has made it free to "whosoever believeth;" but God does not bestow it when men fail in their part of the conditions, even though He does make every ffeort to arouse them to accept it. Foolish men will trifle with this grace and play on the brink of death and hell, little considering that the longsuffering of God makes it possible. Some time it will be too late.

II. **The Text.—Eph. 2:1-10.**—This passage sets forth the lost condition, and the salvation of men in Christ Jesus. It describes the futility of seeking salvation by our own merits, but shows how a saved soul becomes the workmanship of God in which good works follow as the fruit.

PERSONAL THOUGHT

When such a great sacrifice has been made by the mercy and grace of God in behalf of us all, why should we hesitate to receive it?

OUTLINE STUDY

I. What is Grace?
1. A common term for beauty.—Prov. 3:22.
2. A Gospel term for unmerited favor. —Tit. 3:3-7.
3. A heavenly gift for service.—II Cor. 8:1, 2; Col. 4:6.

II. God's Saving Grace.
1. Is unlimited in its supply.—Eph. 1:7; 2:7.
2. Is manifested to undeserving man.—Rom. 5:15-21.
3. Is manifest in the gift of His Son. —Jno. 3:16, 17; II Cor. 5:18-21.
4. Makes His throne accessible for help. —Heb. 4:16; 10:19-22.
5. Makes men heirs to glorious blessings.—I Pet. 1:3-9.

III. How to Avail Ourselves of God's Grace.
1. By accepting Christ.—Jno. 1:12, 13.
2. By seeking God in prayer through Christ.—Heb. 4:14-16.
3. By humbling ourselves in the sight of the Lord.—Jas. 4:6-10; I Pet. 5:5-7.
4. Through faith instead of works.—Rom. 5:1, 2; 4:5.

IV. The Results of Saving Grace.
1. Teaches what to deny and how to live.—Tit. 2:11-14.
2. Makes us instruments of good works. —Eph. 2:10.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Passage from the Outline Study.
2. Jesus as God's Gift to Men.

For Young People.
1. The Nature of Grace.
2. The Source of Saving Grace.

For Older People.
1. Evidences of a Real Work of Grace.

SEED THOUGHTS

"As the Creator and preserver of men, Thou art gloriously manifest; but O! how much more gloriously art Thou revealed as reconciling ungrateful enemies to Thyself by the blood of Thy eternal Son. Here Thy beneficence displays its highest splendor; here Thou dost fully display Thy most magnificent titles; **The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness.** How unsearchable are Thy ways, and Thy paths past finding out!"—Elizabeth Rowe.

"Depth of mercy!—can there be
Mercy still reserved for me?
Can my God His wrath forbear?
Me, the chief of sinners spare?"
—Chas. Wesley.

"Chance and change are busy ever;
Man decays and ages move;
But His mercy waneth never;
God is wisdom, God is love."
—Bowring.

"God's mercy is a holy mercy, which knows how to pardon, not to protect sin. It is a sanctuary for the penitent, not for the presumptuous."—Reynolds.

A LETTER TO A PERSONAL FRIEND —PHILEMON

Topic for October 21

MOTTO

"For Love's sake".

MEDITATIONS ON THE TOPIC

1. **Paul's Letter to Philemon.**—Paul had known Philemon for some time. He was a Christian and opened his home for the services of the Church. Philemon was also a man of hospitality and was ready to help forward the saints in the good cause. Philemon had a servant who ran away, and did Philemon wrong. This servant went to Rome and there found Paul who taught him the Gospel and he was saved. After he was saved he knew that he ought to make things right with his master. He had proved a very faithful servant to Paul after he was converted and Paul could have made good use of him, but he felt that he should not keep him without the consent of Philemon. So this servant, whose name is Onesimus, set out for Colosse where his former home was to meet his master. And Paul sent a letter with him to give to Philemon.

In the letter Paul told how much he loved Philemon for his past works of kindness and he told also about Onesimus. He related his conversion and told how useful he was now as a beloved brother to Paul. Paul regarded him as a son. He asked Philemon to receive him as if he were receiving Paul himself. He spoke of the wrongs which he had done in the past and asked that Philemon put it to Paul's account and that he would repay it. But Paul also knew and told Philemon that he was not figuring how that Philemon owed him even his life besides. Paul was sure that Philemon would receive the letter kindly and forgive Onesimus and even do more than what Paul had asked. Paul also asked him to prepare a room for him because he hoped to visit him through his prayers for Paul.

Paul wrote in the spirit of love. He might have given orders to Philemon because it was no more than right that Philemon should obey. Instead of using this power to order, he rather uses a pleading manner to persuade Philemon to do what he feels ought to be done. There is great power in a beseeching manner with our friends. It binds them more deeply in love to us.

OUTLINE STUDY

I. **How the Letter is Addressed.**
  1. From Paul in company with Timothy.—v. 1.
  2. To Philemon, Apphia, and Archippus, and the Church.—v. 2.

II. **Blessings Spoken.**—v. 3.

III. **Prayers Offered.**—vs. 4-7.

IV. **Request Made.**—vs. 8-21.
  1. How he might have enjoined.—v. 8.
  2. How lovingly he beseeches.—v. 9, 10.
  3. Onesimus converted.—v. 10.
  4. Unprofitable to Philemon in the past, but made profitable to Paul and to Philemon by being converted.—v. 11.
  5. Sent back to Philemon.—vs. 12-16.
  6. Asking forgiveness for him (Paul's signature).—vs. 17-19.
  7. Expecting Philemon to do more than Paul has said.—20, 21.

V. **An Intended Visit to be Made.**—v. 22.

VI. **Salutations Sent.**—vs. 23, 24.

VII. **Benediction Made.**—v. 25.

SUGGESTIVE ASSIGNMENTS

For Children.
1. A Runaway Servant Sent Home.
2. The Story of Onesimus.
3. We must Make Wrongs Right.

For Others.
1. Paul as a Peacemaker.
2. The Blessing of Writing Helpful Letters.

YOUNG PEOPLE'S MEETING TOPICS FOR 1929

January

6. The New Year—Its Possibilities.—Deut. 8:7-20.
13. Stories of Bible Characters (Jr.).—Noah. —Gen. 6:7, 8, 9.
20. What Shall I Read?—Psa. 1; Phil. 4:8.
27. Power of Christian Unity.—Eph. 4:1-16; Jno. 17:20-26.

February

3. Sermon on the Mount—Citizens of the Kingdom.—Matt. 5:1-16.
10. Stories of Bible Characters—Isaac (Jr.). —Gen. 24.
17. Our Call to Evangelize the World.—Matt. 28:18-20; Acts 1:8.
24. The Organization of the Church.—Acts 6:1-6; I Tim. 3:1-16.

March

3. The Surrendered Life.—Luke 14:25-33; 9:57-62.
10. Stories of Bible Characters—Gideon (Jr.). —Judges 6:11-40; Tit. 1-23.
17. The Responsibility of the Christian Student to the Church.—Matt. 24:14-30; Heb. 7:17.
24. Worship in the Church.—I Cor. 14:23-40; I Tim. 2:1-15.
31. Lessons from the Resurrection of Christ. —Col. 3:1-14; Rom. 6:1-14.

April

7. Sermon on the Mount,—Principles of the Kingdom.—Matt. 6:17-48.
14. Stories of Bible Characters—Samson (Jr.). —Judges 13.
21. The Judgment.—II Pet. 3:7; Acts 17:31; Jno. 5:22-29.
28. Our Missionary Support Program.—III Jno. 5-8; Phil. 4:10-20; I Cor. 16:1-3.

May

5. Stories of Bible Characters—The Shunammite Woman.—II Kings 4:8-37; 8:1-6.
12. Sermon on the Mount—The Life of the Kingdom.—Matt. 6:1-7:27.
19. The Need of Divine Power.—Acts 1:8; Zech. 4:6; Acts 2:1-40.
26. The Work of the Church.—Psa. 122; Matt. 5:13-16; I Pet. 2:9, 10.

June

2. Stories of Bible Characters—Esther (Jr.). —Esther 4.
9. Requisites for Good Congregational Singing.—Psa. 100; I Cor. 14:15.
16. Our India Mission Stations. (I).—Isa. 52:7; Dan. 12:3.
23. The Glorious Destiny of the Church.—I Pet. 1:1-16; Rev. 19:7-9.
30. Bible Teaching on Systematic Giving.—Mal. 3:8-12; I Cor. 16:1, 2.

July

7. A Day's Work in the Life of Jesus.—Mark 1:21-45.
14. Studies in II Peter.—I.
21. Studies in II Peter.—II.
28. Studies in II Peter.—III.

August

4. The Elements of True Prayer.—Matt. 6:5-15; Jas. 1:5-8.
11. Four Great Miracles of Jesus.—Mark 4:35-5:43.
18. The Harvest—A Manifestation of God's Goodness.—Acts 14:15-18; Psa. 65:9-13.
25. Our India Mission Stations (II).—Acts 26:17, 18; Rom. 1:14-17.

September

1. Separation and Consecration.—II Cor. 6:14-17; Rom. 12:1, 2.
8. A Chapter of Jesus' Parables, Matt. 13.
15. Responsibility of the Church toward the Christian Student.—II Cor. 12:14; Prov. 22:6.
22. Choosing Comrades.—Prov. 1:10-19; Psa. 1:1-3.
29. Washing the Saints' Feet.—Jno. 13:1-17.

October

6. Present-day Need of Prayer in the Church.—Psa. 116; Heb. 4:14-16.
13. Jesus in the Bethany Home.—Jno. 11:1-12:11.
20. Our Mission Stations in South America (I).—Acts 1:8.
27. The Devotional Covering.—I Cor. 11:1-16.

November

3. The Bible—God's Message for All Ages.—Rom. 16:25-27; II Tim. 3:15-17.
10. What We Can do for Jesus (Jr.).—Matt. 25:34-40; Jno. 6:28, 29; Jno. 14:21-24.
17. Open (Missionary Day).
24. The Origin and Purpose of Thanksgiving Day.—Deut. 16:9-17; Psa. 136.

December

1. Business Integrity.—Prov. 28.
8. Bible Incidents of Unselfishness (Jr.).—Phil. 2:1-30.
15. Our Mission Stations in South America. (II).—Acts 16:9, 10.
22. The True Christmas Spirit.—Matt. 2:9-11; Luke. 2:8-19.
29. The Past Year—Its Lessons,—Deut. 8:1-6.

SEED THOUGHTS

"By friendship you mean the greatest love, the greatest usefulness, the most open communication, the noblest sufferings, the severest truth, the heartiest counsel, and the greatest union of minds which brave men and women are capable."—Jerry Taylor.

"A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother."—Prov.

"The only way to have a friend is to be one."—Emerson.

"Letters are winged messengers that can fly from east to west on embassies of love."—Howell.

"It is by the benefit of letters that absent friends are, in a manner brought together."—

SELF DENIAL FOR THE SAKE OF OTHERS.—Rom. 14:10-23

Topic for October 28

MOTTO

"Let every one of us please his neighbor for his good to edification.

MEDITATIONS ON THE TOPIC

1. **Denial that Others May be Blessed and Happy.**—Jesus gave us the great example of self denial when He left His place in Glory and came to this world and took on Him the form of a servant and humbled Himself and was ready to die for the sins of the world. Because of His self denial many souls will be saved and can enjoy the glory world with Jesus.

If Jesus could make such a sacrifice for us, we should count it a joy to make

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THE SUNDAY SCHOOL

THE FUNCTION OF THE TEACHERS' MEETING

By Edwin L. Weaver

There are few agencies that will maintain the spiritual life and fervor of a congregation in a more successful manner than a group of Sunday school teachers of Paul-like zeal, who are fully consecrated to God, stedfastly devoted to their task of teaching the sacred Scriptures and filled with heavenly love and wisdom by the indwelling of the Holy Spirit. Where a congregation has teachers of this kind there need be no fear of a dead Church in the future nor of coldness in Christian life and work in the present. The young people will be attracted to Jesus Christ, and enlisted for service in His kingdom. Then the Sunday school will truly function as an evangelization agency and as a means of strengthening the spiritual life of a congregation.

The desire of many a pastor and superintendent is to have such a staff of teachers. When the best has been done in the way of securing the teachers there is undoubtedly no better way of realizing such a desirable condition than through the operation of a successful teacher's meeting. It is indeed true that a consecrated Sunday school teacher will flourish in his daily devotional life, will give the lesson preparation consistent attention, will have a concern for the salvation of the unsaved, and will perform all his duties in a commendable manner. But it is likewise surely true that the acquisition of the teacher's higher equipment and its most effective use is increased by the weekly meeting of the teachers. That is, there are certain essentials in the making of a good Sunday school teacher which can be more fully realized with a special meeting for teachers.

Of great significance in the teacher's equipment is **first** a clear, comprehensive knowledge of the Word of God; **second** a close, abiding relationship and fellowship with God the Father, Jesus Christ, His Son, and with fellow-believers; **third** a right conception of the nature of the human mind and the best means of imparting divine truth. To these essentials the teacher's meeting may make a valuable contribution.

The properly constituted and conducted teacher's meeting does add to the teacher's knowledge of the Word of God: it is an aid in getting a thorough knowledge of the truths to be taught. Many have testified to this fact. A teacher can prepare the lesson by home study which he certainly should do. The meeting can never supplant home study, but is supplemental to it. It clarifies the teacher's thinking, thus making home study more valuable. In a group discussion of the lesson there is an exchange of ideas. Each one brings what he has gained by his own previous study. Each contributes some thought which has come to him through his own individual viewpoint, or his own experience emphasizes to him a particular phase of the lesson which another may not have thought of. In a group, with each making his contribution to Biblical truths and the teaching applications of them, the teacher's equipment of spiritual truth will be enriched. Much helpful material will be received from various sources of reading, but these will not stay with and become a part of the teacher's spiritual thinking as readily as those heard and emphasized in an open discussion group. There may be times when lesson preparation is unduly deferred because of much week-day labor or negligence, but with a teacher's meeting held some time during the week and each one responsible to give something to the meeting, there is an incentive for earlier lesson preparation.

The spiritual fellowship which a teacher's meeting provides is so refreshing, so strengthening that it would in itself reward the teacher for his efforts to attend. What is more comforting to the believer than a weekly assembly where prayer and praise are offered to God, where the presence and power of the Holy Spirit are felt, where the fellowship of saints prevails! Herein lies a secret of the teacher's meeting as a strong influence in building up the spiritual fervor of a congregation. The Christian men and women who have been called by the Sunday school and church to instruct the congregation in the Word of God assemble together and strengthen the bonds of Christian love and unity. This fellowship is strengthening to the teacher's individual spiritual experience. It lifts his soul into heavenly realms, aids in maintaining that vital, intimate relationship with the Master Teacher, and enriches his devotional life. The fellowship with saints intensifies the reality of God's presence among His people. This fellowship is enlightening as to the task before us. The problems of a congregation can be solved in part by faithful teaching, and here, in addition to reflection upon and study of God's Word, the problems of a congregation are prayerfully considered, giving the teachers a clearer, more appreciative understanding of their duties in their respective classes. Our understanding is enlarged concerning the spiritual situation of the Church, the homes and the community as seen and expressed by the various teachers. They will be led to the conviction that their task is not only to teach the Bible for the sake of teaching it, but for the sake of building the kingdom of God.

The fellowship is helpful in unifying the group. A lesson may be of such a nature that it permits several interpretations. The teachers may procure their material in lesson preparation from various sources, which may result in acquiring different views on a certain portion of Scripture. Some classes might, therefore, be taught one interpretation, other classes another interpretation. In a teacher's meeting oneness of interpretation as far as possible can and should be sought, for it usually is true that one view is more acceptable than another. So the group of teachers is unified in the interpretation of the lesson to be taught. It is also unified in faith. The younger teachers may not be as firmly established in the principles of the faith, which are the doctrines of the Bible and the practices of the Church. The older teachers have long been faithful members of the Church, and because of their clearer understanding of the doctrines of the Word of God and their more firmly grounded Christian faith and experience, they will have a very beneficial influence upon the younger teachers. Young teachers should, therefore, avail themselves of the opportunities of attendance, for it will be of great value in their Christian life.

It is within the range of the teacher's meeting to enlarge our conception of the nature of the human mind and the best means of imparting divine truth. It is not sufficient that the teacher has a thorough knowledge of the lesson. One may have a very complete equipment of tools but he must also know how to use them. The meeting offers an excellent opportunity for instruction in and discussion of the best methods of teaching. The average Sunday school has teachers of various degrees of experience in teaching as well as in Christian life. Some, by long experience, have become proficient in the art of teaching. Others are young people who are loyal to their calling in Christian life and work but have not had years of practical training. By an interchange of ideas between younger and older, by a careful study of the ways of learning and processes of teaching, much helpful knowledge can be derived. It would be profitable to study some books on teaching principles, some which inform on the nature of the child mind and the characteristics of childhood and youth in the stages of development. An experienced teacher could give a series of talks on the above-mentioned subjects, or a number of teachers could in turn lead in the discussions. A teacher of the Word of God can not be too well equipped with a knowledge of the laws of learning and teaching. Our pattern as an ideal Teacher, Jesus Christ, because of His perfect understanding of human nature, taught in accordance with the principles underlying the best methods, and we, His representatives, should follow His example.

Whatever weaknesses are found in the teacher's meeting may probably be strengthened by remedial measures, so that none will have occasion to feel that the meeting is valueless. There may be a lack of interest and consequently a lack of cooperation on the part of teachers, or a lack of effective functioning due to the manner in which the meeting is conducted, or the disinterestedness of a superintendent may lessen the needed encouragement. Wholehearted cooperation of Sunday school workers is essential. One necessary factor is a leader who will stir up interest, direct the meeting, guide the discussion, and assist in gathering and summarizing teaching points. Although the superintendent may direct the meeting, it is often desirable that leaders be appointed from week to week. It is beneficial and probably essential to make a specific request of each teacher for a report or discussion on some particular question pertaining to the lesson. If, of all who attend, none have made any preparation, it may easily be true that the meeting is dull, monotonous and valueless.

Furthermore, provision should be made that teachers of various classes and age-groups are benefited by the discussion. Sometimes the teacher of beginners, primary pupils, or teen-age boys and girls feels with good reason that she is not helped as fully as others because her particular teaching problems are but slightly considered. The teacher who is most successful with a certain age-group should give special suggestions for the profit of others, teaching the same or similar age-groups, including mention of the truths from the lesson that are most adaptable to the respective classes.

The teacher's meeting offers the best point of contact between pastor, superintendent and teacher. Here all can meet together as a united group, molding the working forces of a congregation into one unified, spirit-filled body of Christian workers. The presence of the pastor is most helpful in enabling him to interpret difficult Biblical passages and in assisting the Sunday school in its contribution to the spiritual work of the congregation. The presence of the superintendent enables him, through the management of the work, to perform his duty and fulfil his purpose; it gives the teachers a better understanding of his ideas and wishes concerning various problems. The presence of the teachers cultivates the cooperative spirit; it increases appreciation for each others' problems; it gives to all the needed inspiration and encouragement. High standards are maintained in preparing teachers for the colleges and academies of the Church schools. Yet the Sunday school reaches a far larger number of young people and for a much longer period of time. It is altogether proper, therefore, that the Sunday school maintains high standards for its teachers and gives all available opportunities for preparation and development. The teacher's meeting does provide such an opportunity, and, therefore, has a worthy place in the program of Sunday school work. It needs the support of teachers and teachers need the assistance and encouragement of the meeting.

Wakarusa, Indiana.

THE BOY WITH THE SLING

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was no sense in it! Did they make sport of him—sport of him? And like many another man of violence confronted with something he could not understand, he became suddenly furious. "Am I a dog, that thou comest to me with staves?" Raging and cursing he forgot all caution, disdaining even to take his shield from his shield bearer. His narrow forehead, beneath the matted hair, offered as fair a mark as any tree bole. The boy advanced steadily. Far from unnerving him, the actual crisis (and he was yet to learn that great occasions always affected him that way) brought a serene calm and a heightened power of perception and discrimination. He could almost have laughed—the man was so very like that bear he had once fought.

"And I will give thy flesh unto the fowls of the air, and to the beasts of the field."

He heard the threats, and, when they ceased, adown the far-flung battle line his boyish voice tossed back its answer:

"Thou comest to me with a sword, and with a spear,....but I come to thee in the name of the Lord of hosts, the God of the armies of Israel."

Swift as a serpent's stroke the coiled sling unwound, and sang about his head as he ran. Straight to its mark the stone flew from it; there was an instant of utter amazement, the breathless hush of waiting thousands doubting the sight of their own eyes, then a crash of armor, two mighty hands clutching the gravel, and behind him, like the roar of a mighty sea, the boy heard a battle cry that had come down from the old days: "Shout, for the Lord hath given you the victory!"

It was the greatest moment of what in later years seemed to him sometimes the greatest day of his whole life. But two other moments were to be long remembered.

They were returning from the field of slaughter, he at the king's side, and the women danced and sang about them. He found it very distasteful. So gladly would he have slunk away, back to his own green hillsides, but ever their praises increased and at length one gay and laughing girl flung out a new phrase:

Saul hath slain his thousands,
And David his ten thousands.

The boy blushed crimson. Others in mischievous delight caught up the phrase and tossed it back and forth. It was, he told himself, such utter folly—sung of him who until that day had never shed human blood. Shyly he glanced at the king's face, but what he saw there made him look away quickly, troubled and sick at heart. It was the first of many sad lessons life was to teach him—that seldom are the paths of glory happy paths.

The other moment came when Abner first brought him back to the king's tent. At the king's side through the interview stood a boy of near his own age, his eyes flooded with an admiration unsullied by envy; and, when the interview was ended, the youth had sprung forward and, clasping his hand, had said, "I am Jonathan—the king's son."

—Sunday School Times.

OUR FAMILY OF TEN ATHIESTS—AND GOD

A Challenge to Mothers With Unsaved Sons

Mrs. Jonathan Goforth, of China, has sent The Sunday School Times this amazing testimony, with the following comment: "The following story was handed to me by the writer, Miss Jean Graham. Before I had finished reading it the thought came, 'This must be shared with The Sunday School Times family. Oh, mothers! Oh, Christian fathers! What a challenge is this to cast us on God for our children—to lead us literally to wrestle with God till break of day, like Jacob if need be, but never to give up until our children are prayed into the Kingdom!"

The story was written down by Miss Graham as told by Mr. Leynse at a meeting in Peking last year, Mr. Leynse being one of the family of ten whose experiences he tells.

I am just going to give a heart-to-heart talk, and I want to praise God and advertise what He can do in answer to prayer.

I was brought up on a little island near the coast of Holland. I had a good home. We were a very happy family of seven boys and one girl, I being the youngest boy. But ours was a Godless home. My father and mother were atheists. They were high-principled people, but sternly set against religion.

When I was twenty-one I left home to go to Holland to study law. Before leaving, my mother said to me that I was to aim high. I was to determine to "make

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Y. P. M. TOPICS

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sacrifices for others. We ought to be ready to forsake every thing which would displease Jesus and to give ourselves into His service. And when we see a chance to bring joy and blessing to other lives, we should likewise be willing to give up our own pleasures that they may be made happy in Jesus and win a home in glory with Him.

Sometimes the things we do, do not seem wrong to us, but may be a means of causing someone to stumble and go wrong. If we are as loving as we should be we will not continue to do anything that would lead others in the wrong even if it does seem to be all right for ourselves. Would a mother go through a place that would harm her baby even though it might not harm herself? Neither would a true Christian indulge in that which would harm the souls of others.

Fathers and mothers labor hard for their children to feed and clothe them. We should be willing to do hard work to bring the joys of salvation to those who know it not. We can also give of the things which we have in order to help bring the tidings of salvation to those who do not know.

II. **The Text.** — Rom. 14:10-23. — This passage shows how we ought to be charitable toward our brother. Instead of finding fault with him we should be concerned that we may not cause him to fall by our own conduct before him.

PERSONAL THOUGHT

May the Lord give us such love for Him and for others that we will gladly make self a servant to do them good.

OUTLINE STUDY

I. For Christ's Sake.
1. To follow Him.—Luke 14:27-33.
2. To show ourselves worthy.—Matt. 10:37, 38.

II. For Our Weak Brothers' Sake.
1. To bear his infirmity.—Rom. 15:1-3.
2. To avoid offense.—Rom. 14:15.
3. To preserve him from sinning.—I Cor. 8:9-13.

III. For the Sake of Winning Souls.
1. Preaching the Gospel without charge. —I Cor. 10:18-22.
2. Enduring hardships.—II Tim. 2:8-10.
3. Leaving the comforts of life.—II Cor. 8:9; Phil. 2:5-8.
4. Giving.—Phil. 4:15-17.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Commit a Verse from the Outline Study.
2. Denying Self for Jesus' Sake.

For Young People.
1. Christ Our Pattern in Self-denial.
2. When Self Pleasure Destroys the Weak.

For Older People.
1. Privations that Further the Cause.
2. The Fruitfulness of Self-sacrifice.

SEED THOUGHTS

"They that deny themselves for Christ shall enjoy themselves in Christ."—J. M. Mason.

"One never knows a man till he has refused him something, and studied the effect of the refusal; one never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character. The cross compels a choice for or against Christ. —O. P. Gifford.

"In service which Thy will appoints
There are no bonds for me;
My inmost heart is taught the truth
That makes Thy children free;—
A life of self-renouncing love
Is one of liberty."—Anna L. Waring.

"The first lesson in Christ's school is self-denial."—Matthew Henr.

"A true Christian feels, 'I am my brother's keeper and I must seek my brother's good' Living for self and disregarding the welfare of others has always been the curse of the human family."—J. H. Whitman.

OUR RESPONSIBILITY IN OUR CHURCHES IN INDIA AND SOUTH AMERICA

I Thes. 3:1-13

Topic for November 4

MOTTO

"I am debtor both to the Greeks and to the Barbarians; both to the wise and the unwise."

MEDITATIONS ON THE TOPIC

I. **Responsibilities in the Christian life** are measured by the measure of opportunity. God has given us oportunities of life and salvation. He expects us to use our powers in service. With the gift of power for service comes opportunities for service. The opening of missions in India and South America are the direct opportunity of the Mennonite Church. We are responsible toward them just as one of a family is responsible for another member of that family. They are *our* work in the Lord because of the relation we sustain in the body of believers who have opened up the work in these fields, and we become responsible according to our ability. What are our opportunities toward the Churches in India and South America?

We cannot all go in person to shepherd them and to help guide them in the great work of extension, but there are openings to us for service by which we may discharge our responsibility. Every one of us have a throne of grace to which we may come which will bring our service there whether it be in person or not. Our hearts cannot be satisfied with a Church in a foreign land that has not attained to the highest possible spirituality. Our prayers for this will pave the way for still other things and will enable us to send more workers and means and thus fit the churches for greater service to the Master. Our touch of fellowship with them gives us an obligation of love that cannot be shifted. May God grant us grace to fulfill our responsibilities.

II. **The Text. — I Thes. 3:1-13.** — This chapter sets forth the feelings of responsibility which Paul felt toward the Church at Thessalonica after he had been there and had been an instrument in starting them in the Christian life. Notice how he discharged his responsibility as the opportunity afforded. He sent Timothy to comfort and strengthen them. He remembered them in prayer. He wrote letters to them setting forth the standards of life which he would have them reach.

PERSONAL THOUGHT

Do we have the burden for the souls whom God has given us through our foreign missionary endeavors?

OUTLINE STUDY

I. The Responsibility to Pray for Them. —Eph. 6:18; Rom. 1:9.
1. **Concerning their spiritual progress. —Rom. 1:10, 11; I Thes. 3:10.**
2. Concerning their service for God.—Col. 1:9-12.

II. The Responsibility to Aid.
1. **By spiritual helpers.—Col. 4:7, 8.**
2. **By material aid.—II Cor. 8:1-5.**

III. The Responsibility to love.—I Jno. 5:1, 2.

IV. The Responsibility to Help Solve their Problems.—Acts 15:1-31.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Commit a Verse from the Text.
2. How can Children Help.

For Young People.
1. The Duty of Prayer for the Church in Mission Fields.
2. Duties Concerning Workers.

For Older People.
1. Duties Concerning Material Support.
2. Helping to Form the Solution of Spiritual Problems.

SEED THOUGHTS

"Think of it, that every thing that you do as a member of a church that has a missionary program, every last act you do and every thought that you think and every word you say and attitude you assume, helps or hinders the effect of the missionary work your church is engaged in. Every worker in a city mission, charitable institution, in school, or foreign mission has his efficiency or inefficiency modified according to your attitude. We want to think of it in that light."—M. C. Lehman, 1924 at Sterling, Ill.

"Whatever other methods may be adopted to meet the greatest needs in our missions in foreign lands there is no weapon more effective than intercessory prayer. As referred to a number of times, 'prayer changes things.' There is a weapon whereby we may influence God in the direction of the lost world—we can place ourselves in the hands of God so that He can use us as He wishes to."—J. N. Kaufman, 1926, at Kitchener, Ont.

"Church of our God, arise and shine,
Bright with the beam of truth divine:
Then shall thy radiance stream afar,
Wide as the heathen nations are."
—Hm. Shrubsole, Jr., 1795.

OUR FAMILY OF TEN ATHEISTS

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myself." She impressed on me what we had been taught, that only what we could see was real, that if there was a spiritual world it was subservient to the material, and that the God that some people talked about was only in their imagination. She filled me with the determination to oppose religion in whatever form I might meet it. Till then I had not read the Bible, heard the Gospel, or ever heard a prayer. I loved my mother very much and was determined to obey her.

But there was always an unsatisfied feeling in my heart. I wanted joy. It was not pleasure I craved. I knew that, if plunged into the rivers of pleasure as I saw them, I would dash myself to pieces on the cruel rocks at the bottom. There was a still small voice, but I did not understand. If only some one had spoken to me then. But no one ever did.

We had one sister, our "queen." She was very beautiful, and we boys almost the first time in her life she heard of the love of God and the sacrifice of Jesus. She idolized her. She had lived a sheltered life and was jealously guarded against evil, especially the "evil of religion." She became engaged to a fine young man, a military officer. The time for the wedding drew near and great preparations were made. A big dancing party had also been arranged, to which a hundred and fifty guests were invited. I went home for the wedding.

Two Days Before the Wedding

Two days before the wedding my sister was walking out in the street with a friend, when they saw an announcement that some services were being held in a hall. She inquired who these people were and was told that they were called Salvationists, who had come from England and brought a new religion with them. She thereupon decided to enter the hall, and she sat through the service as one transfixed. For the first time in her life she heard of God's plan to forgive sin. At the close her friend urged her to go home, but she refused. A strange light shone in her eyes as she went forward and asked the speaker if what she had said was really true.

"Yes," the Army captain replied, "and true for you if you will believe it."

My sister knelt down and with all her heart believed it, and surrendered to God.

She went home very happy and told mother. It was a terrible blow for her, but she thought my sister would soon get over it. The next morning the Salvation Army captain called. I watched through the window. I could not understand it. I watched the face of the woman as she talked to my mother, who met all her advances with icy answers. She said she regretted that her daughter had been "caught," but that that was the end of their influence. I saw the earnestness on the captain's face, the light in her eyes; I knew she had something we did not possess. And I envied her.

My sister was like an angel. No argument could shake her faith. The wedding day came. I remember looking down on the carriages as they swept up to our house (a wedding is a very great event in Holland) and I was longing for joy, but found it not even in the gay preparing for the party.

The wedding ceremony was performed, and my sister looked very lovely in her bridal robes. There was an unearthly light on her face, as if she were living in another world. The dance party was opened; she only danced a little and then, accompanied by one of the bridesmaids, went upstairs. In a short time an alarm was sent through the house and we all crowded to the upper floor.

There she lay, the bride of a few hours, her life-blood staining her bridal dress. She had had a hemorrhage of the lungs; we could see that her hours were numbered. But God left her with us till the next day, so that she could speak to us all about what had become so precious to her. Mother was very hard and unbelieving, and did not even relent when the last moments came. My sister said to her, "Oh, mother, if you fight against God, you and I can never meet again. I am going to Heaven where every one is in harmony and loves each other and God. If you resist God, you cannot come to that place."

We all gathered to see her die. We faced eternity on that Good Friday. God sometimes speaks in a still small voice, and sometimes in a voice of thunder. In this latter way He spoke to us. This awful sorrow shook our foundations. We could not help her, and she passed from us.

The whole town was moved. As the funeral procession passed, blinds were drawn and shops closed all along the way. We were well known. The people talked in hushed tones of the young bride that lay in bridal robes in her coffin.

My mother was overcome with grief. For a time she lost control of her mind, and thought my sister was still a little child, and she went through the house searching everywhere for her and calling her baby names. The doctor said the only hope was a complete change. My father hurriedly engaged a nurse, not waiting to inquire if she were "religious" or not. Under the guiding hand of God a Christian nurse was engaged. This woman set herself steadily to seek healing for both the weary mind and the sick soul.

At the end of a year my mother returned, restored in mind, and a changed woman. As she came into the room I saw the same look in her eyes that I had seen in the Army captain's when she had come to visit my sister. Mother laid a Bible on the table and said:

"I am fifty years old, and I have just found out that I have built my life wrongly. I have shut out God. But I am starting now to live right. And I am going to pray till every one of my family is converted. I am going to make it the business of my life to win you one by one to God. I believe God will allow me to live to see you each converted. When any of you feel yourselves even a little interested in God you will know that He is answering my constant prayers for you." She then knelt down and prayed for us all.

I Hear My First Sermon

We were all bitterly opposed to her religion. She went on her way believingly and prayerfully. One day she asked me to go to church with her. I loved her too much to refuse. That was the first time in my life I had entered a church or heard the Gospel preached. I myself had often given addresses on atheism. I made up my mind I would not listen to the preacher. Said I to myself: "How can that man believe what he preaches?" I found, after a while, that I was **compelled** to listen, and I was strangely moved by his words. My whole being seemed to be influenced, and I was strangely impelled to yield and believe. But I pulled myself up sharply and repulsed the influence. "This is man's imagination," I said; "I will have nothing to do with it."

I was strangely unhappy. I was still seeking joy and finding it not. I listened to talks on character culture; I searched into science; strove to reach heights of education; tried to find happiness in helping the poor; yet I failed to find what I was seeking. I know now it is not giving—it is receiving, receiving new life from God.

I heard of a minister who was called "modern," and I visited him. I explained my search after joy, and he told me I was taking life too seriously—said I needed amusement, invited me to dinner, and said we would have some games later. I was disappointed.

I spent nine months of misery. One day I was so sick of the search for satisfaction, life seemed such a burden, that I determined to end it. I went to the beach and, without telling any one (it would all appear accidental), I got into my bathing suit and swam as far out to sea as I could. My strength gave out, and, before sinking into unconsciousness, looking up to the heavens I cried, "If there is a God, I hate you. You took my sister away."

But some one had noticed my swimming so far out, and help was sent. When I became conscious I found myself staring at the wallpaper in my own room. It was a keen disappointment. I thought I had finished with life.

When I recovered I left home one afternoon and walked and walked into the woods. Hour after hour I walked, struggling with misery. I did not return home till two in the morning. I passed my mother's door. The light was still burning. We always went in to kiss her good night. But I could not face her. She heard me pass, and guessed I was having a struggle. Although not strong, she got up and knelt in an agony, wrestling in prayer for me. She prayed until her strength was spent. But at five she had the assurance that her prayers for me were answered.

I could not sleep, I could not rest in my room. The unrest and struggle brought me eventually to my knees, and in absolute desperation I yielded myself to God. In a strange yet blessedly real way He revealed Himself to me. Oh! the peace—and the happiness! It was Heaven!

When I went down to breakfast the next morning my mother met me with beaming face. I wanted to tell her, but she said, "I know it, my son."

"Oh, mother, the joy of it all!" I said.

And she responded quietly, "Yes! And the duty!" I did not then understand. I do now.

I Tell My Father of My "Foolishness"

My father was opposed more and more sternly to God, and met my advances unmoved. I felt myself burning with a desire to do all I possibly could to undo the past, and to spread the good tidings of great joy. Although I had studied much for the law and was almost through with my studies, I could not go on with that. I must be a missionary. I told my father of my intention. He was a good father, and had made provision for me to get on in the world. I was almost ready to take the place he had hoped I would take. He thought my new plan as absolute waste of life. How could any one make a success of another line when so equipped for one, and having spent so much time preparing? And the thought of this "religion" was awful to him.

He very plainly told me he could not abide such foolishness and would give me one day to think over the matter; I was then, in a word, to give my answer. I could not alter my decision. My father made it clear that I would be banished absolutely from the home—he would have one son less. I came to give him my answer. I wished to soften the blow by explaining. I felt so sorry for him. But he sternly asked for the one word. When I gave it, I had to go—at once.

Only God and myself know what the next two years meant to me. To work one's way through college was unheard of in my country,—it was not done. I was cut off entirely from home. Part of my punishment and the planning to turn me from my course was to forbid my mother to write to me. My letters were returned unopened. But we had made a compact that we would pray. How I prayed for father! In the street, at my studies, always, everywhere, I besought God to save my father. I struggled with poverty,—from two rooms to one room, from one to a garret, from three meals a day to two and less.

Then, after two years, my father came to see me. Oh! the change! At sixty-eight years of age his proud, atheistic heart was broken down, and he received Jesus as his Savior like a little child.

And my brothers were all saved. One by one, as my mother said they would, they came to Christ. My father has gone to Heaven, and my mother is now frail and ill. I am hoping to be able to see her next year (now this year) once again. She is very ill and suffering. I cannot bear to think of it. I ask your prayers for her. She is dying of cancer in the stomach.

Peking, China.

—From the Sunday School Times.

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I. CHRONICLES 6 *The singers appointed by David. Aaron's office*

24 Ta´-hăth his son, U´-ri-ĕl his son, Uz-zi´-āh his son, and Shā´-ŭl his son.
25 And the sons of Ĕl-kā´-năh; A-mā´-sāi, and A-hī´-mōth.
26 *As for* Ĕl-kā´-năh: the sons of Ĕl-kā´-năh; [1]Zō´-phāi his son, and Nahath his son,
27 Ē-lī´-āb his son, Jĕ-rō´-hăm his son, Ĕl-kā´-năh his son.
28 And the sons of Samuel; the firstborn [2]Văsh´-nī, and A-bī´-āh.
29 The sons of Mĕ-rār´-ī; Māh´-lī, Lib´-nī his son, Shim´-ĕ-ī his

[1] Or, *Zuph.*
[2] Called also *Joel,* ver. 33 & 1 Sa. 8. 2.
[3] Or, *Kushaiah.*

of Ba-ā-sē´-āh, the son of Măl-chī´-āh,
41 The son of Ĕth´-nī, the son of Zē´-răh, the son of A-dāi´-āh,
42 The son of Ē´-thăn, the son of Zimmah, the son of Shim´-ĕ-ī,
43 The son of Jā´-hăth, the son of Gēr´-shŏm, the son of Levi.
44 And their brethren the sons of Mĕ-rār´-ī *stood* on the left hand: Ē´-thăn the son of [3]Kīsh´-ī, the son of Abdi, the son of Măl´-lŭch,
45 The son of Hăsh-ă-bī´-āh, the son of Ăm-ā-zī´-āh, the son

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CHRISTIAN MONITOR
A monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

C. F. DERSTINE, Editor Kitchener, Ont.
ANNA LOUCKS, Office Editor

Department Editors
J. R. SHANK, Y. P. M. Carver, Mo.
S. F. COFFMAN, Bible Study Vineland, Ont.

Subscription Price
$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each

Expired subscriptions discontinued upo notification from subscribers to do s

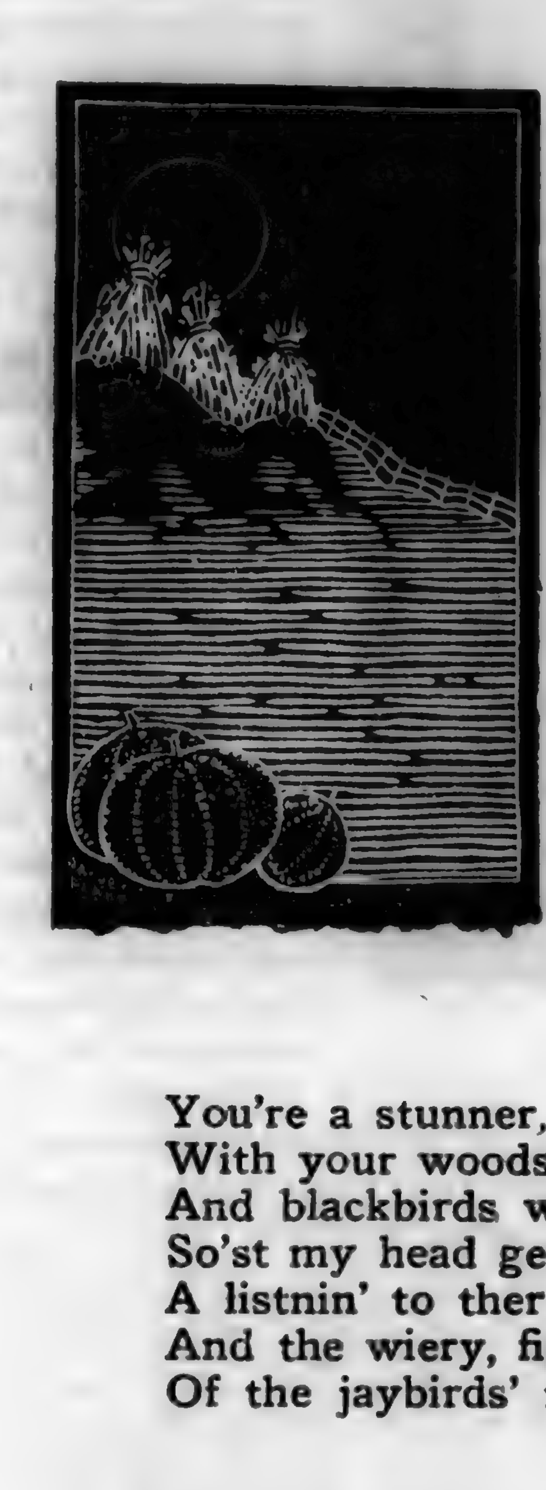
Address all matter intended for publication to
C. F. DERSTINE, KITCHENER, ONT.
Address all business communications to
CHRISTIAN MONITOR, SCOTTDALE, PA.

Entered at Post Office, Scottdale, Pa., as seco class matter.

CHRISTIAN MONITOR

NOVEMBER, 1928

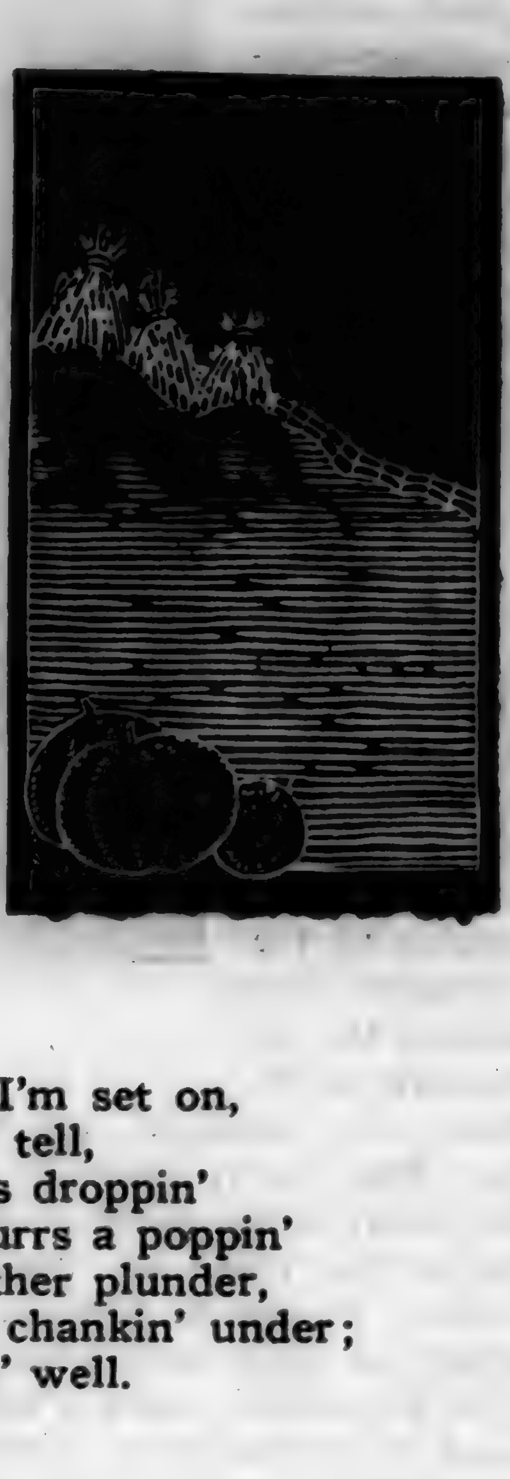
When the Corn's A Talkin



By S. B. McManus

Gentle awtum, gentle awtum,
You're a charmer, ain't ye now!
With yer paint on like the nation,
Lookin' finer 'n all creation,
With yer duds of red and yeller,
Like big apples ripe and meller,
Stickin' fast to brush and bough.

You're a sweetheart, ain't ye awtum,
With yer posies 'long the brook,
Like live coals of fire glowin'
Down in the late green mowin',
And yer gentians torn and tattered,
And yer golding rod thick scattered,
Like fine picters in a book.



You're a stunner, there's no doubtin'
With your woods and swamps adrip,
And blackbirds wooping bizzy
So'st my head gets light and dizzy,
A listnin' to ther chatter,
And the wiery, fightin' clatter
Of the jaybirds' raspin' lip.

But I tell yer awtum, squarely,
What I like the best of all,
Is ter hear the corn a talkin'
When the wind is through it walkin'
And ter ketch the pumpkins listenin',
And a layin' low and glistnin'
As ef waitin' fer a call.

And another thing I'm set on,
I'm a achin' fer ter tell,
Is ter see the apples droppin'
And the chestnut burrs a poppin'
And a shellin' out ther plunder,
While the pigs are chankin' under;
O, I like this passin' well.

And now come ter think, I reckon
(As I'm sayin' now my say,)
I must mention—but I'm thinkin'
It's the heart that's allers drinkin'
In the good that God has given,
Thet makes a life, a liven,
And fills even ev'ry day. —Sel.

THANKSGIVING IN THE DARK

A young office boy was accustomed to go about his work with a melancholy face. That woe-begone look was not normal in a boy of his age. A clerk in the office said to him one day, "Jimmy, why don't you ever smile?" And Jimmy answered gloomily, "I don't see nuthin to smile at!"

He didn't. He was speaking truly. His eyes were blind to anything glad and cheery, poor fellow, for all his mental color-sensitiveness was responsive only to drab and somber tones.

A woman, long a semi-invalid, fell into the habit of noticing particularly anything not agreeable in her surroundings. Nothing was ever quite right. Nothing was wholly and gladly accepted as all that it should be. The one who loved her most had to learn, in the course of the years, to hear the invariable complainings with a quiet mind, and not to be surprised or discouraged in her own spirit when some new and unexpected complaint was made.

Now the office boy had a good position and pleasant surroundings; the semi-invalid had a beautiful home, and every care. Yet both youth and old age gave no evidence of any joy in life, any heart of thanksgiving for the many daily benefits each experienced. No radiance escaped from either life from any light within. And so both did not know—let us hope they may have come to know—how central and permeating in the nature and in the expression of the normal Christian life is the thankful, the radiantly thankful spirit.

Landing of the Pilgrims

But these two examples are not rare specimens. And one reason why they are not is the failure of so many of us to appraise rightly the cause for thanksgiving. We are ready enough to cry out "Praise God!" when the light breaks through the obscurity of a problem, when a heavy burden is suddenly lifted, when a plan turns out as we hoped it would; and it is right that we should indeed praise God, and thank Him humbly and gladly then and there for what He has done.

But suppose the opposite has occurred? Suppose the fog still hangs about us, the burden still presses us down, the plan is bluntly frustrated? Do we praise God, and thank Him with any enthusiasm? We may perhaps under a sense of duty say the words, but have they the right upflow like that of a spring welling up from hidden fullness beneath the surface? "Oh, but how can we thank God when everything has gone wrong! Why, it isn't natural to do that, and it's just going right against reason to be thankful when our prayers and our dearest hopes come to nothing,"—is the grieving, impatient protest of many a troubled soul who sees cherished purposes reversed.

Of course it is against human reason. Of course it isn't "natural" to be thankful then. But has everything gone wrong? Have God's eternal promises, His unchanging love, His tender all-wise guidance gone wrong? How do you know that your cherished plan went wrong when it did not develop as you had hoped? And are "naturalness" and human reason to decide the matter?

We shall not find an answer in the stumbling utterances of human reason, or in the natural responses of the soul to outward conditions. Man does not know how to answer the questions, the paradoxes, the bewildering mysteries of the trudging pilgrimage road along which we move toward the dawn. Every day there are crossroads of decision; every day there are dividing ways concerning which, lacking any knowledge, he needs a safe guide, in whose companionship he can walk with quiet confidence. His Guide knows. The man does not,—except as he trusts the Guide. And what more could he want?

We shall not be able to see causes for thankfulness in many a situation unless we see more than the situation. Indeed, many of the facts may not in themselves be seen as separate causes for thankfulness at all. It is not causes that we need to see, but rather one cause,—Christ. Annie Johnson Flint, writing with incredibly crippled hands, sitting in her inevitable wheel chair, and unable to recline on her bed without a soft cloud of down pillows all about her, can write, and keeps on writing such heartening messages as this:

"Is God—?" "Hath God—?" "Doth God—?"
Man's "Why?" and "How?"
  In ceaseless iteration storm the sky.
"I am"; "I will"; "I do,"—sure Word of God,
  Yea and Amen, Christ answereth each cry;
To all our anguished questionings and doubts
  Eternal affirmation and reply.

Causes for thanksgiving? Yes, we may try our futile fingers at the task of sorting out the broken bits of life's experiences until we are weary with doubt as to where this one belongs and that one does not belong, and never be sure of our labels. Or, we may rise up, freed from the impossibilities of the attempt, relieved and glad that we cannot, and do not have to, sort our experiences, and we can joyously commit the whole tangle of our questioning to Christ Himself, "eternal affirmation and reply." Then it is that we have found the absolutely defined, never varying Cause for our thanksgiving.

Has it occurred to you that the apostle Paul's exuberant spirit of thanksgiving was not due to making a list of the reasons for it? Would some of his items be examined twice before they would be considered for your list, and even then might get on only with a question mark? Is there not rather in his life a great, sweeping undercurrent of thanksgiving that he is Christ's and Christ is his? His thought is ever toward God and not toward circumstance, as he tells his experiences. And when writing to the Philippians he rehearses some of these experiences, he begins the letter itself with thankfulness, keeps sounding the note of rejoicing, tells his friends that it is given to them not only to believe, but to suffer (to suffer is a gift, remember!) for Christ's sake; and charges them, "In nothing be anxious; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

But that is not quite all. For Paul has a consequence to explain. They must not miss that. He adds: "And the peace of God, which passeth all understanding, shall keep your hearts and minds,"—because of the circumstances of your lives? No, not that! "Shall keep your hearts and minds through Christ Jesus." Ah, what a difference! Here is the abiding Cause for thankfulness. Here is the joyous answer

(Continued on page 349)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XX SCOTTDALE, PA., NOVEMBER, 1928 No. 11

SUBSTITUTES

By John F. Bressler

None genuine without this signature. Manufacturer.
We do not handle...........but this is just as good. Dealer.
There is a way that seemeth right unto a man, but the end thereof are the ways of death. Proverbs 16:25.

In the business world, whenever a new product is placed upon the market, the manufacturer, in order to bring his product before the public and to make sales, does much advertising and allows the dealer a large percentage of profit on his sales. In his advertising, the manufacturer uses the various mediums of his times to bring his product before the buying public. In modern times he uses the printed page, the bill-board, the cinema, the radio, and at times the fakir. His product is proclaimed to be superior to all others in the same field, (but I have observed that usually a product is lauded in inverse ratio to its value; that is, the bigger the humbug, the louder the advertising) and always concludes with "Buy none other. None genuine without this signature." The dealer, because of the superior profits will place the goods upon his shelf; and, when his patrons enter the store and ask for an article of long established reputation as a standard because of its quality he will glibly tell them that he is out just now but that he has something "Just as good" and will hand over the article on which he makes the big profit in order to introduce it. He may also accompany it with a lot of literature extolling its qualities, which paper might be used to advantage in making soap, there is so much "lie" (lye) in it. And the dear public buys.

In foodstuffs, in medicines, in merchandise of other sorts, in literature; and, worst of all in the realm of morals and religion, this foisting of substitutes upon the public goes on to the temporal advantage of the dealer but to the loss of the recipient. Understanding mass psychology, this advertising is done so adroitly that some people who are more gullible than the average invest hopefully; others invest doubtfully but are persuaded to do so because others have done so; and still others invest unwillingly under what they consider the compulsion of circumstances. But they "bite" and buy. If you don't, they all join in pitying or decrying you according to their individual dispositions for your folly in not "biting."

Then again, substitutes are foisted upon people in the form of counterfeits. The genuine is so cleverly imitated that only specialists in the various lines can tell the true from the false. Counterfeits are employed in things of great value and of high appreciation where the receiver would not knowingly accept a substitute as "coin of the realm,"—antiques, and art. Counterfeit money is made so skillfully that it may pass through many hands before it is discovered to be made of baser metal; large manufacturing establishments in Europe are busy making antiques to sell to the tourist as heirlooms dating from the time of the Caesars. Paintings and sculpture and musical instruments, declared to be the work of the old masters, are sold for fabulous prices to the antique hunters. Aboard ship they boast of their purchases, but when the Customs Inspectors look them over and say that they were made but yesterday and not worth the freight that it cost to bring them across, bragging stops and they are seen no more.

But come again to that most sacred field of human life, religion. Religiously-minded people will visit the shrines of the Near East and buy a piece of the cross on which our Lord was crucified, or a bone from the remains of John the Baptist, etc., take it home and in some cases actually worship it, and refuse to believe that some religious charlatan had gained extra coin at their expense.

When you accept substitutes from the first class, it is because you are gullible or easily persuaded, but when you get a counterfeit it comes through your ignorance. But there are desirable substitutes. For such we should gladly relinquish the old. For ignorance we should substitute knowledge and to secure it we should seek for it with such zeal as we would for hid treasures. For sin we should substitute righteousness and invoke the aid of earth and heaven to attain to it. If we have the ill manners of the ignorant yokel we should gladly discard them and substitute true Christian courtesy which respects others and reverences God; for filth we should substitute cleanliness; the lesser for the greater, the baser for the purer, and the worldly for the spiritual.

In foodstuffs,—in the dairy, water is added and sold for milk, ground chalk is added and sold for cream, lard is added and sold for butter; in the grocery, sand is sold for sugar; at the mill, sawdust is sold for dairy feed; and the thrifty Yankee sells painted wood for nutmegs. The pure Food Laws are protecting us somewhat from such frauds at the present time.

In medicines,—the quack with his elaborate office, where he takes instantaneous X-Ray pictures and can see clear through you (later you can see clear through your pocketbook), and examines a drop of your blood and diagnoses your case at once as "hepatica carcinoma," guarantees a cure but demands an advance fee. Having received it he gives you some harmless dope, tells you to come back in a month. You do so but find the office vacant and you can go home and cure yourself of your billiousness by rolling right and left with the small of your back resting on the foot of your bedstead without any extra charge.

In merchandise,—the unscrupulous dealer sells shoddy for wool, and when you come back the next time he will glibly tell you that the former garment was made in wartime under war conditions but that now he has something ever so much better and again sells you a suit of shoddy.

In literature,—books that demoralize your character and undermine your faith are sold to you as the last word on ethics and religion by the noted author, Rev. ——. And because they are the best sellers and you don't want to be behind the times you buy and read. You do worse. In order to appear educated you subscribe to theories advanced by dreamers calling themselves thinkers and you teach their hallucinations in your classes in biology and sociology as facts.

But the higher a thing is, the harder it falls if it does fall; the holier it is, the baser its degradation. So it is when it comes to the realm of religion. Religion lifts men above the brute and makes mankind to be exalted far above the rest of created things in the region of fellowship with God. But this is so only when mankind has the true religion.

Men become like the gods that they worship. If they worship God, who is Holy, Righteous, Love, and the embodiment of every virtue, they will become like Him and finally be with Him where He is.

But if they substitute Thor, the god of war to be their god, and the nations of the earth have apparently done so, then the earth shall become a vast battlefield soaked with the blood of the slain. If they substitute Bacchus, the god of wine, and many of the American people will vote this fall to again enthrone him as one of the gods of these United States, then our sons and our daughters will again become debauched and our beloved land will hasten to its ruin. If they substitute the gods of pleasure or of lust their degradation will be still further accelerated; and if they yield themselves in service and worship to the Devil they will be dragged down to eternal doom with him. To that degree in which mankind's conception of God is wrong their ideals of life will be wrong.

Here is one place where no substitute can be tolerated. Be not so gullible as to allow a substitute to be palmed off on you as being "just as good." The substitute may be ever so much extolled as being superior and as being accepted by all the intelligentsia. The religion of reason as opposed to the religion of revelation, the religion of self-development as against that of self-denial, etc. But remember there is no falsehood, no matter how beautifully garbed with rhetoric, that can take the place of the unvarnished truth. The religion of our fathers that made them willing to die as martyrs rather than lose it was a source of unfailing strength and consolation to them. Accept no substitute, nor vitiated form of the true which after all lacks the power. **Accept no substitute.** "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Lancaster, Pa.

HELEN KELLER—THE LIFE OF A GREAT WOMAN

By May Genevieve McGee

This inspiring article is selected for the purpose of helping individuals who "bury their talents, in the napkin" of their handicaps. In doting upon the talents they do not possess, and the gifts God never gave them, they utterly destroy those they possess by non-use. Helen Keller is an outstanding miracle in a world of miracles. Editor.

It was a charming picture that Helen Keller made, as she appeared at Memorial Hall, Columbus, Ohio, not long ago. It was a great mass meeting under the auspices of the American Foundation for the Blind, for Helen Keller has been giving her time and strength to raise funds for the education and uplift of the blind. This is the crowning accomplishment of her extraordinary career. She has visited every State of the Union, presenting this cause. Her endeavor is to make known the economic and humane necessity for placing the American Foundation for the Blind on a firm basis. The world has grown to speak of the miracle of Helen Keller, referring in this way, to the marvel of a blind, deaf, and dumb child, breaking down the barriers which cut her off from human intercourse, and achieving distinction in the field of literature and constructive philanthropic accomplishment.

I have seen Helen Keller several times, and an enchanting smile is always on her face. She gives you joy with that radiant smile. It is indescribable. Although living in darkness and strange silence, Helen Keller is radiantly happy.

She was born in 1880 in Tuscambia, a little town of northern Alabama. The Keller homestead was called "Ivy Green," because the house and the surrounding trees and fences were covered with beautiful English ivy. There was an old-fashioned garden which was a real paradise for Helen.

For nineteen months, baby Helen was a great joy to mother and father. She walked the day she was a year old and she could say a number of words. Just for one brief spring and summer, she heard the song of the robin and the mocking bird, and saw the flowers and fruit. Then in the month of February came an illness which closed her eyes and ears. The physician called it acute congestion of the stomach and brain.

Helen could not remember very well what happened in the months following her illness. But she could not see the beautiful world about her, and then after a while, as she could not hear, she became dumb. A shake of the head meant "No," and a nod "Yes;" a pull meant "Come" and a push, "Go."

Helen amused herself by spending a great deal of time in the kitchen, kneading dough, helping to make ice cream, grinding coffee, and feeding the hens and turkeys that swarmed about the kitchen steps.

Her parents had heard of an eminent oculist in Baltimore, Maryland. So, when Helen was six years old, they took her to Doctor Chisholm, of Baltimore, but he could do nothing for her. He advised them to consult Dr. Alexander Graham Bell, of Washington, who would be able to tell them about schools and teachers of deaf and blind children.

Mrs. Keller had read in Dickens' "American Notes" of what Doctor Howe, of Boston, had accomplished for Laura Bridgman, who was deaf and blind.

Doctor Bell urged Helen's father to write to this institution, now called the Perkins Institution, for Doctor Howe had been dead for ten years. It was here a teacher was found, Miss Anne Sullivan. She had entered the Perkins Institution in 1880, the year Helen was born. She was fourteen years of age at that time, and almost totally blind, but later her sight was partially restored. She was graduated in 1886, and was soon ready for work.

Helen Keller said in later years: "The most important day I remember in all my life was the one in which my teacher, Miss Anne Sullivan, came to me. It was in 1887, and I was within three months of seven years. I stood on the porch and felt approaching steps. I stretched out my hands, and I was caught up and held close in the arms of her who had come to reveal all things to me, and more than all else, to love me.

The first word that Helen learned was "water." They were walking in the garden and Miss Sullivan spelled "water" in her hand as the cool stream ran over her hand. She was using the finger language of the deaf and dumb. A strange light shone in Helen's darkened brain. She knew that the word "w-a-t-e-r" and the cool, wet feeling meant the same thing. She says of this momentous revelation, "That living word awakened my soul, gave it light, hope, joy, set it free." It was a wonderful dawn for her darkened mind, and she began to spell and apply such words as "doll, pin, hat, cup." From this moment she was eager to learn and ran from object to object. From morning to night she explored this amazing new world, and while it seemed a slow process, yet every moment she was acquiring knowledge in some direction. She soon learned to read in raised letters, made for the blind, and also to write.

When Helen was ten years old, she learned to speak. She had long known from feeling the lips and the throats of others that all people did not use a sign language. Miss Sarah Fuller, principal of the Horace Mann School for the Deaf, in Boston, gave her eleven lessons. She let Helen feel the position of her tongue and lips. Miss Fuller and Miss Sullivan could understand her but no one else. Miss Keller writes: "But for Miss Sullivan's genius, untiring perseverance, and devotion, I could not have made any progress."

Miss Keller's voice is low and pleasant, and when she gives one word at a time, it is possible to understand her. She gives it exactly and slowly, by syllables. There is no accent and no modulation. In an extended speech it is difficult to understand her, unless very near her. She also speaks in French and German.

Helen Keller loved books and found delight in reading and studying. She resolved that she would study and study, and fit herself for college. But her friends, knowing how difficult it would be, told her not to attempt it. They were also afraid that if she failed, it would discourage and sadden her. But Helen was willing to face every obstacle. It was her ambition to enter Radcliffe College, Cambridge, Massachusetts. This school is a branch of Harvard University.

With this in view, accompanied by Miss Sullivan, Helen went to New York City, and attended the Wright-Humason School for the Deaf.

When sixteen, she entered the Cambridge School for Young Ladies. This was a special preparation for Radcliffe. Miss Sullivan attended all the classes with her and interpreted the instruction. This was a Herculean undertaking for a blind and deaf girl. There were few books of the many that she needed that were in raised type for the blind. So, with great labor, Miss Sullivan had to spell into her hand every word spoken by the teacher.

Helen took her preliminary examinations for Radcliffe in 1897. The studies were elementary and advanced German, French, Latin, English, Greek, and Roman history. She passed in everything. She wrote all her exercises, daily themes, criticisms, and hour tests, the mid-year and final examinations on the typewriter, using it with skill. She took her final examinations in two days. The first day she had elementary Greek and advanced Latin, and the second day geometry, algebra, and advanced Greek. These were just the same as the entrance examinations for Harvard.

At twenty years, Helen's early resolve had become a reality and she entered Radcliffe College. She plunged eagerly into her studies, but it was a most difficult undertaking. How many would get a classical education, if every word had to be spelled into the hand? But Helen said, "Every one who wishes to gain true knowledge must climb the Hill Difficulty alone, and since there is no royal road to the summit, I must zigzag it in my own way. I slip back many times, fall or stand still, but keep climbing. Every struggle is a victory."

Miss Keller was graduated from Radcliffe when twenty-four. She has given much of her time and strength in promoting every agency for the benefit of blind people, and is a member of the Massachusetts Commission for the Blind.

She constantly writes for leading magazines, appealing for the industrial education and employment of the blind. Her books are widely read. They are "The Story of My Life," "The World I Live In," and "Optimism." Her last book, just published, is "My Religion."

Her personal reading is in many directions. She is very familiar with Shakespeare and delights in history, and finds pleasure in German and French literature. Carlyle, Scott, Whittier, Lowell, and many other authors are read with avidity. The Bible is her favorite book.

You may be interested in knowing that while Helen Keller has such a passion for books, she is very fond of out-of-door life. She loves the water, and can row and swim. She finds delight in walking in the country, and likes to feel the wind in her face as she rides a bicycle.

Miss Keller has known and conversed with many men of genius. Among these were Professor Henry Drummond, Oliver Wendell Holmes, Edward Everett Hale, William Dean Howells, Mark Twain, Richard Watson Gilder, Charles Dudley Warner, and John Burroughs.

Mark Twain said, "The two greatest figures of the nineteenth century are Napoleon and Hellen Keller. Napoleon tried to conquer the world through force and failed. Helen Keller has tried to win the world by the power of her mind and has succeeded."

Helen Keller has always been a Christian girl and woman. It was Bishop Phillips Brooks who told her of God when she was only a child. She says of the Bible, "I love it as I love no other book. It is my best friend, the divinely-appointed guide that keeps my groping feet in the path which leads to happiness."

The following is her personal message, given not long ago to the girls of to-day: "Join the great company of those who make the barren places of life fruitful with kindness. Carry a vision of heaven in your heart, and you shall make your home, your school, the world correspond to that vision. Your succees and happiness lie in you. External conditions are the accidents of life, its outer trappings. The great, enduring realities are love and service. Joy is the holy fire that keeps our purpose warm, and our intelligence aglow. Resolve to be happy, and your joy and you shall form an invincible host against difficulty. Keep a light bright in your spirit and others will light their candles at it."

—Watchword.

BOOK REVIEW — MOTHER INDIA

By Joseph W. Kemp, Auckland, N. Z.

I have just finished reading the most amazing book I have ever read in my life. "Mother India" is not written for delicate readers. I have put the book down after carefully reading page 1 to page 376, and I feel as one who has been living in a Lazar house. Time and time again I have laid the book down with a sickening at the heart. I did not want to take it up again, yet I must. If this is India, I want to know it, so right to the end I went. The revolt within continued. I was being admitted to scenes which few outside of India ever dreamed of existing. Even now, after I have read the book I take it up and toy away at its pages half dazed by its revelations. I sigh and say, can it be true? Yes, everything is vouched for, "the book is authentic and its disclosures are substantiated by authorities." That seems to deepen the gloom.

Mr. Gandhi, in labelling "Mother India" "A Drain Inspector's Report," argues, "If I open out all the stench exuded from the drains of London and say 'Behold London,' my facts will be incapable of challenge, but my judgment will be rightly condemned as a travesty of truth. Miss Mayo's book is nothing better, nothing else," but with all his harsh criticism of the book, Gandhi is compelled to acknowledge "we may not repudiate the substance underlying the many allegations made."

India is fascinating. I remember reading somewhere of the passion of the heart of Dr. G. Campbell Morgan to see India and to preach in India before he dies. The glamour of the country casts its spell over us. For years I have read of India. Prayed for India. Had fellowship with missionaries from India. I am at the present time a member of a Society whose operations are in Bengal. I have given it out that I hope some day to visit our missionaries on the field, but this book of Miss Mayo's has put a different complexion on things. India is not the same to me now. I did not know that in India each generation sees the death of 3,200,000 mothers in the agonies of child-birth—a figure greater than that of the united death-roll of the British Empire, plus that of France, Belgium, Italy and the United States, in the world war. I say I did not know that. Did YOU? I did not know that of India's babies born alive, about 2,000,000 die each year and if near a river, the little baby is tossed into the stream without waste of a rag for a shroud. I did not know that those women who never see the outer world from their marriage day till the day of their death number, by careful estimate, between 11,250,000 and 17,190,000 women. Thus reducing the women of India to the level of animals incapable of looking after themselves. I say, I sim-

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THANKSGIVING

By Edgar Daniel Kramer

Lord, we come with glad thanksgiving for the wealth the harvest yields,
For the riches we have wrested from the clutches of the fields,
Where we labored from the dawning, till the dusk and stars returned,
And across the velvet shadows, lo, the homelights brightly burned!

Lord, we rode out to the plowing and the journeying was sweet
With the jingling of the trace-chains and the clump of horses' feet,
And we turned the fragrant furrow with our hearts a-thrill with mirth,
As we hearkened to the voices lifting from the mystic earth.

Lord, we broke the clods with singing, as the fleeting hours fled,
For we knew the consummation of our toiling would be bread
That would feed our hungry bodies, that would fortify our souls
With Love's kindly understanding, as they struggled to their goals.

Lord, our bins and barns are creaking with the sunlight and the rain,
That our laboring has garnered in the mystery of grain,
In the fragrance of ripe apples, in the dripping honeycomb,
Heavy with the golden sweetness that the bees have freighted home.

Lord, we come with glad thanksgiving for the joys that we have found
In the fruitage of our striving with the forces of the ground,
But, though we have done the sowing and the happy reaping, too,
In adoring we are humbly giving all the praise to You.

—Selected.

CHRISTIAN MONITOR PULPIT

THANKSGIVING

By J. A. Ressler

> And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.
>
> And their eyes were opened, and they knew him; and he vanished out of their sight. Luke 24:30, 31.

The three days of the world's most awful agony were over. The three crosses on the hill of the skull were empty, it is true, but where is He who has suffered and died on the center cross?

The morning of the third day had dawned as other days had dawned. But at the close of that day, groups of timid, sorrowing ones began to gather and whisper together.

"Did you hear what Mary Magdalena and the other women saw early this morning?"

"No; what?"

"And that Peter and John were at the grave and found it empty?"

"Yes; empty so far as the body was concerned. But the graveclothes were there wrapped up just as they had been about the body, the napkin apart from the other clothes, all in a way they could not have been wrapped by human hand. The body of Jesus left those clothes without moving a thread!"

And so the conversation ran.

Out on the way toward Emmaus two men walked side by side. They talked together of the strange report of the early morning. A Stranger came from the empty spaces about them and walked by their side. Too much absorbed in their perplexity and sorrow to notice details they answered His questions—and then the Stranger talked! Priceless talk! If we cannot know all the words He spoke, it is so full of meaning, so glorious for us that He spoke at that time and in that way then.

They near the house and turn to go in. He moves onward. "Abide with us." He accepts the invitation. As they sat at meat, the Stranger takes His rightful place as the Head of the group, takes the loaf in His hands, blesses it—and their eyes are opened.

I wonder how much faster they went as they returned to Jerusalem than they did as they went toward Emmaus!

By the time they arrived, they found a considerable group gathered. The gathered disciples are talking things over. The vague rumors of the earlier hours have taken shape: "The Lord is risen indeed, and hath appeared to Simon." Breathless the two come in from the Emmaus way—and what a story they have to tell! Scarce had they told the main facts when Jesus Himself stood in their midst. "Peace be unto you." And the age of world wonders that began that day is going on to-day!

People sometimes ask when the first Thanksgiving Day was held. I suppose they had such days of old when David sang, "Praise ye the Lord," and the people responded, "Praise His Holy Name!" But the day of all days of praise for humanity was that day, the first glad Easter Day when the Lord rose from the dead, victorious over all His foes and ours. We've taken the autumn time for our special time of thanks because we are grateful for all His wonderful works and His many kind deeds to us.

As Jesus took the bread of which He did not partake, He blessed it, He gave thanks. He has left "us an example, that we should follow his steps." "In everything give thanks."

Why should we thank Him? For what should we thank Him?

We should thank Him this day because He has demanded of us complete obedience. See John 14:15. If He had left a margin of choice for us to decide as to what is to be obeyed and what is not to be obeyed, we might choose wrong. We should be thankful that He assumes the responsibility. If we obey Him fully our responsibility ends and we rest secure in Him.

We thank Him because He demands of us the forsaking of all we have (Luke 14:33). Possession brings responsibility. If He demands all we have and we surrender all to Him, the responsibility goes with what we surrender.

List the things men hold dear and remember that Jesus demands them all. Wealth, property, position, health, energy, toil, service, friends—the nearest and dearest of them—and Jesus says of these "possessions" of ours, "All these are Mine, or you cannot be My disciple!" What a demand He makes! If any other being in all the vast universe were to make such demands of us creatures of the free exercise of will, it would be the supreme height of audacity. But without slightest suggestion of an apology Jesus states the terms upon which we may enter His service and become His followers:—Surrender all, reserve nothing.

Are we thankful He did it that way?

That group of thoroly frightened disciples on the evening of Easter Day, so frightened that they did not believe the evidence of their own senses when Jesus appeared to them, needed Jesus very much—we should say—to stay right with them and help them find themselves and their work for Him. It would have such a happy service if He with all His resurrection power could have remained right with them and smoothed out the rough places and made going easy for them. How easy it would have been if, when they were dragged before the Jewish council, they could have had Jesus Himself appear in their midst and tell the haughty murderers that they were wrong and the disciples were right!

But just when the need was so great for His presence—as we reason things—Jesus went back to heaven and to the Father.

And oh, how thankful we may be that God worked just that way. The Holy Spirit came to "abide for ever." The Spirit is not limited as was Jesus in His earthly life, but may be everywhere present at the same moment. I believe that those disciples thanked Jesus for going away when they realized that He had sent the Comforter. What if the testimony for Jesus in the Spirit's power led to the dungeon, to chains, and to the scaffold? Every cruel experience but made the Spirit's presence so much more precious.

What have we—we personally—to thank God for in 1928?

Much. First, we want to thank God for success. Most people do succeed—some of us just a little, but still succeed. We can have no success of any kind in any thing without the blessing of God. Perhaps some may think that the only thing we succeed in is getting into trouble or debt or loss or ill-health. All right! Be it so. If you trust God and such adverse things come, thank God your lot is no worse. Search around for some one you would wish to exchange with in everything—everything, remember—and when you have found him you will discover that your own lot fits you best.

Thank God for success.

Thank God for your failures. Some of the bitterest failures that have fallen upon men have been their making.

Columbus failed to find India, and died a disappointed man, but he found a new continent.

Abraham did not convert the Chaldeans, but he founded a new race.

Moses spent forty years in the wilderness of Sinai thinking he had utterly failed in his attempt to deliver God's people. Then God took a hand in the matter. Moses has been thanking God through the centuries since then that his plan failed.

David failed to gain even the confidence of his own brothers—they called him haughty for deserting the "few sheep"—then something happened.

Anthracite coal was thought worthless, and attempts to burn it were a failure until a workman in disgust banged the furnace door shut and went to dinner. The men came back to find the furnace in danger of melting—and one of God's great storehouses of heat and light was revealed to men.

Vulcanized rubber was the result of a failure of an experiment and an accident combined. What would modern industry be without rubber?

Most of our most cherished plans that have been turned upside down by matters entirely outside our control would have led us to disgrace and ruin if we had had our way.

Praise and thank God for failures!

How about thankfulness for spiritual growth?

Perhaps it would seem boastful to you if you were to thank God for spiritual growth. Well, if you cannot see much progress in your own life, I am sure that you can see one thing in this connection for which you ought to thank God from the depths of your heart—the room God gives to you for growth!

Some one has said that the largest room in the world is the room for improvement, and I am glad that it is big, for we need a lot of improvement, not that we need a lot of room for the improvement we actually develop!

Praise God for the fact that there is no limit to the spiritual graces He longs to bestow upon you if you only stretch out the hand of faith to receive them.

Have you prayed for safety for the day?

And when the evening came and you had not been smitted down, did you say, "Father I thank Thee?"

Have you prayed as you neared a dangerous curve and the road was slippery, "Father take us safely around?"

And when there was no other car coming around, and there was no mishap of any kind, did you say, "I thank thee for having answered prayer?"

"Oh that men would praise the Lord for His goodness."

Scottdale, Pa.

LOOKING AT THE PULPIT FROM THE PEW

By W. H. Rogers

In this Department especially dedicated to those that "Minister the Word of God," we felt that this valuable article would be appreciated by the Ministry, and those who are interested in the progress of the Church, but whose calling differs. Editor.

Robert Burns said a significant thing when he wrote,

"Oh, wad some power the giftie gie us,
To see oursil's as ithers see us;
It wad from many a blunder free us,
And foolish notion."

With this in mind, I began to look at myself, as far as I could, through the eyes of those whom it is my privilege to serve in the courts of the Lord. I saw many important and interesting things which time will not permit me to enumerate. I became thrilled with what I conceived to be the people's expectations of their preacher and pastor.

Only They Who Know Can Teach

It is quite evident from the various answers that the pew expects its minister to be: **a student of God's thoughts in their manifold revelations.**

One of the laymen, president of a great convention of Christian people, said,

"I expect my pastor to have a definite message, clear, spiritual, positive and convincing. If he has theological suspicions, exegetical guesses, or spiritual doubts, let him gain victory over them by prayer and study, and not befog the church by parading them. I want him to be familiar with the Scripture and act upon the certainty that the gospel of Christ is the "power of God unto salvation to every one that believeth."

I believe this layman utters the convictions of the average members of the Christian church. They believe their pastor must know before he can teach. He should know the Bible, not merely as a book of texts, but as a rich mine he is never tired of exploring. I have been amazed in finding some candidates for ordination with such a scant knowledge of the Word of God. We are commanded to study to show ourselves "approved of God, workmen that needeth not to be ashamed, rightly dividing the word of truth." We are told to "preach the word in season and out of season," and to "preach the gospel to every creature."

When the minister becomes familiar with the Word of God, Browning, Tennyson, Shakespeare, and other lesser lights will be given a rest. If the minister is going to meet the expectations of his people, he must be sympathetic with the spiritual atmosphere which pervades the Book. Only a spiritual man can discern spiritual truths and spiritual needs. Therefore, by prayer and communion with God, he must approach the Book of Life, and in the same sympathetic spirit proclaim it to his people.

A Preacher Prophet

Then, it is evident from the replies I received that the people expect their minister to be a **forth-teller of God's thoughts.** He must not only be a student of the Word, but able, under the unction of the Spirit, to proclaim it.

I wonder sometimes if the demands of the prophetic minister were ever greater than they are to-day. Whether they are or not, it is certain the greatest thing in the world is still the gospel of Jesus Christ, and it is big enough to meet the challenge of the times in which we live. It is redemptive, regenerative, social, universal and eternal, and will always be "the power of God unto salvation to every one that believeth."

I am persuaded that amid all the changed conditions of our day, the social upheavals, the crime waves, the race for wealth, and the quest for pleasure, the minister will not gain much but accomplish little by giving attention to secondary discussions, controversies, and issues which do not have first rank in the interests of souls.

Our people are not hungering for a rediscussion of newspaper topics, book reviews, pageants and picture shows. They are hungering for the Word of God, and when they get it, they are going to revere God more than they admire men. They are going to repent as well as appreciate. They are going to be moved to service as well as to interest. They are not going to say, "What a fine sermon," but, "What a great God;" not, "What a ready speaker," but, "O the depths of the riches of the wisdom and knowledge of God!"

People Tired of Doubts

It is further evident from these replies that the people of the pew expect their minister to be **positive in his convictions.** No preacher has a right to be negative or preach his doubts. If he has his doubts, let him tell them to his God. If he has discovered great truths, let him declare them to the people. Men have enough doubts of their own without an additional supply from the preacher. I have listened to the declarations of men when I have learned more of what they didn't believe, than what they did. The only conviction they seemed to have was the conviction that they had no conviction at all.

A young college editor bore melancholy testimony to the net results of such preaching when he wrote, **"We know all about religion except how it feels; we can tell all about the seven religions of the world, and haven't any religion for ourselves. We are critical, but have no simple faith to help our lives."**

That is the condition of the average congregation which is compelled to listen to the minister of negations, evasions, and refutations. They are tired of it. They are weary of hearing of a new Bible which nobody ever reads; of a new theology which is as ancient as the earliest heresies; of a new psychology and new gospel of social service; that Adam fell up and not down, if he ever fell at all, and for that matter, if he ever lived at all; that a child is born by natural birth into the kingdom of God; that the gospel has its social implications. They need to be assured of the gospel before they will be persuaded to apply it to life.

Damaging the Devil

The pew expects the **minister to tell men what they must do to be saved.** What is the use of pecking away at the leaves when the axe needs to be laid at the root of the tree? What's the use of condemning men for not applying their religion to their economical life when a great number of them have none to apply? What's the use of harping upon social implications of the gospel when the people are ignorant

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EDITORIALS

THE THREE FOLD CALL FOR THANKSGIVING

Every returning Thanksgiving Day is a reminder of the obligations of the Creature to the Creator. The individual of any nation who only remembers his God on a Day of National Thanksgiving misses the mark widely.

The downfall of civilizations of the past is traced by the inspired hand of the Apostle Paul in the Book of Romans, chapter one. One of the causes of universal depravity, and one of the conditions which brought the judgment of God was, "neither were they thankful." One of the ingredients of terrible times, towards the closing hours of the Gospel Age is stated in II Timothy 3, as "unthankful."

One of the secrets of the enriched life of the Psalmist David was his constant spirit of thanksgiving, caused by his constant meditation upon God, the source of all his good. If the kind reader wishes to have a thankful heart, let his mind consider all the benefits he has been receiving from the Lord.

The Three Fold Directions in which to meditate are the thousands of CREATORIAL BLESSINGS, the thousands of PROVIDENTIAL BLESSINGS, and the marvelous REDEMPTIVE BLESSINGS OF GOD. Creatorial Blessings have to do with the world we live in, the Providential with the care of God over this world daily, and the life of each individual in it, to the point of watching the falling sparrow and the falling hair. Redemptive blessing has to do with the Finished Work of the Son of God, especially in behalf of those who believe, to some measure even to the unjust. At least to the extent of the opportunity of salvation being extended, and the common blessings that are showered over the lives of even the unjust.

MEETING RETURNED MISSIONARIES AT NEW YORK CITY

It was the writer's privilege to spend two days this past summer in New York the metropolitan city of the world. The main object of the visit was to meet Dr. Esch and family, returning missionaries from India on the Corinthia, a Cunard liner.

New York, or rather Greater New York City has a population of approximately 7,000,000 people, a small nation by itself. It contains over fifty nationalities. It is practically surrounded by water on all sides. It is the greatest port of North America. More passengers leave and arrive here than at any other port. The thrill of seeing ships put out to sea are common events. The breathless excitement of hurrying passengers, multitudes concerned about their baggage, steamer trunks, etc., a stir unequaled by any other leave-taking. Then the waving of good-byes, and bands playing, the misted eyes, regretfully seeing loved ones leave. Last looks at familiar scenes, past Ellis Island, past the Statue of Liberty, out through the crowded channel, thence to the ocean, and then into the mighty deep.

The in-coming ship being twenty-four hours late we went into the city proper. We saw its immense skyscrapers, some, like the Woolworth building fifty-eight stories high, giving one a glimpse from its tower of the city. The city has an electric car system of six stories, three stories or subway tracks at some places, and other places three stories of elevated tracks. Wall Street, one of the financial thorofares of the world attracts the eye with its intense activity in "buying and selling." We spent no time in the great play section of the city with its alluring lights, the place of broken careers, and blasted characters, the Broadway that leads to destruction.

We spent Saturday night in the part of the city often called, "Hell's-Half-Acre." This section of the Bowery is one of the crime centers of the world, for here are accumulated tens of thousands of the lowest elements of human society. We were requested to preach at the Bowery Mission, speaking to at least two hundred of the down-and-outs. They seemed to appreciate the interest taken in them. This mission feeds at least two hundred of these homeless men every day. Leaving the place at 10 o'clock, I was accosted on the street by a man, and abruptly stopped. Thinking I was about to be robbed gave me a strange feeling, but suddenly the man spoke saying, "Were you the fellow that preached at the Bowery?" When I replied in the affirmative. "Well, young man we fellows appreciated the message, it did us good, come again." Many have been saved at this Great Light House in the midst of much wickedness.

Sunday morning was spent in the Church of Dr. I. M. Haldeman, and even though it was summertime the place was filled. The preacher of the day was Dr. Ham an Evangelist Pastor of Atlanta, Georgia. He preached a sermon of such pungent conviction and appeal, that many eyes were misty.

In the afternoon we looked at, and listened inside, of what is to be the most expensive Cathedral or any other building in the world, "The Cathedral of St. John the Divine." The expected cost of the completed building will be over $50,000,000. To us it was a building to glorify the builders and worshippers, more than a place of assembly to the glory of God. To us it is an enormous waste of money while the missionary program of God goes begging for support. We do not believe it necessary to build houses of worship without any ideals of good architecture, but such buildings are a criminal waste, and uncalled for in the program of God. All that we heard among the strangers like myself is this, "my, what a wonderful building," not a word about our wonderful God.

After a long wait, the message finally came to Cunard Headquarters, that the Corinthia had reached Ellis Island Quarintine. Ultimately the message came that she was coming, and would arrive in one hour. All those having Government passes were allowed inside the Dock Enclosure, others waited outside. At least a thousand people were waiting to meet the twelve hundred on board the great ocean liner. Faces were pressed against the panes for the first sight, the atmosphere was tense, the excitement was intensified when the first cry rose, that her front is coming in sight. She was a grand sight as she came up stream with all her port holes alight, her colored lamps all ablaze, her flags flying. Her entire passengers list, practically to a man were at the side of the ship, looking towards the place of landing. The steam tugs went out into mid-stream for the purpose of turning her great hulk, to turn her nose to the right, and place her alongside of the dock. As she started alongside, the noise became such that one could hardly speak or hear another. "There they are!" "There she is!" "That's him!" "Did you see them?" "I wonder whether they missed the ship." "Hello." Etc., Etc., Etc., Etc.

My suspense was great lest the expected missionaries should have missed their boat, when I suddenly spied Sister Esch, then the children, and later on Dr. Esch. We called across. Up stream one of the children had said, "wouldn't it be fine, it some one were to meet us, guess there won't be anybody."

Then the gang-planks were placed from the docks to the ship, and the "First Class Passengers" disembarked first. We waited, then the "Second Class Passengers" took their turn, then our beloved "in the faith" were met, greeted, the message from the Treasurer of the Mission Board delivered. Many were the tears of joy that flowed freely on the dock, kisses, fond embraces of long parted parents, children, brothers, sisters, and friends. But the difference between the outgoing steamers was that the tears were tears of joy.

As we stop writing we want to tell our readers that we thought of the "Great Home Coming Day" in the blue, when the redeemed of all nations, languages, and climes shall strike hands on "the sunny banks of sweet deliverance." Then to be ever with the Lord, in His presence fullness of joy, and pleasures for-ever-more. May the Lord bless the MINISTRY OF OUR RETURNED MISSIONARIES. May they be blessed in being a blessing. May they serve till He comes.

HAVE YOU ARRANGED? WHAT?

Summer work is passed, soon the work of the Fall season will be completed, and the long Winter is ahead with the additional time on the hands of our thousands of farmers among the brotherhood. This led us to think of the Bible Conferences, the Revival Meetings that should be arranged for to the edification of the Church, and the salvation of the lost.

Wide-a-wake ministers do not wait for their members to be pressing for such meetings, the brotherhood often feels that the minister might think they are not satisfied with the work done by the pastor. This is not the case, but they feel that these additional meetings have their place. They naturally feel that the pastor should assume the leadership, and put the question to the congregation, with an urgent request that they with him seek to make the necessary arrangements. Brother minister have you acted? If not, why not?

We know of some congregations where the brotherhood is heart broken over the fact that the ministry will not call for and arrange for special meetings, allowing many of the lost to go out into a Christless eternity, allowing many of the young people to drift into currents of sin from which many will never be rescued. Brother minister, is that somebody you? If so, why? This question must be answered some day and that to the Lord, at the Judgment Seat of Christ. Will your reason for neglect be valid then? If not, what then??

MEETING THE HIGH SCHOOL PROBLEM IN INDIA

One of the outstanding problems connected with Church Schools, whether in the home or foreign field, but more so in the foreign field, is the procuring of Christian teachers, adequate for the complete curriculum.

The Missionaries in charge of our work in India have been working at this problem with a great deal of success, and are aiming for the goal of an ALL-CHRISTIAN FACULTY, ultimately an ALL-MENNONITE FACULTY.

The cheering news received from India is that two more of the High School Faculty, Bro. Biswas and Bro. Mayit Masih have united with the Mennonite Church. Both had been members of the Friends Church, but we believe this step will be a mutual blessing, to the Church, and these brethren.

May the Church at home pray that the Lord may move upon the hearts of His people, who have sufficient training to teach in the High School in India, and upon His people who have the means to finance such teachers.

May the Church continue to pray that the spiritual atmosphere in the High School will be such that many will see the light, who in time will walk in its beaming rays, becoming "Sons of God," and a salt to the making of the Indian Nation, to the ultimate glory of God.

Enoch escaped all the judgments of God in his day for the ungodly deeds, which the ungodly committed. Likewise, it may be before morn, or before sun-down every true Christian will escape "all these things that shall come to pass upon the earth, and shall stand before the Son of Man." The one prefigures the other, but the statement of Jesus, and the Bible elsewhere establishes the doctrine.

Someone lately spoke slightingly of the fact, that "the Mennonites have usually with their Bibles the book 'Martyr's Mirror' in their homes." But still it must be admitted that the book may have helped them keep alive some unpopular truth during great opposition, for the period of 400 years, till others could see the same. For instance, that war never pays. That war is hell. That war settles nothing permanently. That war is un-Christian. etc.

CHRISTIAN LIFE

THANKSGIVING ECHOES

From the Three Schools

Appreciation of Thanksgiving

"Giving thanks always for all things in the name of our Lord Jesus Christ, to God, even the Father," are the beautiful words of the apostle Paul which we find in Ephesians 5:20.

It is well that we not only give thanks and praise to our Creator on Thanksgiving day but on every day of the year.

Rather than criticize God for the misfortunes that have befallen us, we should praise Him for those which have not come into our pathway.

In counting our mercies and blessings it is indeed very difficult to know just where to end the list.

It is far better to tell others of our many blessings than to always be grumbling and discontented by relating our hardships.

This one day out of all the rest has been set aside for a special service of thanksgiving and praise to God, and, as children of God, we should live always in an atmosphere sweet and vital with thanksgiving. Margaret Miller.

Giving

With 'Thanks'-giving should come other kinds of giving at this season. "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over," says our Master. Shall we give unto the Lord a part of our income? Suppose you had money to loan for which two men made application. You knew one man would pay the interest when due, while the other would neglect to do so with the excuse that he needed the money worse than the lender. To which would you loan your money? Has not the Lord a right of choice? You may not have as much as Mr. B., but, honestly now, cannot you afford to give the Lord a share?

Ruth Shenk.

Thankfulness

Four hundred and seven years ago, the first crop was gathered in by our noble pioneer fathers, the Puritans. It brought great rejoicing and thankfulness. To make manifest this great heartfelt esteem and thankfulness to God, a great feast was proclaimed. First, thanksgiving and praise were brought to God; then also, did they rejoice together as they partook of the fruits of their first labors. All was done because of love and gratitude to the God who brought this great happiness upon them.

To-day Thanksgiving is a national holiday. Millions take part, but seemingly satisfy only their bodily desires with turkey, cranberries, pies, and cakes. These are the subject of the day. A very small percent. have kept the original meaning of the day, and show a heartfelt gratitude for the goodness of God. It has become to a great extent, a day of secular feasting, instead of the original spiritual celebration.

Theodore Epp.

Thanksgiving Thoughts

We, as an American nation, should first be thankful that we may enjoy Thanksgiving Day. As the Psalmist says, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High:" for toward us does His kindness endure forever.

It is well that on one day of the year we should cease thinking of the things we are to get, and be in the spirit of gratitude for what we already have. How much there is for which we should render thanks! Every position or condition in life has a bright side if we will but seek it. Too often we fall in the habit of making our prayers petitions for something we covet. How little there is of rendering praise and thanksgiving for the multitudinous gifts we already enjoy!

There is no limit to which the spirit of thanksgiving may be extended. We should be fervently grateful for the evil which we have escaped as well as for the good which we have enjoyed. Let us all make this new resolve in our hearts and put it into practice this coming Thanksgiving Day. Orie Schlatter.

Thanksgiving Blessings

When some one says, "Thanksgiving time is here," do you think of feasting and merry-making, or do you think of the blessings you have enjoyed during the past year?

What! You say you have little to be thankful for. Your cherished plans have been destroyed, and the future looks dark and dreary. But God is over all. Some one has said that our disappointments are His appointments. Although you have been badly disappointed, do you not have many blessings that others do not enjoy? Sit down and count them; write them down, and you will see why you should be thankful.

In Eph. 5:20 we are told to give thanks always for all things. God knows what is best for His children, and although we cannot understand now, sometime we shall understand.

"And let the peace of God rule in your hearts....and be ye thankful." With this peace ruling in our hearts, we can always find reasons to thank God, and we will sing praises to His holy name.

Bertha Nitzsche.

Thankful

Last night as I was beside the river enjoying the beauty of a full moon on a wonderfully clear night, with myriads of stars plainly visible, I thought it must have been just such a sight which inspired the psalmist to write, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" And my heart was lifted up in thanksgiving that, less than a speck though I be in this vast universe of God's, yet God, in all His greatness loves and blesses me, and gives His angels charge over me. Thankful? How could I b otherwise? Paul Horsch.

Reasons for Thanksgiving

When we pause to consider what the Lord has done for us we will not hesitate to give thanks. When we realize that Christ has saved us, we will not forget to praise Him for His wonderful gift to mankind.

However, we should not wait until a day is set aside for thanksgiving, for His praise should be upon our lips continually. Our adoration must find expression in our lives.

If we remember that Christ is interceding for us we will not do anything that will bring reproach to His cause. We must make use of our opportunities and walk in the fear of God.

Thanksgiving does not mean a formal prayer in which we thank God for past blessings but it is a life of service, for the Master who gave Himself that we might live the abundant life.

Irene Zook.

What Thanksgiving Means To Me

Daily we praise the Savior for salvation, for His protecting presence and guiding spirit, for opportunities and tasks of the day and for supplying all necessities of life. Thanksgiving Day comes but once a year on the calendar but it is then that we renew our vows to God because we have brought to our minds more emphatically the blessings of the past year. Then the whole nation takes time to think of our Creator. It is true that not all people are thankful but they have not all learned to know Him. Unless my praises and admiration have been revived and I determine to show my gratitude by more faithful service, I have failed to catch the Thanksgiving spirit.

Pearl Detweiler.

Why Be Thankful

If I were not a Christian I would be thankful for bountiful harvests, refreshing weather, the beautiful tints that Autumn gives to Mother Nature and all the beautiful elements of the fall season. But since I am a Christian I see more than the material aspects of the season. I see God in nature, as the poet would say, "in every rock and hill." I realize the vastness of God's bounties and gifts to us. I am made to pause and lift up my voice in praise. With the Psalmist I am made to say, "Bless the Lord, O my soul and forget not all his benefits."

C. K. Bender.

Thanks Giving

To me "thanksgiving" means just a combination of these two words. By tradition, "Thanksgiving Day" is a day set aside in honor of this thankful spirit. We are not to be thankful in order to celebrate Thanksgiving Day but the day is a celebration of the thanksgiving spirit that is common to every day of the year.

Being thankful and giving are two words dependent on each other. If we are truly thankful we will give as a natural result, just as a cloud filled with moisture must give up drops of water. Giving because God is watching to reward is not giving in the true sense of the word but rather bargaining. He gives only whose heart is full of sompassion because of another's needs or whose heart and soul is full of thankfulness—namely the thanksgiving spirit.

Ruth V. Yoder.

Thanksgiving

We usually voice our thanksgiving for the rosy-hued clouds, the bubbling brooks, the beautiful flowers, and the singing birds. In other words, we give thanks for all things that make our paths more smooth and our lives more enjoyable. But we seldom praise the Lord for the stony road, the persistent weeds, the piercing thorns, and the cold north wind. How we should sing songs of thanksgiving because God sent us sorrow and pain enough to draw us from this world of material things to treasures more lasting in Christ Jesus our Lord!

Nellie Coffman.

Thanksgiving Always

"Father, we thank Thee for the many blessings we are receiving from Thee daily; for guiding and keeping us during the past year; for food and clothing, home and friends, health and strength."

Is God satisfied with such general thanks? If we are really grateful, can we not tell Him so every time He blesses us, instead of waiting for an accumulation of favors and then thanking Him for all of them at once with such stingy, formal expresisons that really tell Him we do not remember just exactly what we want to thank Him for, but feel duty-bound to observe Thanksgiving Day to a certain extent at least?

Let us from now on respond immediately to our gifts from God and so make every day in the year a day of thanksgiving.

Ida Boyer.

Thankfulness

Thankful for what? The only right answer is, for **everything.** What had we when we came into this world? Nothing, for everything has been given to us.

"In everything give thanks" is a Bible command. God wants His children to be grateful for the rich blessings He showers upon them. God has done so much for us, has given us such a beautiful world to live in, so many ways in which to be helpful to others, and the privilege of doing His Will, that we owe Him praise from a heart overflowing with gratitude, not only on one day but on every day of the year. The true spirit of Thanksgiving comes only from a soul which is continually appreciative of God's goodness.

Ruth Wenger.

"Father, We Thank Thee"

"Publish with the voice of thanksgiving the wondrous works of God!" "Every good and every perfect gift is from above." Not only the gifts but He who bestows them is good; His love is perfect. He remembers every need. If our smallest needs are satisfied, the smallest gifts should be recognized. How different our paths would be were it not for those He gave us to direct and train us to walk in the straight way. The blessing is ours to enjoy the shielding influence of home, school, church, and government.

"What shall I render unto the Lord for all His benefits toward me?" He is good; His love is perfect. We would be grateful. As a sacrifice of praise we give Him the fruit of our lips—"Father, we thank Thee."

Elsie Martin.

Thanksgiving Day

Thanksgiving Day! It comes but once a year, a national holiday set aside to give special praises to God, the Supreme Being, the Creator of all things.

I like to think of Thanksgiving Day, as a day in which self sinks out of sight, you think only of others and the heart ascends to God in humble adoration and praise for blessings received. All of God's heavenly bounty is for you—sunlight and starlight, summer and winter, truth and love, earth and heaven. Take it! And let it flow in unmeasured, unselfish service for others! That will be your best Thanksgiving. "Service not only fills human wants, but it comes back to God, made abundant by many Thanksgivings." Thus your life will be made rich and full.

Fannie Harkins.

Thanksgiving—Every Day

From the depths of every true Christian heart, spiritual emotions rise in grateful Thanksgiving, which challenges the power of human expression.

If our Pilgrim Fathers felt the need of thanking their Heavenly Father after all their severe hardships, how countless should be our prayers of humble gratitude. How insignificant are our trials compared with those of our fathers, who braved the tempests and founded our nation.

Our greatest reason for Thanksgiving is for the knowledge of God and the gift of His Word. What could be a more appropriate way of expressing our gratitude to Him, than by accepting His wonderful plan of salvation? Consequently, when this is accomplished every day will be Thanksgiving Day.

Sarah M. Hostetter.

"For Sunshine and for Shadows Gray"

As we count the blessings we have received this year we will doubtless name the things which have brought sunshine to us directly, but will we remember to include those which have tinged our lives with gray? Perhaps some of the shadows which have fallen over our way have not yet been revealed to us as blessings. But if God allowed them to come we may rightly thank Him for them, knowing that "all things work together for good to them that love God."

Elizabeth A. Showalter.

A THANKSGIVING

By Virginia M. Cornell

That Thou hast brought us through another year;
That Thou hast lifted now and then the haze
Which hangs between our eyes and future days;
That Thou hast made our pathway sometimes clear,
And we have walked a while in pleasant ways,
We thank Thee.

That Thou hast kept our eye-lids sometimes sealed
'Gainst sights we begged with streaming tears to see;
That Thou hast left Thy secrets safe with Thee,
And shown us when our hearts at last were healed;
That Thou wert wiser in Thy plans than we—
We thank Thee.

That nothing great or small eludes Thine eyes,
Which look to where the deeps within us dwell,
And mark the thoughts we have not words to tell,
For that Thine ears are turned towards human cries;
That Thou art wise and doth all things well,
We thank Thee.

IN CHRIST

To die "in Christ" is not to die;
In Christ death met its doom;
It is to pass to those bright scenes
Where death can never come.

To die "in Christ" is just to pass
From darkness into light;
To say farewell to all but bliss,
A last "adieu" to night.

Selected.

WHAT SHOULD BE DONE ABOUT IT

In the October issue of the Christian Monitor appeared an article entitled, "Why I am a so-called Fundamentalist," written by Wm. H. Richie and first published in the Friend. The article was also printed in the Southern Methodist with the following timely editorial observations:

The article written for "The Friend" by Mr. Wm. H. Richie, which we are printing this week, is a most illuminating and awakening one. The gifted writer sets forth clearly and impressively the distinguishing differences between Modernism and Fundamentalism, which reveal unmistakably the fact that they are wide apart and are in irreconcilable conflict. Nor is it merely concerning non-essentials that they clash and are at war—the points at issue between them are vital and reach down to the very roots of religion.

Now in view of these fundamental differences and the fact that Modernism has lawlessly crept into so many of the evangelical Churches, and is in them exercising a far-reaching influence for evil, what ought to be done about it? Should the orthodox Christians assume a pacifist attitude toward this intruding and usurping new religion, which is not Biblical Christianity, tolerating, fellowshiping, and coöperating with it? We maintain that such a course toward it would be a betrayal of our divine Lord and His glorious Gospel, by which alone human beings can be saved. It would be to wreck multitudes of immortal souls for whom Christ died on the Cross. How dare we let men be led by false teachings away from the only path by which they can come to a conscious knowledge of God and enter into the Divine Kingdom? Are the deathless spirits of men of so little value, that whether they repent of their sins, exercise faith in the Lord Jesus and are born again of the Holy Ghost is a matter that we can treat with indifference?

Mr. Richie tells us that it is our duty to "contend earnestly for the faith once for all delivered unto the saints," and in that enunciation he is clearly in the right. But in another place he remarks that "we need not be contentious or combative, but that we must be loyal to God and His Truth." Taking it in the sense in which he doubtless intended it, namely, that we should not exhibit a waspish and malignant spirit and be stirrers up of needless strife, this affirmation is wholesome and proper. But quite as much do we need to beware of falling into a state of neutrality, and inaction. Indeed, we believe that the latter is the graver danger.

We register the profound conviction that what antagonism has been shown to Modernism in the Protestant Churches has been too indefinite and academic. **Orthodox leaders have spoken against it in the abstract, but have pussy-footed and compromised with it when they faced it in the concrete. They have fired "Big Berthas" at it when it was far away, but have retreated before it when it was near at hand.** Bishops claiming to be sound have warned against it from the pulpit, but in their administrations have placed Liberals in positions of the greatest influence to sow the seeds of it. They have stressed the importance of sound Christian education with tongue and pen, while plastering their endorsements upon colleges and universities that were reeking with the current rationalism. Is it any wonder that such a farcical opposing of it has not checked the growth of Modernism, and that to-day it is threatening the spiritual life of most of the larger Protestant bodies?

What we need in most of the Protestant Churches is **to uncover Modernism and make an issue of it.** We need openly and squarely to confront it, and let the battle with it be fought to a finish. If the Evangelicals can put the Modernists out of the Churches, it is their imperative duty to do it. But if the Modernists are strong enough to defeat them and dominate, then the Evangelicals ought to get out. It is certainly high time to put an end to the pitiful travesty that has been going on for years—**that of decrying Modernism as a ruinous menace while supporting it and helping to disseminate it.** "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel." (II Cor. 6:14, 15).

LOOKING AT THE PULPIT

(Continued from page 327)

of the gospel? Better the story of one little ewe lamb followed by the cry of, "Thou art the man," which will bring a David to his knees in contrition, than an elaborate treatise on some scientific or psychological theme which leaves the transgressor undisturbed in his smug complacence.

We all need sermons that lead men to say as did the thoroughly aroused Scotchman after a message on sin from his pastor, "I am going out to do the Devil some definite damage."

The minister who makes the people feel that way has not lost sight of the divineness of his mission. Of such a preacher some one has truthfully said, "He holds a divine commission; he proclaims a divine revelation; he is animated by a divine purpose; he accomplishes a divine result, and is dependent upon a divine Spirit." He cares very little whether his message could procure the signature of the modern scholar or the widely advertised scientist.

It does not follow because Burbank knew a great deal about plums that he was an authority upon the immortality of the soul. It does not argue because Edison **is the wizard of electricity, his word is final in the matters of religion. Mr. Huxley was undoubtedly the most lucid teacher of natural science in his day, but that did not give him the right to say the last word on miracles. In the high affairs of the Christian faith we are more likely to arrive at the truth by listening to the saints than to those whose time has been devoted to the rocks and lower animals. The world knows what the study of worms did for the mind of Darwin.**

Only the Gospel can right a ruined world and turn its "sword into plowshares and spears into pruning hooks." That Gospel we have revealed in the Lord Jesus Christ; in His divine personality, in the spotlessness of His humanity; in His offices as Prophet, Priest and King, Savior, Master and Lord; in the atoning efficacy of His death; in the power of His resurrection; in the prevalence of His intercession, and in the certainty of His coming again. Only such a Gospel will appease the spiritual hunger of men.

The Conduct of the Under-Shepherd

Then the people expect their minister **to incarnate God's thoughts and life.** He is to translate the terms of the Gospel in the terms of daily living. He is to adorn the Gospel with a quiet, meek and holy life; to strengthen the impression which his messages have made by a life of personal victory.

Many such impressions have been lessened by the thoughtless and careless speech of the man who made them. I have listened to an impressive Gospel address, and then supped with the minister who, by his funny stories and thin jokes, spoiled the splendid impressions he had made. I may be told that is a natural reaction; the relaxing of the bow. If it is done in that way, it is done at a heavy cost. I love a healthy joke, but there is a time and place to tell it, which is certainly not at the close of a spiritual message.

The pew has a right to expect its minister to be a credential of the Gospel he declares. It is useless to proclaim the Lordship of Jesus Christ and do not the things which He commands us. It is waste of time to eloquently defend Christ against the attacks of His enemies and then back up the music of such eloquence with a life that is like a cracked bell. The Cross can only be preached by crucified men, who fill up the sufferings of Christ which are left behind, and who bear in their body the dying of the Lord Jesus.

Thomas said, "Except I see the print of the nails in his hands, I will not believe." And Dr. Parker said, "That is what the world is saying to the preacher and the church—except I see the print of the nails I will not believe."

In the next place, the pew expects its minister to be **a true under-shepherd.** They call us "Pastor," "Preacher," "Pulpiteer," "Bishop," etc., but the most beautiful and tender of them all is "Shepherd." You will find the name mentioned more than once in the pages of the Old Testament. It was the one employed by the Master in one of the most lovely descriptions He

(Continued on page 345)

• MISSIONS •

CAREST THOU NOT — AFRICA

By Phoebe Yoder

The land of darkest Africa to-day presents a challenge to Christian nations. This vast continent covers an area four times as large as that of the United States. It is three times as large as China. You could place upon the map of Africa Europe, India, and China side by side and there would yet be room for the whole of the United States.

But what concerns us most is that this vast continent is the home of 140,000,000 heathen people who to-day live in superstition and sin. They have never had a ray of Gospel light. The superstitions and fears of their pagan religion are horrible. Many human lives are sacrificed. The wives of a chief are buried alive with his dead body. These pagans communicate with their dead. The message is repeated to a slave until he understands it perfectly. His head is then struck off before he can forget it and his spirit is sent on its dark mission.

Twins are a tragedy. They are crushed in pots and left in the bush to die. Charms are worn to procure the aid of the spirits, and to protect the body from disease. Portions of the human body, especially the eyeballs, are among the most valued charms. Cannibalism and witchcraft are an outgrowth of paganism. 4,000,000 people are annually killed in an endeavor to discover witches. This religion is indeed degrading. It contains no standard of morality. For the gods themselves are demons. Lying, stealing, and murder are looked upon with approval by these pagan gods. Can we realize such a condition?

We boast of being a Christian nation. We have 200,000 churches, 151,000 ministers, an army of teachers, police, attorneys, and prisons. And yet in spite of all these uplifting forces and corrective agencies, we deplore the condition of vice and crime in America to-day. "Imagine, if you can, what would be the disorder, violence, and bloodshed, if the laws of the United States against vice were changed into encouragement of it; if officers of the law were promoters of crime; and if every minister were a priest of lust. Imagine this, and you are beginning to apprehend the actual condition in Africa to-day."

This is a dark picture of Africa, but out of this very blackness comes the loudest call to the Christian people. The largest unoccupied mission field in the world lies in the heart of Africa. From Central Africa come forth the cries of eighty million ignorant, heathen souls. In this central part are found eight hundred distinct tribes without any ray of Gospel light. Yet this section is not some isolated, disregarded district; these are not some far-off, unimportant tribes, but a vast region of the nation that will make or mar the future of Africa. But must these millions here in Central Africa remain in darkness because there is no one to bring them the light; no one to lead them to Christ; because there is no one who cares for their souls?

Perhaps some one is saying: "Oh, it is only the call of the heathen. Why should I worry?" Dare we as a Christian people in a Christian land idly turn our backs to this call saying: —I care not—I care not that hundreds are daily sinking into Christless graves; I care not that they live in darkness; I care not that they are ignorant and wretched; I care not that no sweet story of my precious Lord has ever come to them.

"Is it nothing to you, O ye Christians
That Africa walks in this night?
That Christians at home deny them
The blessed Gospel light?
The cry goes up this evening
From a broken-hearted race of slaves,
And seven hundred every hour
Sink into Christless graves,
Is it nothing to you, O ye Christians?
Will ye say ye have naught to do:
Millions in Africa dying unsaved,
And is it nothing to you?"

While we tarry with our message, Mohammedanism, an anti-Christian religion, is sweeping down through Africa—a religion actively antagonistic to Christianity; a religion which tolerates polygamy and easy divorce, slavery and cruelty; a religion which has made North Africa to-day one of the most backward sections of the world. "To-day forty million Mohammedans are advancing like a mighty army on the Pagans of Central Africa!" This Mohammedan advance is one of the most urgent problems of Christian people of to-day.

Whether Africa remains Pagan or becomes Christian is not half the question. Shall she become converted to Mohammedanism or to Christianity?—that is the question. The question which will be answered very soon—one way or the other. Past records show that if an African is once converted to Islam it is exceedingly difficult to lead him to Christ. Thus while we delay this "dark-sobbing" continent is accepting a Christless religion. The cry is urgent. The need is immediate. "The hour for an aggressive campaign has struck."

We have seen how the pagan religion is binding the African, the Mohammedan religion is deceiving him, and with shame we must now confess that the white man's civilization is degrading him. The white man has gone into Africa for what?—for selfish gain—for commercial benefit—for wealth—but not for the benefit of the poor negro. Instead of benefitting him the white man has introduced into Africa a deplorable amount of corruption and filth.

He goes in to seek the gold and diamonds, the ivory and rubber, the nuts and oils and he takes in evil in an exaggerated form. Instead of taking to these people life he takes death! "In one single year 1,570,000 gallons of rum was sent into West Africa from the port of Boston." Almost invariably the ship that bears one or two missionaries to convert the African also carries thousands of gallons of rum to damn his soul. Thus the white man is helping to civilize Africa!

Ekpo, a converted African said to a foreign trader, "Take all that is yours and go! I am trying to lead my people to God, that Word of God which we have received from you white people, you the people of the Word of God show them wickedness such as we have never known. Go!—And never come back to our town again." One trader pleaded for pity on the ground of friendship. Ekpo flashed back, "Friendship! Don't talk to us about friendship. You are our worst enemies. We had a right to expect that you, the white man, the so-called Christian, would uphold, yea, uplift our laws, but you bring in the very stuff which breaks down our laws. Go!"

Another one of the white man's gifts to Africa is commercialized prostitution—a grosser vice than the polygamy of the native. The inevitable penalty follows. Consequently fifty per cent of all the native population is to-day infected with venereal disease. In this manner, my dear friend, has civilization added to the already terrible moral evils of the poor African. I say, do we as a civilized nation owe anything to this darkened race?

Surely for selfish gain, any nation, any people, any man will go to Africa! But for the sake of a dying soul only one here and one there will dare to go.

Suppose that to-night you were assured of a gold mine, in Africa, would you go?—Suppose that to-night you were assured of the salvation of one poor heathen soul in Africa would you go?—One soul is worth more than all the gold of the world. Dear friend, to-night those dying millions in

Africa are crying "no man cared for my soul." CAREST THOU NOT?

"Fathers, are earth's treasures dearer
Than those souls Christ died to save?
Mothers, have you a son or daughter
With a heart that is true and brave?
Young man, are you truly manly
When just doing as you please,
Seeking pleasure, fun, and pastime,
Idly going at your ease?
Women, young with heart of woman,
Can you see these souls go down,
Down to weeping, wailing, gnashing,
In that heathen stream to drown?
Haste then to those souls in darkness,
Tell of Him who died to save,
Soothe the anguish riven spirit
Ere they reach a Christless grave."

—Hesston College Journal.

A TRANSLATOR'S VICISSITUDES

By A. W. Banfield

This is a fascinating article, more thrilling than fiction, more gripping than "supposed stories." The Editor knows Dr. Banfield personally, and greatly appreciates the inspiration of his personality, his ardent interest in the Kingdom of God, and his devoted love for the Bible. In Canada he is much beloved, and his services on furlough are in great demand. The article merits reading by the whole family circle. Editor.

In beginning a task that will take at least twenty-five years to complete, one knows nothing of the vicissitudes under which the work will be done; when, how and where it will be done; or if it will ever be completed at all.

Twenty-five years, a quarter of a century, a third of life's span, the prime years of one's life, is a long time to spend on one task. Those years of toil will either make or break a man; they will either harden or mellow him; they will either reduce him to a mere machine, or give him a world vision; they must change his entire outlook on life; he cannot possibly be the same man when he completes his task that he was when he began it.

To study word by word the blessed sayings and wonderful miracles of Jesus Christ; to examine carefully the histories and prophecies of the "holy men of God who spake as they were moved by the Holy Ghost;" to catch something of the power and inspiration of the Message of the Bible; to be carried away oneself by the greatness and sacredness and privilege entrusted to one, is to be rewarded far more than a hundredfold for all the time and prayer and tears spent in this glorious work.

At this stage I would like to say that the past twenty-five years—altogether too short—have been the most blessed, the most fruitful, and the sweetest years of my life. The task which I have now just completed has been my heart's one desire, and the propelling power of my life. This sacred God-given ambition has taken complete possession of my soul; and has never left me day or night. To me, moments not spent in this glorious task, were as time and opportunity lost.

During the first years of language study in Nupe, one of the most difficult of intoned African languages, I laid aside everything that would in any way distract my thoughts from my study. I even went so far as to set aside all reading, and for two years never read a paper or book in English, with the exception of my Bible. I literally spoke, thought and dreamed in the language I was studying. However, it is not my purpose at this time to deal with the difficulties of acquiring a highly-intoned African language; nor of the task of finding and making suitable words for Christian themes; perhaps that will follow later on.

The ordinary person, who reads that a portion of the Scriptures has been translated into an African language, knows little or nothing of the years of preparation and toil before the translation is attempted; nor of the changes that have taken place during the translation. Perhaps he pictures to himself a missionary sitting at a table behind a huge stack of books from which he can get all kinds of help. He is also surrounded by a group of intensely interested native helpers, each doing his utmost to assist in the translation. Such is a dream-picture; the reality is quite different. The translator is a missionary all right. He sits behind a table, but not behind a huge stack of books, unless he has inherited them, and has entered into the labours of others. Instead of the alert, interested native, you find the missionary doing his utmost to keep his teacher interested so that he will not go to sleep at his work. I know one missionary who took a photograph of his teacher while asleep. But when he showed it to his teacher his reply was that he was not asleep at all, but was simply meditating. The missionary's burning desire to see the Word of God translated, is not necessarily his teacher's desire; and all the more so if he is working in a new field. In fact, his desire to learn their language is often misunderstood by the people themselves.

During my years of language study I never once had a teacher or an assistant who could understand a word of English, or even read in his own language. And now, after twenty-five years of delightful work, I have completed a translation of the entire Bible into the Nupe language. This language is spoken by half a million people living in Nigeria in the vicinity of the Middle Niger River. Also while engaged in this stupendous task I compiled and printed a Dictionary of the language in two volumes containing over thirteen thousand words; wrote a one hundred and eighty-six page Grammar; collected and published a book containing six hundred and twenty-three Nupe Proverbs; to say nothing of the many Primers, Hymnals, Catechisms, Text books, etc., and all these years I was Secretary of my Mission. During those years I built five mission stations in five different centres, and much of this work had to be done with my own hands. At different times I lived on these stations and travelled very extensively in the Nupe country.

The following notes, taken from my diaries, show in a very small way some of the different circumstances under which the translation of the Bible was made. For instance, the very first verses of the Bible that I translated were done in a little grass hut in Patigi in July, 1902, where I lived for more than a year. The last verses were done on board a ship off the West Coast of Africa in July, 1927. My many and varied experiences between these two dates would fill volumes.

I first came to Nigeria in 1901, being one of the four pioneer members of the Sudan Interior Mission, sent out to open a new work in this field. By a peculiar circumstance, I was the thrown-in member of the party, and while on board the ship travelling out to the West Coast of Africa, the doctor singled me out and told the leader of our party that they would bury me in six months. In the strange, but never-erring Providence of God, I am the only one of that party alive today. Two members were permanently invalided home inside of eighteen months, and died there. the other member died on the field in 1903, leaving me to complete the first buildings of the Mission. Truly "God's ways are past finding out."

St. John's Gospel was the first book to be translated. First in picked sentences, which were read to the labourers then working on our mud houses, and later on in picked chapters, which were also used in the same way, and in our grass chapel.

In 1906, at Patigi on the Niger River, seven missionaries representing three Societies, met and formed a Nupe Language Conference. At this Conference I was officially asked to prepare a translation of the Four Gospels in Nupe. These Gospels were translated in Shonga, where I was living at the time, and after being submitted to, passed by the Nupe Language Conference, were printed by the British & Foreign Bible Society in 1908. When this book arrived on the field it was a great boon to our mission work; for as we had few other books in Nupe, it was used as a text book in our schools. The children soon read the Four Gospels through many times and begged for more books in their language.

The Acts of the Apostles was next translated and printed by the Bible Society in 1912, and bound in a separate volume. This also was eagerly read by the mission adherents and school children, and only increased their thirst for more books. The Epistles were not translated in the order they appear in the New Testament, but the simplest ones were picked out and translated first. It is a comparatively simple matter to translate the Story of Jesus given in the Gospels; it is quite a different matter altogether to translate the doctrines of St. Paul or St. James.

Slowly a Christian vocabulary was being coined and compiled. Suitable words for faith, sin, heaven, righteousness, etc., etc., were being tried out and adopted. Many difficult religious words were held in abeyance, and substitutes used; and even now, after twenty-five years, some of these words are still in abeyance.

In 1910 a translation of the Epistles of St. James, St. Peter and St. John was made and printed locally on the "Niger Press" which I had installed the year before. In fact, most of the minor Epistles were printed locally and bound separately during this year. Later on all were bound together. It was not till the year 1915 that the remaining books of the New Testament were prepared for the press and printed in London by the British & Foreign Bible Society.

The New Testament was now in three volumes, each of a different size and print. This was a great inconvenience, for the native Christians would not always bring the three books to Church when they came, and usually the book left behind was the one that contained the lesson for the day.

Looking into the future when the Nupe people will have the complete Bible in their language. "The entrance of Thy Word giveth Light."

In 1923 a revision of the New Testament was begun in Lagos, and the work was completed, and the book printed in one volume by the Bible Society in 1927. The three sets of printer's proofs of this book were read while I was on furlough in Canada. Some of the sheets were read in out-of-the-way places; some while on deputation work travelling across Canada; and others while on the steamer travelling back to England.

So great was the demand for more portions of the Word of God that two illustrated volumes of three hundred and seventy pages—one containing fifty-eight Old Testament, and the other sixty New Testament Stories were translated from the text and published in 1914. These Stories were told in the words of the Scriptures, so that later on when the entire Bible should appear there would be no difference in them. At different intervals during these twenty-five years one or other of the books of the Old Testament was translated, typewritten and circulated. As far back as 1910 the first thirty Psalms were translated and printed at Shonga. These Psalms were bound in with portions of the Nupe Prayer Book.

In 1915 I was appointed Secretary for the British & Foreign Bible Society for West Africa. My time was now very much taken up travelling throughout this vast Agency; but although "in journeyings oft" I always made it a point to take my books along with me as some of the following incidents will show. For instance, my diary shows that the Book of Psalms was typed off in 1918 while I was a passenger on a French Frigate for twenty-one days travelling between Dahomey and the Congo. The Proverbs of Solomon were translated in 1918 while travelling up the Congo and Kassai Rivesr, and the book was completed in 1919 while I was on board the West Coast steamer "Mandingo" travelling to England. The Psalms and Proverbs were published in 1920. Spare moments while on trek were always taken advantage of, and added a little to the ever-growing pile of translations.

During 1918 my typewriter, books and clothes, in fact, all my boxes, floated about for a day in a native canoe half-full of water, while travelling on the Congo River. During the same journey, when my life was in danger in a cannibal village, I left all my loads by the roadside and ran for over a day. My loads were eventually brought in to me by a company of soldiers three days later. The Psalms and Proverbs in Nupe, almost completed, were in those boxes. At another time all my boxes were dropped in the sea off Sekondi on the West African Coast. I narrowly escaped the experience myself. When I came on board and complained to the ship's captain, his reply was, "Lucky dog you are on board at all." My translations suffered much during this experience.

Each portion of the Bible translated is written off by hand four times and read through at least fifteen times before the book is completed. I usually make seven copies when I type off a book. One copy is interleaved and circulated among the members of the Nupe Language Conference, who make their comments, suggestions or alterations on the interleaved sheets. This copy is often in circulation for a period of three years or more before it comes back to me. It is then revised, retyped, and prepared for the press. Five copies are sent out to five Nupe Mission Stations to be used there in daily readings. The remaining copy is for my own use.

Coming to the books of the Old Testament we notice that the same irregularity of order of translating exists as in the New Testament. The choice of book to be translated is based on the urgent need of that book. Primitive peoples dearly love the historical and narrative books of the Bible. They have so much in common with these old writings; in fact millions of them are living today under conditions resembling those that existed in the days of Abraham.

In 1909 a beginning was made to translate the Old Testament, remembering that the Christians in these parts are not content with "half a Bible," as they call the New Testament, but insist on having the whole Word of God, which they affirm will bring them all the blessings of God. The books of Genesis, Exodus, Joshua, Judges and Ruth were translated in this order. A note at the end of Genesis reminds me that the first-draft translation was made on the S. S. "Appam" while travelling between Africa and England. Also the first-draft translation of 1 and 2 Samuel was made on a Western Ocean boat while proceeding to Canada on furlough. The two books of the Kings were typed off while on a Niger river steamer for two weeks, travelling up that wonderful waterway into the heart of Africa.

In 1923 I made a four-months' tour, travelling over a thousand miles into Nigeria, and during one stage of this long journey I spent seventeen days on end in a canoe being poled up the Benue River. Needless to say, I did not allow the time to hang heavily on my hands, for I had my books with me, and while alone for days and days without seeing another white person, I translated the book of Nehemiah. I was able to understand this wonderful man of God better in those few days than I had ever been able to before. Oh, for men like Nehemiah in these days!

The mosquitoes and flying insects were so numerous and various during the daytime that I was compelled to put up my

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BIBLE STUDY

BIBLE STUDY COURSE

I and II Thessalonians

The Authorship

As stated in both Epistles, the Author is undoubtedly Paul, the Apostle. Assciated with him in the work of the ministry were Silvanus or Silas, and Timothy. This circumstance would indicate that it was on the second missionary journey that the letters were written.

The exact location of the brethren at the time of writing is also of interest, but there is no definite suggestion as to the place from which the letters were addressed. In I Thes. 2:15-17, there is a suggestion that the brethren were continuing their ministry under persecutions. The note at the close of I Thessalonians says that it was written from Athens; but it seems not so certain that the conditions of persecution existed at Athens. The note subscribed to II Thessalonians also says, "written from Athens." Since II Thessalonians was written after a reply was received in answer to I Thessalonians, it would have been improbable that both epistles were written from Athens. It seems more probable that the Epistles were written from Corinth, where the Jews had raised serious opposition to Paul's preaching, compelling his withdrawal from the synagogue and continuing their persecutions while the work was presented among the Gentiles. Under those circumstances Paul received the assurance from the Lord, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee."

The People To Whom Written

But passing notice is given to the ministry of Paul, Silas, and Timothy in Thessalonica. Acts 17:1-9. There is however, sufficient reason to believe that the persecutions which had begun were not so soon abated, although Paul and his company had been sent away. The world in Thessalonica had been turned upside down by these men, but their going away had not remedied the condition, nor did the continued persecution of the Jews and the baser sort of the Gentiles who moved the whole city in a tumultuous riot against the believers in the "Christ who must needs have suffered and risen again,—this Jesus who was the Christ."

However, the letter of Paul to the church at Thessalonica gives us information of the existence of a faithful body of believers in that city, and of a condition of persecution that must have been exceedingly trying. Also of a faithful endurance of the believers which was especially commendable.

The letters of the apostle also show the church at Thessalonica to have been well grounded on the truth of the Gospel that had been taught them and that they were desirous of both giving expression to the Christian life by their love and patience and by their inquiry into the truth that they might give to the world a true testimony concerning it. This is especially evident by such expressions as are found in II Thess. 1:3; 2:17, etc.

The Purpose of I Thessalonians

The epistle was written by the apostle and his companions in order to comfort those believers in Christ who had but recently accepted the faith and who were suffering severe persecutions from their adversaries;—both Jews and Gentiles; the Jews being the chief instigators of the persecutions.

It is quite evident that some of the believers in Thessalonica had given their lives in testimony to their faith in the newly found Savior, Jesus Christ. See I Thess. 1:14, 15; 4:13-18.

The personal admonitions given by Paul to the church are such that would continue to reveal the presence of God in their lives; concerning which manifestation he praised them and their faithfulness had reached out to Macedonia and Achaia. I Thess. 1:8; 5:11-28.

The Contents of the Epistle

A. The Introduction—1:1.

The usual address is given to the church, and the greetings from the brethren to the church, which had become to Paul somewhat of a regular form. The almost identical introduction and salutation used in the second epistle might lead one to conclude that there had been a copying after the form of the first letter. This need not be true. There are formalities among men today that are unconsciously adhered to, and the same would not have been unreasonable in Paul's day.

B. The discussion of the epistle.

I. Thanksgiving for the faith of the Thessalonian Church under trial—1:2-3:13.

1. The cause of the thanksgiving—1:2-4.

a. The manifestation of Christian graces in their lives.

b. For the faithful witness they gave 1:5-10.

(1) Manifesting the power of God —v 5. Also of the Word, and of the Holy Ghost.

(2) Following the example of the apostle and of Christ in bearing afflictions—v 6.

(3) Being examples of believers to all men—v 7.

(4) Maintaining a commendable faith—v 8.

(5) Living a practical life, turning away from idols to Jesus, the living God—v 9.

(6) Looking for the redemption of the coming again of the Son, Jesus —v 10.

2. Thankfulness for the spirit of acceptance of the Gospel.

a. Their respect for the manner of the labors of the apostle—2:1-12.

(1) They accepted the Gospel from one who had suffered for preaching it—vv 1, 2.

(2) Acknowledged the truth and purity of it—v 3.

(3) Believed it of God, not of men —v 4.

(4) Acknowledged the honesty and sincerity—v 5.

(5) Realized the unselfish spirit of it—vv 6-9.

(6) The paternal and impartial spirit of the ministry—vv 10-12

3. Thanksgiving for the results of the faith in the lives of the believers —2:13-16.

a. It was received as the Word of God and worked effectively in them as believers—v 13.

b. It brought results similar to that in the believers—v 14.

(1) It brought persecution from their Gentile countrymen, and the Judea church did from the Jews—vv 14-16.

a) The nature of the persecution and the judgment upon the persecutors—vv 14-16.

4. The personal interest of the apostle in the church at Thessalonica—2:17-20.

5. Paul's comfort in the news of the faithfulness of the believers—3:1-8.

a. The good news he received by sending Timothy to them for information as to their welfare —vv 1-6.

b. His refreshing joy in their faithfulness—vv 7, 8.

This was the more refreshing since his admonitions and warnings had enabled them to escape the efforts of the tempter—cf. vv 4, 5.

6. Paul's thankfulness for the outlook concerning their faithfulness.

a. His inexpressible thankfulness, and constant gratitude for such a faith—3:9, 10.

b. His desire to continue his ministry among them—vv 11, 12.

c. His prayer for their increased service and holiness—vv 12, 13.

II. Admonitions concerning continuance in a faithful and holy life—4:1 - 5:24.

1. Their need of a holy life as important as their stedfastness in faith—4:12.

2. They should keep themselves from defiling conduct—vv 3-8.

3. Continuing in brotherly love—vv 9-12.

4. Their comfort even in the time of the death of the believers—vv 13-18.

5. The time of the hope of the believer —5:1-11.

III. Admonitions for the promotion of

spiritual life and fellowship—5:12-24.
1. Honor of the ministry—vv 12, 13.
2. Consideration of each other—vv 13, 14.
3. Proper relations to all men—vv 14, 15.
4. Christian graces to cultivate—vv 16-22.
   a. Rejoice
   b. Pray
   c. Give thanks
   d. Not quench the Spirit
   e. Despise not prophesying
   f. Prove all things, hold fast the good.
   g. Abstain from all appearance of evil.
5. The power of spiritual attainment—vv 23, 24.
   a. The God of peace to sanctify holy.
   b. The preservation of spirit, soul, and body blameless unto the coming of the Lord.

C. Personal request of the apostle—vv 25-27.
I. Prayer for himself
II. Prayer for the brethren, the manner of their greeting.
III. Instructions that the epistle be read by all.

D. Conclusion—A benedictory prayer and exaltation of the Lord Jesus Christ.

II THESSALONIANS

The Purpose of the Epistle

There is a definite connection between the first and second epistles of Paul to the Thessalonians. The first epistle contained a statement regarding the hope of the believers in the resurrection of the dead at the time of the coming again of Christ. I Thess. 4:13-18; 5:1-11. As it was when the Lord told His disciples of the time of His coming and they asked, "What are the signs of these things," so the Thessalonians desired to know the times and signs of the coming of the Lord. It is still a question which strongly agitates the minds of men. I Thess. 5:1. Paul states, "Of the times and seasons, brethren, ye have no need that I write unto you." But it became necessary to write them concerning those very things. The answer is found briefly stated in the second letter.

The Contents of the Epistle

A. The Introduction
I. Its authorship—Paul, Silvanus (Silas) and Timotheus—1:1, 2.
II. The people to whom addressed,—The church of the Thessalonians.
This introduction corresponds almost identically with that of the first epistle.

B. The discussion of the epistle
I. The thanksgiving of Paul for the faithfulness of the church in Thessalonica—1:3-10.
1. The commendable development of their faith—v 3.
2. His glory in the constant faith—vv 4-10.
   a. A faith that overcomes in persecution—v 4.
   b. God's defense of the faith for which they suffered—vv 5, 6.
   c. The hope of the believer in the day of God's judgment—vv 7-10.
3. The prayer for the endurance of the faith of the believers—1:11, 12.

II. The time and the conditions of the Lord's coming.
1. The blessings of the believers and the judgments of the ungodly at that day—1:4-12.
2. His coming an incentive to an unwavering faith and hopeful outlook—2:1, 2.
3. The day is not certain, not at hand—2:2.
4. There are decievers who would designate the time of His coming—2:2, 3.
5. Conditions prior to the time of His coming—2:3-9.
   a. A falling away—v 3.
   b. The revealing of the man of sin, the son of perdition.
      (1) He opposes and exalts himself above God—v 4.
      (2) The withholding of the things that reveal the man of sin—vv 5, 6.
      (3) The mystery of iniquity is at work, but the hinderer must be taken out of the way—v 7.
      (4) The man of sin revealed will be destroyed at once by the brightness of the glory of the Lord's coming—vv 8, 9.
6. The coming of the Lord will be the destruction of the man of sin—2:8, 9.
7. The conditions in the Church prior to the Lord's coming—2:11, 12.
   a. The deception of the believers by unrighteousness, delusions, and lies—2:10, 11.
   b. The deceived will receive damnation—vv 11, 12.

III. Paul's hope in the faithfulness of the believers—2:13-17.
1. Their faith in a coming salvation—2:13, 14.
2. Their need of stedfast faith in the doctrines taught them—2:15.
3. The comfort and assurance in the Lord Himself—2:16, 17.

IV. Admonitions to the Church—3:1-15.
1. Personal request for prayer for progress in the work and deliverance from evil men—3:1, 2.
2. Prayer for them to be kept—3:3-5.
3. Injunction to refrain from fellowship with deceivers and false teachers or false brethren—3:6-15.
   a. Withdraw from those who do not keep the Word—vv 6-9.
   b. Withdraw from the indolent—vv 7-10.
   c. Rejection of the busybody and indolent—vv 11, 12.
   d. Continue in well doing, and be exemplary to rebuke the evil ones—vv 13-15.

V. His benediction upon the Church—3:16-18.

A TRANSLATOR'S VICISSITUDES

(Continued from page 335)

mosquito net inside the canoe and sit under it in order to get any work done at all. Outside my net at night their music sounded like a band. I have travelled hundreds of days in canoes on these rivers, and slept on the sandbanks at night. But I do not remember ever having seen geese, ducks, teal and other wild birds in such great numbers on the sandbanks before. There were thousands in a single flock, and we were able to get so close to them that my canoe-men threw sticks at them hoping to kill a few in that way. One night, while sleeping on a sandbank during full moon, a huge hippopotamus came up out of the river on to the bank where I was sleeping and walked round my camp-bed. Then, after he had satisfied himself he gave a terrific snort and went down into the river again. It is commonly believed in these parts that even a lion would not attack a person sleeping under a mosquito-net. Perhaps the animal thinks it is a trap.

Translations of the books of Ezra and Esther followed later on when I had returned to Lagos, as did also the books of Ecclesiastes and Song of Songs.

On another occasion during 1923, while travelling in the interior of Nigeria, I arrived at Patigi, my first Mission Station, in order to go into some translation work with a Nupe Missionary. Soon after my arrival on this station, a terrific tornado blew up and up-rooted over eighty trees close to the Mission. The first flash of lightning struck the grass-roofed house in which we were living and set it on fire. We were both stunned and thrown to the ground and lay there for some time. I revived first and found my friend lying on the floor, face downward, in the burning building. I took him out of the building and then went back into it to try and save a few of my belongings. The roof, a very large one, was thatched with dry grass and in a minute or two was burning fiercely from end to end. The roof fell in three minutes after the house was struck by the lightning. I was able to save some of my travelling kit, but lost more than half of it, including the first forty chapters of the book of Isaiah which I had translated, and the Bible I had carried with me more than half-way across Africa, and from which I had made most of my translations. After realizing what a wonderful escape we had had from the burning building, I remarked to my friend, that had I been killed in the fire and buried in Patigi, it would have been a very strange Providence that had brought me all the way back to my first mission station to bury me. I had built and completed this mission station twenty years ago to the day. I was much touched by what the people said when they came to sympathize with us. "If God did not love you," they said, "you would never have got out of that burning building alive."

The books of Leviticus, Numbers, Deuteronomy, 1 and 2 Chronicles and Job were translated during 1925-6. The first draft of Jeremiah and Lamentations was made on the S. S. "Aba" while returning to Africa in 1927. The book of Ezekiel had many vicissitudes. My diary shows that it was started on board a ship and completed on the Sahara desert in the same year. At one place I was held up for two days waiting for a ferry to take me across the Kaduna river. At another place I waited four days for a treacherous mountain stream to go down before attempting to cross it. Those precious moments were turned to good account.

I had translated the major part of the book of Daniel in 1913 when preparing a book of Bible Stories in Nupe. This book and the following books to Micah were completed in Lagos in 1927. The books from Nahum to Malachi were translated while I was on the S. S. "Abinsi" going to Sierra Leone, the Ivory Coast, and the Gold Coast, for four months' deputation work. As I did not wish to complete this great and sacred task in a public place, I deliberately left the last three verses of the last chapter of the Book of Malachi till I should return to the Bible House in Lagos, and

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EDUCATIONAL

ENDOWMENT GIFTS AN EXPRESSION OF CONFIDENCE IN THE CHURCH

By Guy F. Hershberger

Any institution in order to prosper must hold the confidence of its constituency. From the membership or constituency which it serves must come the support which enables it to live and function. And this support is generally not forthcoming unless there is first established a confidence in the institution, in its functions, and in the persons who are responsible for its management and control. This is as true of the Church as any other institution. If the membership is cold and indifferent towards the work of the Church the Church will not prosper. On the other hand, if the membership is live and has an active interest in the Church and its work, and has confidence in the leaders of the Church, prosperity and success may be expected, because confidence and interest will result in active support.

The Mennonite people have been throughout the course of their history intensely religious. They have always believed in the Church and placed great confidence in her leaders and in her work. To illustrate this point one need only to mention the zeal with which such activities as the Sunday School, the Young Peoples' Meeting, the organized Conferences, Missions, Publications and others are being supported. All of these have received the official recognition of the Church because it is felt that they contribute to the welfare of the brotherhood and function to the glory of God. And since these activities have received the approval of the organized Church the membership has never failed to support them.

From time to time as new needs and problems arise the Church finds it necessary to undertake new activities. Such activities are never undertaken suddenly, however, but only after a period of investigation and study. Even then the new work goes through a period of trial and experimentation. During this period it is determined whether the new line of work is capable of producing the desired results—whether it will promote the welfare of the Church. If the experiment proves a success the Church proceeds to establish the work on a permanent basis and solicits the support of the brotherhood. And the brotherhood usually, if not always, responds. It is true, of course, that there is no artificial, prescribed procedure through which the new prospect must go. The development is generally quite natural, but the above description holds good, nevertheless, for what, in fact, usually happens. First a few pioneering individuals see the need of something new, advocate it, and give it a start. The Church then gives it a little encouragement and if it seems to prove a good thing, endorses it and assumes responsibility for its promotion.

The educational work of the Mennonite Church is no exception to this general rule. It is now a little more than thirty years since a few farseeing individuals saw the need of an institution of higher learning in the Mennonite Church and laid the foundation for the work. At first the Church did not give its official endorsement. This followed however, within a few years, and in 1905 the Mennonite Board of Education was organized. The organization and workings of the Board have gone through a period of development until today it is representative of the various conferences of the Church and is responsible to the Mennonite General Conference. The Board in turn has assumed responsibility for two schools, Hesston College and Goshen College. It is clear, therefore, that these schools are institutions of the Church, owned and controlled by the Church. The Eastern Mennonite School is controlled by one of the conferences of the Church.

This means that our schools hold the same relationship to the Church as do our missions or our publication interests. The Church has recognized the need of education, has organized schools and assumed responsibility for their operation and control. It can be said that the educational work of the Mennonite Church has passed through the preliminary stages of development. The day of experimentation is possibly not over, but experimentation has been carried to the point where the Church is convinced that schools are essential for its welfare. The leaders of the Church feel the necessity of Mennonite education as keenly as they do the necessity of Mennonite missions or Mennonite literature. This does not mean that education and mission work are necessarily on the same level, but it does mean that the need of one is felt as keenly as is that of the other. For this reason the Church is operating schools and is appealing to the brotherhood for support. An endowment gift for Mennonite education is, therefore, primarily an expression of confidence in the Church. It is true, of course, that an endowment gift will benefit some particular school in a direct way, but what is more important, it is furthering the educational program of the Church.

The Board which controls our schools has placed the schools in charge of men in whom it has confidence and who are earnestly striving to operate institutions which uphold and exemplify teachings of the Bible, and which meet the approval of the Church. The faculties of these schools are bending their energies to train young men and women for greater usefulness in the Church. This is not a small task, and needless to say, has not been accomplished perfectly. Every year brings its failures, and its griefs. But every year, on the other hand, there are successes. And the latter outnumber the former by far. The Board which controls the schools, and the faculties which have the responsibility of administration and instruction are engaged in a large and a difficult work. This work is comparatively new, hence many mistakes have been made and some sad experiences have been gone through. Furthermore, a Church school meets not only with the problems of a particular congregation or locality, but with the problems of many congregations, since many congregations are represented on the campus. It is, therefore, not surprising that our Church schools have not done their work perfectly any more than have our missions, our publication agencies, or our local congregations. All of these institutions have men in charge who are trying to do their best, but being human beings they are of course, liable to err. By the grace of God, however, all are pressing forward in an endeavor to do their work in a more nearly perfect manner. And knowing that this is true the brotherhood continues to support the activities of the Church. This is as true of the educational work as of the rest.

The Board of Education and our college faculties, who represent the Church, are earnestly striving to operate schools to the honor and glory of God. Their great aim is to lead young men and women to the Christian way of thinking and living and to train them for lives of greater usefulness. What nobler task could the Church undertake than this, the building up of the Church through the training of its young people? Mennonite education is the work of the Church, not of a few students and teachers. To fail in the support of our schools is to neglect, not merely a few local institutions, but an important phase of the work of the Church. It indicates a lack of interest or confidence in the Church as a whole. If we fail in this the Church will suffer just as she will suffer if we fail in some other part of the work. Support of the educational work of the Church through endowments or otherwise is at once an expression of interest in the welfare of the Church and of confidence in the leadership and the program of the Church. We have confidence in the Church when it organizes missions, Sunday Schools, and other activities. The same confidence and support is deserved when the Church operates institutions of learning for the training of her youth.

Goshen, Indiana.

PURPOSE OF THE DENOMINATIONAL COLLEGE*

By D. A. Yoder

The school question is one which is confronting the people of this country as it never has before. Laws are such that our youth must go to school until they reach a certain specified age. Many will cease going to school as soon as the laws of the land allow but some will continue to go to school and as time goes on there will be an increasing number who will avail themselves of the opportunities of obtaining a higher education.

Many of our Mennonite young people have been going and will continue to go to school. Results upon their religious life have been various. There is much false teaching in many of the schools and the results are to be regretted. The faith of many has been wrecked. Many have cast aside the "All things" of the Word of God, yea even cast aside the Word of God as a myth. Because of the lack of religious teaching as well as because of erroneous teaching many have been lost to other denominations and some lost to Christ. All churches have felt these effects, hence the increasing importance of the religious school.

Every denomination has some principles and practices which are peculiar to itself and which it wishes to perpetuate. If this were not true there would be no excuse for such denomination to exist. These peculiar teachings are not taught in the secular schools, neither are they given prominence in the schools of other denominations, hence has arisen the need of the denominational school. Denominations are alike in some respects, but there are differences which are fundamental and vital.

Since our young people will go to school, since there are differences in denomination, since there are principles and practices which are peculiar to the Mennonite Church, since our future teachers and ministers will come from the young people of to-day, since we wish to perpetuate the principles and practices of the Mennonite Church, the need for a Mennonite school is evident.

Let us note the purpose of the denominational school—

To develop a strong Christian character. Undoubtedly all schools wish to develop character, but we need more than character, we need Christian character such as is spoken of by the apostle Paul when he says, "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

To develop a loyalty to Jesus Christ. We must not be satisfied with a merely nominal following of the Lord but require a following as Jesus speaks of it when He says, "I seek not mine own will but the will of my Father which sent me."

To develop a loyalty to the Church which gave rise to its existence. Often the chief aim of schools is to develop intellectually. There are plenty of schools which are better equipped for this purpose than a church school can hope to be. We are not having schools to compete with others but rather to provide schools where will be taught those principles and practices which are neglected elsewhere. The secular school does not emphasize loyalty to God and the Church.

To attain her purpose the denominational college should place before her students strong Christian teachers who are advocates of the principles of the Church, individuals who champion these principles both by precept and example. Some people merely submit to certain things for the sake of position, but the teacher in the denominational school should be more than a submitter, he should be an avowed champion. He should let his students know that he believes in the principles of the Church and always ready to give a reason for the same. A submitter should not want a position as a teacher in a church school, neither should he be given a place on its faculty.

The church college should be a place where leadership is developed. To be a good leader, we must first have learned the lesson "Follow me."

To send forth a usable product in the Church which supports the school is another purpose of the denominational college. This should be kept uppermost in the minds of the responsible parties. To do this the school must be loyal both to God and the Church.

We need a school to help in perpetuating the peculiar practices and principles of the Mennonite Church. These peculiar principles must be given prominence and must be championed. If the school fails in this it loses its chief purpose. We believe certain peculiar teachings to be vital, such as communion, feetwashing, devotional covering, etc., hence the need of emphasis upon these teachings, and much more so since there are very few people who believe in all of these. The school needs to champion these teachings as well as all other teachings of the Word. A certain student spent three years in a church school and when asked as to convictions on a certain teaching peculiar to that Church, his answer was, "I haven't worked it out yet." Shame on the school that will not openly teach and champion the teachings of her Church. Such a school loses its right to exist and should not expect support from the Church.

Another purpose of the church school is to offset the dangers connected with many of the secular schools, such as evil associations and environments. To do this it must furnish an atmosphere conducive to study and the development of strong Christian character.

For these purposes we need to have associated with our schools:

A board which is awake to the needs of the young people of the Church.

A loyal administration.

A loyal faculty.

A teaching of the principles of the Church.

A keeping of the practices of the Church.

A defence of the faith.

A sympathetic constituency, sympathetic not only in praying but in sending students and in giving of means.

Students who are loyal.

The church school which functions in harmony with the purpose of her existence will be a means of saving many young people to God and the Church who would otherwise be lost.

There should be a missionary atmosphere in the school. The Church's mission is to carry the message to all the world and this spirit needs to be kept continually before those who are in preparation for life's work.

The purpose of the denominational school then, in summary is:

To perpetuate the teaching peculiar to the Church as well as all other teachings of the Word,

To indoctrinate,
To provide the right kind of associations,
To guard the moral life,
To furnish example for others,
To be an exponent of Christianity,
To serve the Church by sending forth men and women who will serve,
To educate.

We believe that we ought to give the best to the youth of the Mennonite Church who go to school. We ought to make sacrifices to provide the best. We should give them the best teachers available and the best equipment so that the educational work may be standard. But along with this we should also keep in mind the standards of the Mennonite Church. If there must be a lowering of standard either in equipment, faculty, etc., or in the standards of the Church, let it not be in the standards of the Church. As soon as the school lowers and makes secondary the Church it

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THE REFORMATION

I

By John Horsch

The history of the Protestant Reformation is one of peculiar interest and fraught with lessons of practical importance. For the intelligent appreciation of the general position held by the fathers of the Mennonite Church, the study of the history of the Reformation is indispensable. The question why the early Mennonites declined to go hand in hand and to identify themselves with Protestantism of the state church type can be satisfactorily answered only in the light of the history and doctrinal position of the Protestant state churches. To this day the leading Protestant historians hold that the early Mennonites were enthusiasts and fanatics, and that this accounts for their refusal to follow the leadership of the more prominent reformers. It may be truly said that the history of the Reformation has never been written from the Mennonite viewpoint. In other words, historians in general have failed to give due regard to the compromising character of the union of the church with the state to which the leading reformers, Luther and Zwingli, consented: they have shown an inclination to overlook the evil consequences of this union. On the whole, the American historians have followed the beaten paths made by the European church historians who represent the state church system. The series of articles presented here is based largely on a fresh study of the sources.

At the beginning of the sixteenth century, or immediately before the Protestant Reformation, Western Christendom (i. e., the Christian church of the countries of Western and Central Europe) was Roman Catholic, excepting only two small denominations, the Waldenses and the Bohemian Brethren, which had maintained themselves despite all persecution. Church and state were united in these countries. Dissent from Roman Catholic doctrine and practice was not permitted. Eastern Christendom, on the other hand, with the exception of a few sects, such as the Armenians, constituted the Greek, or Eastern, Church. The Reformation resulted in the emancipation of a large part of Western Christendom from the religious domination of Rome.

Martin Luther

Martin Luther was born in 1483 at Eisleben in Saxony. His father, **Hans Luther**, was a miner and a hard-working man. Martin was brought up under strict discipline, was taught to pray to God and the saints and to honor the priests. In Mansfeld, where his parents had moved, he received an elementary education. Later he attended school at Eisenach, supporting himself partly by singing in the streets with other students. In 1501 he entered the University of Erfurt, where he was a student till 1505. In that year, shortly after the sudden death of a friend, and being frightened by a terrible thunder storm, he made the solemn vow to become a monk and study theology. He consequently entered the Augustinian convent in Erfurt as a monk. Hans Luther, who wanted him to prepare for the profession of law, was much displeased with this step of his son.

Luther's Awakening. Johann von Staupitz

Concern for his salvation was Martin Luther's sole motive for becoming a monk. He was, however, disappointed in his expectation to find peace for his troubled conscience by self-imposed penance. The severest discipline in the way of self-mortification, night watches, fasting, saying of prayers, all proved of no effect, nay, made matters worse for the young monk. The more of ascetic severities he enjoined upon himself, the more he felt the burden of sin within. In this state of mental and moral agony it was Johann von Staupitz who, to quote Luther's own testimony, "first caused the light of the Gospel to shine in the darkness of his heart." Staupitz was the general vicar of Augustinian convents. He advised Martin Luther to study the Scriptures and pointed out to him that a change of heart and peace of mind are the result of faith in Christ.

Luther as a Partly Enlightened and Yet Loyal Romanist

Notwithstanding his enlightening discourses with Staupitz which took place in the winter of 1508 and '09 Luther was at that time not led to a realization of personal salvation through faith in Christ. And he was yet in darkness as concerned some of the principal points of the unscriptural teachings of the Roman Catholic Church. For years longer he remained a loyal Romanist. In 1510, having previously been elected to a professorship at the University of Wittenberg (a town in Saxony), he undertook a pilgrimage to Rome. When he came in sight of the "Eternal City" he fell upon the earth and exclaimed, "Hail to thee, holy Rome." He wished his parents were dead because of the good opportunity which he had to help them out of purgatory. To secure an indulgence he ascended on bended knees the twenty-eight steps of the Scala Santa. At a later date, however, he informs us, that while ascending those steps, the words, "The righteous shall live by faith," were ringing, as it were, in his ears. All the moral perversity of Rome and the corruption of the papal court which he saw did not shake his faith in the Roman church and hierarchy—such a "crazy saint," to use his own expression of later years, was he at that time. In the year after his return from Rome the title of Doctor of Divinity was conferred upon him (1512).

Some of Luther's Unrecognized Inconsistencies After His Conversion

In the course of a few years Martin Luther was led to see more fully the truth that regeneration is the work of God, and that salvation is to be received as a free gift. It was in the spring of the year 1513 (or possibly in the preceding winter) that he obtained the inner assurance that, because of his personal acceptance of the atoning sacrifice which was made for the sin of the world and for his sin on Calvary, God had brought about in him the change which made him His child.

From July, 1513 to March, 1515, Luther gave a course of lectures on the Epistle to the Romans. These lectures, which have been published from his original manuscript, show that he at this time held various views which, considered from the Roman Catholic viewpoint, were not altogether orthodox.

Luther and Tetzel, the Indulgence Vendor

In 1517 the notorious Johann Tetzel was commissioned to sell indulgences in northern Germany. Pope Leo X. needed money, professedly for the rebuilding of St. Peter's church in Rome, and he was ready to shorten the pains of purgatory for those who would give of their means for this purpose. Two men were greatly vexed to hear of Tetzel's coming, namely Elector Frederick the Wise, the ruler of Saxony who was loathe to have his subjects send their hard earned money to Rome, and Martin Luther whose moral nature rebelled against the way and manner in which Tetzel performed his task. (The electors were German princes of the highest rank; it was their right to elect the emperor; hence their title. There were in all seven electorates in the empire). Luther soon found that Tetzel made claims regarding the virtue of the indulgences which, he believed, were contrary to the teaching of the Roman Catholic Church.

The Theses Controversy

In consequence, Luther wrote ninety-five theses, or sentences, on the subject of indulgences. On the thirty-first day of October, 1517, he affixed these sentences to the door of the castle church (cathedral) of Wittenberg. This was the usual way of publishing learned treatises in those days, considerable expense being connected with printing. The theses were written in Latin and were intended for the clergy and students of theology. Neither indulgences nor the sale thereof was assailed in the theses,—only the abuses of which Tetzel was guilty from what Luther believed to be the Roman Catholic position. Luther himself assures us later that he was at that time a firm believer in indulgences, and says (not without exaggeration) that he would, then, have "readily killed any person who refused obedience to the pope." The theses appeared somewhat later also in print. For the views expressed in these sentences Luther was attacked not only by Tetzel but also by Dr. Johann Eck, a noted professor of the university of Ingolstadt, and others, and these attacks were, in turn, met by replies from Luther.

Luther's Promise to Abstain from Controversy

Pope Leo X. was at first inclined to look upon the theses controversy as a mere "quarrel of monks." Fearing, however, that something more serious might develop from it, he took steps to silence the zealous monk. He demanded of the Elector of Saxony to send Luther to Rome to answer the charges against him. This the Elector who, by the way, was one of the most powerful princes of the empire, refused. The pope finally published a bull condemning the abuses of which certain venders of indulgences were guilty, and in 1519 sent his nuncio, Charles von Miltitz, to confer with Luther. Miltitz met Luther at Altenburg, was exceedingly polite and in many words deplored the offence which had been caused by Tetzel. Luther agreed to let the matter rest, provided that his opponents would do likewise. In a sermon he warned the people against the sin of separation from "the holy Catholic church." He wrote a submissive letter to the pope, assuring him that he had never intended to injure the Roman church. Had his opponents not revived the controversy, all would, for the time being, have been over.

No Separation from Romanism Looked For

It might be supposed that many were at that time ready to encourage Luther to attack the claims of popery instead of yielding to the demands of Miltitz and the pope. Such was, however, not the case. Neither Luther nor any one else supposed that the controversy concerning the abuses of indulgences might be the beginning of a movement resulting in the emancipation of a large part of Western Christendom from Rome. The humanists at that time took little notice of the dispute. Ulrich von Hutten, one of the most famous of them, expressed the impious hope that the two quarreling monks would "eat each other up." Among the clergy there were many who welcomed the idea of a reformation of the church. This, however, was supposed to be the task of a General Council (of the bishops of the Roman Catholic Church). As for doctrine and principle, no change was thought of, much less a separation from the Church of Rome.

The Leipzig Disputation

Luther had agreed to remain silent in regard to the theses controversy, if his adversaries would do likewise; this, however, it would appear, God did not permit. Carlstadt, one of the professors of Wittenberg, and a friend of Luther, had published a theological treatise several months before Luther's theses had been written. Dr. Johann Eck, of Ingolstadt believed that he had found some "unsound teachings" in Carlstadt's publication. A quarrel ensued between Eck and Carlstadt. Luther suggested that the two scholars should meet for a disputation or public debate. The disputation was held in the city of Leipzig from June 27 to July 16, 1519. Dr. Eck, believing himself superior in learning and in the art of debating to the Wittenberg professors, attacked Luther also, who was thus again drawn into a controversy with his former principal adversary. Eck debated one week with Carlstadt and two weeks with Luther, on various theological propositions. During this disputation Luther changed his opinion on the point of the authority of the pope and a General Council. At first he recognized this authority but toward the end of the discussions he declared that even a General Council may err, and that the Council of Constance was wrong in condemning John Huss. By taking the part of Huss against a General Council, Luther publicly confessed himself at variance with the standards of Romanism. Both parties, Carlstadt and Luther on the one hand and Eck on the other, claimed the victory in the disputation.

The Great Reformatory Testimony

Hereafter Luther manifested more boldness in denouncing what he believed were abuses. He soon went so far as to hold the pope to be the very Anti-christ. In rapid succession he issued from July to October, 1520, those three famous reformatory works, the "Address to the Nobles of the German Empire Concerning a Betterment of Christendom," "The Babylonish Captivity of the Church" and "On Christian Liberty." These are among the most important and most radical reformatory writings that ever came from Luther's pen.

In an almost incredibly short time these books, in many thousand copies, found their way over the whole of Germany. The great majority of the German people were on Luther's side. They were thoroughly aroused and became interested in religious questions more than ever before.

The most notable co-worker of Luther, besides Carlstadt, was Philip Melanchthon (1497-1560) a professor in the university. He was Luther's intimate friend and surpassed him in scholarship but lacked his positiveness and courage.

Luther's Excommunication by the Pope

Pope Leo X. realized finally that a strong arm was lifted against the papacy. After some hesitancy he published a bull, or edict, of excommunication against Luther, dated June 15, 1520, which laid to his charge forty-one heresies or false teachings. In this bull, the pope called upon God, as well as St. Peter, St. Paul and all the saints, to aid him against "the wild beast of the woods that had broken into the vineyard of the Lord." Should Luther refuse to recant within sixty days, the excommunication was to become effective and he and his followers were to be punished as obstinate heretics, that is to say, the pope was going to have them burned at the stake (provided, as a matter of course, that he find it possible to do so). All governments and citizens were commanded, on threat of excommunication and of the Interdict, or great ban, to seize Luther and his followers and deliver them up to the papal chair. Luther's books were to be burned, etc. The excommunication of Carlstadt, Luther's co-worker in Wittenberg, and a few other men was also announced in the same bull.

This bull of the pope, however, instead of causing Luther to be burned, was itself burned by Luther. A copy of it was publicly committed to the flames by Luther, on December 10, 1520, before the Elster Gate of Wittenberg, the reformer thereby defying the pope in the most ostensible manner, and separating himself forever from the Romish church.

(To be continued)

Scottdale, Pa.

RACE PREJUDICE AN OBSTACLE TO EVANGELISM IN THE MENNONITE CHURCH

By John Umble

Although the Mennonite Church in America has been reasonably successful in holding her own young people, she has practically failed to interest those of non-Mennonite parentage. During the past third of a century the old Mennonite Church of America has carried out a program of unification and expansion which has increased the membership nearly 250 per cent, but most of this increase has been due to the conservation of the young people of the church rather than to extension of missionary activity. In spite of much good work in city and rural missions in America, the fact still remains that only a very small part of our membership is of non-Mennonite parentage.

In many sections of the West, especially in Indiana, Illinois, Iowa, Nebraska, and Kansas, large congregations have come into being from the most meager beginnings fifty years ago. Many of these are made up almost entirely of men and women, boys and girls, born and reared right in the community. Large families were the rule, due in part to economic conditions—cheap land, fertile soil, and the need of cheap labor to work it; hence the growth of some of these rural churches has been nothing short of phenomenal.

However, it is a rare thing to find on their church rolls a name that does not betray a German or Swiss descent. Not that others have not been converted in the numerous evangelistic meetings, nor bapized and received into church fellowship. Mennonite ministers and evangelists have been successful in interesting numbers of non-Mennonite young people, and older ones as well, in the teachings and practices of the church. In some cases these new converts have conformed to every requirement of the church, have been baptized and received into full fellowship, and have given promise of becoming active, useful members only to grow dissatisfied and indifferent after a time and finally to unite with some other denomination or to withdraw from church attendance altogether. It should prove not only an interesting but also a useful task for some student of sociological or religious problems to collect the complete history of some hundreds of such cases.

Numerous instances might be cited. Mr. X, an industrious, hard-working lad in the later teens became soundly converted in a Mennonite revival, passed through the regular course of instruction, was baptized, and received into full fellowship in the Mennonite Church. He proved a live, active member and was enthusiastically received by the majority of the church, until he sought to become acquainted with the young women of the congregation. Then it was rumored, not entirely without foundation, that his home was not so sanitary as it should be, and that the family housekeeping was hardly what a Mennonite housewife would approve. And every Sunday, evening Mr. X left the church after Y. P. M. accompanied only by the sting of another repulse and the gloomy prospect of an endless succession of similar lonely rides in a new rubber-tired buggy drawn by just as spirited a young driving horse as the other young men drove. Naturally he did not know where the difficulty lay, and he tried repeatedly to break into the younger social set of the congregation. Finally, he turned his attention elsewhere and became interested in a non-Mennonite girl of good character whom he later married. He dropped his church membership and, although he still has a high regard for the Mennonite Church, and especially for his former Mennonite pastor, he is lost to the church entirely.

Into the same congregation, a father and mother and their young daughter, of non-Mennonite descent, were received as members. For some time they were faithful and consistent, but when the church attempted to discipline the daughter for a violation of one of the regulations of the church, the parents grew dissatisfied. The daughter united with another denomination; the parents grew cold, lost interest in church work and church attendance, and are very uncomfortable and unhappy. The daughter married a young farmer, industrious and clean, but a non-Christian. She is an active, useful church-member and has made a regular church attendant of her husband, but she is at times nearly distracted at the thought of his not being a member of the church.

Other examples, similar to the above, might be cited from many of our Western congregations. In nearly every such case the fault lies not with the pastor, but with the congregation. The membership as a whole fails to establish a real social contact with the "outsider" who becomes a Mennonite. Only a few communities have been successful in gaining and holding members who are unfamiliar with the Mennonite background. Outstanding among these are the Ft. Wayne, Kansas City, and Chicago Mission Stations and the rural communities in charge of Shank in Missouri, Stoltzfus and Brenner in Portage and Ashtabula Counties (Ohio) respectively, and by the Eastern Brethren in the West Virginia mountains. But these can be pointed out as the exceptions that prove the rule.

The Mennonite Church has always found proselyting distasteful and has discouraged the practise; but in almost every Mennonite community, a real effort is made to reach families who have no church connection. Deserving poor are sought out and helped, and, when they unite with the church, it becomes an occasion of general rejoicing; but, in a large majority of cases, the sequel is wholly disappointing. So much so that some ministers are secretly but seriously questioning the praticability —the advisability, even—of attempting to interest the non-Mennonite, non-Christian element in our Mennonite neighborhoods in membership in the Mennonite communion. Frequent disheartening, discouraging experiences endanger the missionary, evangelical zeal of the Church.

What are the reasons for this condition? Are we to conclude that to be a faithful Mennonite one needs to be reared in a strong Mennonite background? Does church membership depend upon such accidents as birth, environment, and social inheritance? That certainly was not the ideal of a missionary program which was in the mind of Christ when He said, "Go ye into all the world;" or "and make disciples of all nations." Nor is it consistent with John 3:16. Nor does it agree with the concept of Paul to whom a church universal meant a fellowship in which was "neither Greek nor Jew, Barbarian, Scythian, bond nor free."

But why then, does the Mennonite Church often fail in making the Gospel message effective in the lives of all classes of people as Paul certainly did?

In the first place, the Mennonite Church is not the only denomination that fails to make a contact with "outsiders" who live in the same community. The moral standards and social ideals of an old established church community are usually sufficiently high to be rather distasteful to the non-church-going element, because they condemn "innocent" (?) pleasures like dancing, movies, Sunday golf, and so on. This creates one social barrier and raises a wall of prejudice for which the church is not to blame. Then, too, this stricter moral code held by the church causes her members to look with disfavor upon intimate social converse, especially intermarriage, with the non-church-goer, and with good reason, for experience has shown this to be a frequent cause for the bitterest unhappiness. Besides there is frequently the suspicion, or at least the fear of hereditary taint or disease. Here we have another barrier. Still another arises from different standards of living; for church membership with its strict moral code and strict devotion to duty induces, among others, those virtues which make for industry, thrift, cleanliness, order and neatness. The standards of living and economic status of the church community rise until, eventually, a considerable social gap may intervene between church members and the more easy-going, less "fortunate" residents in the neighborhood. Then, if the Church remembers her true mission long enough to reach down a helping hand to the social pariah, it is not enough that she see him brought into the Church; she must provide a social, moral, and economic as well as a religious atmosphere in which the new convert may adapt himself to his new fellowship in the church organization. If this is not provided, he remains a social outcast in the most deadening sense of the term; he feels keenly the lack of fellowship, and eventually is forced back to his own group for social communion because hearts and homes of his fellow-Christians are not open to him and because a primal instinct of his being drives him to seek human sympathy in an atmosphere of social equality and mutual understanding. Then, even though his name is still on the church roll and his loyalty to Christ and the Church up to this point remains unquestioned, it is only a matter of time till he is lost to the church. And whose fault is it?

It is easy to say that only a few people will be saved anyway and that we have done our duty when we have done a certain amount of preaching and teaching. But are we sure that we have done our whole duty in proclaiming the message when we have let it pass our lips? Does it not also entail proclaiming it by being it and by living it? And have we done that until we have laid our selfish reserve aside long enough to take our new brother into our hearts and accorded him the intimate fellowship which Christ prays for when He says, "that they may be one?"

Another, and perhaps a more serious reason for the failure of the Mennonite Church to reach and to hold people of all classes lies in a certain pride of race. Not long ago a prominent worker in the Mennonite Church said to the writer: "Often in visiting some community, when I inquire about some young man whom I formerly knew, I receive in answer a sorrowful shake of the head and, 'Well, you see he married English so they don't get along very well.' Somehow, we allow people to think that 'Dutch' is synonymous with 'Mennonite' and it is doing us a lot of harm." A prominent Sunday-school worker recently urged, "But, honest now, would you want one of your boys to marry any one who hadn't been brought up a Mennonite? I wouldn't. Would you?" And the fact that the writer himself could not answer the question unhesitatingly only shows to what ridiculous lengths we allow race pride and race prejudice to carry us.

A young convert from one of our city missions said not long ago, "Whenever I hear one of my Mennonite brethren speak of the 'Mennonite heritage,' I somehow feel that there is a distinction made between you who were raised in Mennonite homes and us who were not." He is not hypersensitive either; but if this fine young Mennonite is being made to feel that he does not "belong" in the same sense that one of our own young men does, he is being treated unfairly. This Mennonite heritage may be a dangerous thing to think about, more dangerous yet to talk about, unless the term is used with discrimination. Our Mennonite background on its purely physical side may actually stand in the way of our missionary program. We need a new influx of non-Mennonite blood that knows of no other heritage than the heritage of faith—the "faith once delivered to the saints" and handed down to us from the Reformation period by both the Swiss Brethren and the Dutch Mennonite fathers. When we fail to discriminate between Mennonite blood and our spiritual and doctrinal heritage as Mennonites, we do well not to speak too loudly nor too confidently of our Mennonite heritage. "Pride goeth before destruction and a haughty spirit before a fall" holds true for pride of race or pride of family as well as for other forms of the vice. Do only non-Mennonite homes need to conceal "the family skeleton in the secret closet?" Or do even Mennonite family trees have unsound, unhealthy branches? Examine some of the published Mennonite Family Histories. Trace out some of the decayed or decaying branches to see whether you do not recognize here also the retributive hand of an Almighty Justice "visiting the iniquity of the fathers upon the children unto the third and fourth generation." The all-too-frequent breaking down of Mennonite blood and Mennonite training should instruct us in humility.

A mistaken idea that exists almost universally among Mennonites is that honesty, sobriety, thrift, industry, personal cleanliness, conjugal fidelity, and the kindred virtues are the distinguishing characteristics of a Mennonite community, and that clean fence-rows, well-painted buildings, well-fed stock, and tidy farmsteads are its external marks. On the contrary, these are often the marks of a German—not necessarily a Mennonite community and are found among German Methodists, German Lutherans, German Baptists, United Brethren, Dunkards, and many others of Swiss or German descent. Hence these are marks, not that we are Mennonites, but that our forefathers were chiefly German or Swiss and that we have had handed down to us certain racial characteristics which are not Mennonite at all nor even Christian and which, through custom, it may be, we have come to consider superior to the characteristics of other races, such as religious fervor, self-abnegation, courtesy, generosity, stolidity, capacity for meditation, and others, for which we, as a people, are not specially noted.

It is well to remember too that, racially, we inherit some characteristics that, however we may excuse or condone them, make us the object of criticism and withdraw from us the sympathy of other race-groups. Our strong individualism that results in intense party spirit and frequent division is equalled only by our clannishness. Then there is our stubbornness and our reluctance to change our minds; our tactlessness in blurting out the truth; our lack of charity in dealing with the problem of human frailty; a certain rough, hard, attitude toward truth.

Although we have lived in the world's greatest melting-pot of nations for two centuries or more, we are still German and Swiss through and through, even though many of us have forgotten the use of the mother tongue. In spite of living in the midst of a conglomeration of races noted for a fine adaptability, we have scarcely learned, as a group, the ABC of adaptation. Paul was willing "to be all things to all men that by any means he might save some." Mennonites sometimes live and act as if they had determined to be nothing to any man, if only by some means they might save themselves and their children.

The Mennonite Church has done a necessary piece of work in gathering her boys and girls into the church, in indoctrinating them, and in establishing them in the principles of the historic faith of the church. Whether this end has been accomplished wholly through the legitimate appeal of religious motive and humanitarian ideal, or whether an appeal to race pride and racial prejudice has figured somewhat in the total result, does not concern us at this point. The outstanding fact remains that, while the Mennonite Church, in the later eighties, was rapidly dying out, she is at present holding a larger percentage of her young people than ever before.

But, if that is all she is doing, she is not doing her whole duty. The spiritual and doctrinal heritage of the Church must be preserved, and one of the surest means to this end will continue to be the conservation of the boys and girls who are reared in our Mennonite homes; but the Mennonite Church, like every other denomination, is under obligation to carry to the world the Gospel of Jesus Christ. She can not successfully deliver that message so long as she selfishly reserves it for her own, and in pride of race and unreasoning prejudice, denies spiritual fellowship and social communion to others of non-Mennonite parentage who meet the requirements of church membership. Doctrine and principle are sacred and inviolable and need to be taught and defended with the zeal and the methods of Jesus and the Apostles; but artificial distinctions of race and background must vanish. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."—The Goshen College Review Supplement.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter VI

The Historic Origin of the Christian Religion—Through Evolution or Through Divine Revelation

By Chester K. Lehman

V. THE ORIGIN OF THE REMAINING BOOKS OF THE OLD TESTAMENT

If my position on the Pentateuch is sound, the origin of the remaining books becomes a comparatively simple inquiry. Authentic Biblical history is carried back to an earlier date than that of these books. In other words, we are in the sphere of authentic history. On this account brevity is permissible. The internal and external evidences as to the origin of these Books are adequate.

External tradition found in the Talmud claim that Joshua wrote the book that bears his name. The Book itself testifies that "Joshua wrote these words in the Book of the Law of God," which may refer to the entire Book (24:26). At least, it is a product of the age in which this great leader lived.

The Book of Judges, according to Rabbinical tradition, was written by Samuel, and internal evidence (Judges 1:21 cf. II Sam. 5:6-8; Judges 1:29 cf. I Ki. 9:16; Judges 17:6; 18:1, etc.) confines the date to about his time. As to the date and authorship of the Books of Samuel, very little internal or external testimony exists. There seems to be no reason for rejecting the ancient view that Samuel himself wrote I Sam. 1-24, and that Nathan and Gad wrote the remainder. These two men were his contemporaries, and held the prophetic office, which fact would qualify them for having had a part in writing one of the books among the "Former Prophets," according to the Hebrew arrangement of books. "The fact that David's death is not recorded," says Raven, "makes it probable that the books were written before it occurred, with the aid of older documents."[26] Nothing certain is known of the authorship of Kings. Though the Talmud says that Jeremiah was the author, the events described reach to the liberation of Jehoiachin from prison in Babylon some twenty-five years later than the latest notice of the prophet. (Jer. 44). It is clear that the writer was a prophet and wrote from authentic sources. Ezra is the author of Chronicles according to Jewish tradition. The fact that the conclusion of Chronicles is identical with the beginning of Ezra seems to corroborate this tradition.

Almost all the prophetic books bear strong external and internal evidence for their being written by the men whose names they bear. The authorship of some has been questioned by some critics, but their arguments have been answered adequately by such able scholars as Angus, Raven, W. H. Green, Wilson and others.

One hundred of the Psalms are assigned by their inscriptions to David, the sons of Korah, Asaph, Solomon, Ethan, and Moses. These inscriptions have been the center of attack by recent critics, but the mature and able scholarship of Professor Robert Dick Wilson, after an exhaustive study of this subject has led to the conviction "that there is good and sufficient reason for concluding that the headings of the Psalms are as a whole correct; (and) that it is probable that all of the Psalms were written before 400 B. C."

Internal evidence assigns the authorship of Proverbs to Solomon (chaps. 1-29), Agur (chap. 30), and Lemuel (chap. 31). Ecclesiastes and the Song of songs are also assigned to Solomon both on internal and external grounds. The author of Job is unknown but its place in the canon is unquestioned.

VI. THE CONCLUSIONS OF A GREAT SEMITIC SCHOLAR

In further confirmation of the conclusions arrived at in my discussion of the Old Testament I wish to refer the reader to a notable book. I refer to "A Scientific Investigation of the Old Testament," which has recently appeared as the fruit of Dr. Robert Dick Wilson's mature, painstaking, and high scholarship, a work concerning which Dr. L. S. Keyser, a competent authority, says: "If we mistake not, Dr. Wilson's book marks an epoch and a turning-point in the present religious controversy." When an authority like Wilson concludes "that no one knows enough to show that the true text of the Old Testament in its true interpretation is not true," it is well worth our while to scrutinize most closely the works of those who do attempt to discredit the text. Dr. Wilson in he opening sentence of his Preface states:

"It is the purpose of the present volume to show that intelligent Christians have a reasonable ground for concluding that the text of the Old Testament which we have is substantially correct, and that in its true and obvious meaning, it has a right to be considered a part of the 'infallible rule of faith and practice' that we have in the Holy Scriptures."

Our author's method may be called the evidential method; "because," as he says, "I have sought to follow the Laws of Evidence as applied to documents admitted in our courts of law. I presume that the prima facie evidence of the documents of the Old Testament is to be received as true until it shall have been proved false. I hold further, that the evidence of manuscripts and versions of the Egyptian, Babylonian and other documents in general both as to text and meaning; and that this text and meaning cannot be corrected or changed simply in order to be brought into harmony with the opinions of men of our generation."

In the first chapter a sharp contrast is drawn between this method of criticism and that used by modernists, which might be termed the inquisitorial method. Taking up several examples from the Pentateuch which critics claim are not genuine, he shows that each bears three great prima facie marks of genuineness in documents—names, places, dates—in regard to which these critics have not been able to show that the statements of the Pentateuch are false. "As to these three specifications of the indictment," affirms Wilson, "the assured result of scientific criticism, in strict adherence to the law of evidence, is that Moses gave the laws which have his name at the time and places indicated in the documents attributed to him as the mouthpiece of Jehovah."

The second chapter is devoted to the evidence furnished by the text of the Old Testament. In an investigation of all subjects requiring special study or experience, that testimony of experts is necessary. Witnesses must give evidence of facts, not of opinions. In questions of philology and history it is the experiments, i. e., the investigations of the original sources, which afford the grounds for the opinions of the expert, that are the most important part of his evidence; for they give the facts on which his conclusions are based.

After exhibiting the evidence from such direct sources as Hebrew manuscripts, versions, and inscriptions, the testimony supplied by the history of the transmission of the text of other ancient documents, and the unscientific methods of textual criticism used by critics, Wilson gives the conclusion, "that we have substantially the same text that was in the possession of Christ and the apostles, and, so far as anybody knows, the same as that written by the original composers of the Old Testament documents" (Quoted from the Preface).

The Grammar also furnishes evidence. Critics have attempted to date documents or parts of documents according to certain peculiarities of grammatical forms and syntactical constructions of the language. But Wilson shows up their lack of knowledge and actual blunders in their attempt to marshall this evidence in their favor. His conclusions are based on a critical examination and study of almost every word in the Old Testament and an exhaustive study of all the Semitic literature. He has shown "that these forms and constructions are irrelevant as evidence of the time at which a document was written" (quoted from the Preface).

The Vocabulary also furnishes evidence. Critics have dated documents on the basis of diction, style, ideas, and aim, to which no objection can be made provided the four are used together and are not divorced. On insufficient or faulty evidence they have claimed, that certain words are late, or that certain words have come into the Hebrew from the Aramaic, or the meaning and use of certain words are not true to the Hebrew, and on this basis have dated certain parts of the Old Testament. Again, the great semitic scholar has discovered the weakness of liberal scholarship. Probably no other living man can bring to bear on this particular point, as well as on this entire subject, the erudition brought by this Princeton Professor. He holds that "the assaults upon the integrity and trustworthiness of the Old Testament along the line of language have utterly failed. The critics have not succeeded in a single line of attack in showing that the diction and style of any part of the Old Testament are not in harmony with the ideas and aims of writers who lived at, or near, the time when the events occurred that are recorded in the various documents. In every case, it seems clear that the language suits the age at which the prima facie evidence of the document indicates that it was written."

In the fifth chapter the author shows that the framework of the Old Testament stands the tests which modern scientific research has brought to bear upon it. Here he shows that the chronological, geographical, and the Old Testament canon are confirmed by other historical statements of the books of the light shed by Egyptian and Babylonian history. The strongest bulwark of all lines of defense of the Old Testament Scriptures Wilson finds in "the undeniable uniqueness and superlative clearness and importance of the religious ideas contained in them."

"A study of the religious systems of the Egyptians, Babylonians, and other ancient peoples, has revealed to us a groping after God, if haply they might find him; but nowhere among all the nations is it recorded that a clear apprehension of one living and true God—the creator and preserver, the guide, the judge, the saviour, and the sanctifier of His people—was attained." The other religions are outward, but the Old Testament religion is essentially inward. "It is the religion of the mind and heart, of love, joy, faith, hope, and salvation through the grace of God alone." At this point Wilson propounds and answers the fundamental question I have raised at the very beginning of this chapter: "How account for this religion? It must have come either by derivation, evolution, or revelation. The prophets say it came from God. No other theory can account for its uniqueness and its results, its superiority and its influence."

It may be well to recapitulate briefly the the steps of our argument thus far in this chapter. The Christian Religion is the one true and final religion. Is it a human or a divine product? The proper answer to this question involves another problem, the origin of the Book which claims to be a divine product. The history of the canon and of the text, both of the New and of the Old Testaments, leads us to the conclusion that the Bible as we have it today in the original tongues is identical, or almost so, with the autographs of the original penmen. Have we reasons, then, for believing that the supreme claims of these Scriptures as to their origin are true? The author believes that we have abundant and adequate reasons for believing this. It will immediately appear that the arguments for authenticity also constitute the proofs for the divine origin of the Bible which is the central thesis of this chapter. The reader is referred to the great apologetic works by such as Orr, Fisher, Keyser, Mullins, Fairbairn, etc., for extensive treatments of this vital subject.

VII. THE CHRISTIAN SCRIPTURES ARE AUTHENTIC AND DIVINE

As one reads and ponders the pages of the Holy Scriptures one encounters marks of truthfulness. At the same time one must ask, whence came this Book? Could it be a human product? The opening pages relate a most beautiful, sublime and profound account of the creation of the universe of man. Its childlike simplicity, yet absolute harmony with the best that science and philosophy can give, satisfies the most erudite mind. Here is given a satsifying answer to the origin of mattter, of life in its various forms, of man.

The great problem of sin and suffering, of man's natural depravity are here solved, pressing home to our hearts a truth all too true, namely, that sin is transgression of divine law, and that suffering follows in its wake. Here is fully accounted for the universal depraved state of the human race. Later sections of the Book relate the awful sinfulness of the human heart. A terrible indictment of mankind is given in Gen. 6:5: "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Later descriptions do not mitigate this statement in the least. For a few samples examine Is. 1:2-6; Mk. 7:20-23; Rom. 1:18-32; Gal. 5:17-21. All must admit that this portrayal of the heinousness of sin is only too true. Could man have originated this accurate analysis?

But throughout the Book are delineated two great topics inseparably united: the one the self-revelation of God and the other the plan of salvation. God is revealed as infinitely holy, just, and righteous. He is the Creator, Preserver, and Governor of the Universe. Even though man has sinned, His grace and mercy abound toward the transgressor, but not without impinging on justice. This operation of His love is comprehended in the second great theme, the plan of salvation. In this great plan God pays the price of redemption, God changes the heart, God purifies the life, God changes the body into the likeness of his glorious body. These changes are effected in the lives of those who believe that His Son died for them. Could man have evolved this notion of God and this method of salvation?

But this method of salvation is not merely an idealistic vision; supernatural power is manifest in this world to authenticate the message. To Abraham a son was given in a way contrary to nature, this act serving as a credential for the unique message given to him. God delivered the children of Israel from Egypt through a series of supernatural acts. When the religion of Jehovah was on the verge of being overthrown by the worshippers of Baal, He vindicated Himself and the religion by sending fire from heaven to consume a sacrifice. In the court of a heathen world-monarch, God, through miraculous acts, reminded the haughty king that the Deity of his captive Jews was Lord of lords and King of kings.

But God could no longer withold Himself from man. He became flesh and dwelt among us. Jesus Christ is Immanuel (God is with us). His incarnation is the miracle of miracles. But He too carried adequate credentials. He turned water into wine, made the blind to see, the lame to walk, the dumb to speak; He raised the dead. He himself was resurrected from the dead. When He returned again to the Father, the Holy Spirit came, and has since been performing marvelous works. Wretched, sin-cursed lives have been and are being transformed; enslaved men in bitterest bondage have been and are being freed. The Christian Church gives witness to the transformation of thousands, yes, millions, of lives by this same Power. Manifested power cannot be a fiction of the mind. I have experienced this change in my own life, and it is identical with the testimony of the others who claim this experience. Who dares to challenge the reality of this experience? Because a blind man cannot understand color, is he in position to deny the experience of those who see? Neither dare any man who has not had an experience of Jesus Christ and His saving grace deny the reality of that experience. It is as real as color is to those who see. Whence comes this power? Supernatural power comes only from God.

The righteous have eternal life. They shall experience the resurrection of their bodies. Clad in the likeness of Him, they shall dwell with God. "Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Who can draw away the veil hiding the future? None but God.

We bring this chapter to a close. We are warranted in believing that the Scriptures are both genuine and authentic. All scripture is inspired of God. Holy men of old spake from God. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." I conclude that the Christian Religion is not the product of evolution. It is the product of God's revelation to man.

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26. Old Testament Introduction 6. 167.

(Editorial in the War Cry, Abridged.)

(To be continued)

Harrisonburg, Va.

LOOKING AT THE PULPIT

(Continued from page 332)

gave of His own work and ours:

"But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. ......I am the good shepherd; the good shepherd giveth his life for the sheep" (John 10:2-5, 11).

If we could take these words and write them into the commission of every servant of God; if we could cause them to be inscribed between the lines of the ordination papers; if we could photograph them upon the tables of the heart where they could be known and read of all men; if we could have them embedded in the secret places of each man's soul, we would undoubtedly accomplish more than it is within the power of words to describe.

A Pen Portrait of McLaren's Pastor

I close with some convincing words from Dr. McLaren in his book, The Cure of Souls.

"I recall with fond recollection the pastor of my youth, who lived all his life in one place, and was buried where he was ordained; who had baptized a child, and admitted her to the sacrament, and married her and baptized her children; who knew all the ins and outs of his people's character, and carried family history for generations in his head; who was ever thinking of his people, watching over them, visiting their homes, till his familiar figure on the street linked together the past and the present, and heaven and earth, and opened a treasure-house of sacred memories.

"He prayed with a lad before he went away—his mother could almost repeat the words; he was constantly inquiring about his welfare, so binding him to his faith and home by silken ties; he was in the house on the day of his return—to see how it had fared with him in the outer world.

"People turned to him as by an instinct in their joys and sorrows; men consulted him in the crises of life, and, as they lay a-dying, committed their wives and children to his care.

"He was a head to every widow, and a father to the orphans, and the friend of all lowly, discouraged, unsuccessful souls. Ten miles away people did not know his name, but his own congregation regarded no other, and in the Lord's presence it was well known, it was often mentioned. When he laid down his trust and arrived on the other side, many whom he had fed and guided, restored and comforted till he saw them through the gates, were waiting to receive their shepherd-minister, and as they stood around him before the Lord, he of all men could say without shame, 'Behold, Lord, Thine under-shepherd, and the flock Thou didst give me.'"

May God give us the grace to so live, love, and labor for Him as to gain such a commendation and at last His "Well done."

—Moody Institute Monthly.

A TRANSLATOR'S VICISSITUDES

(Continued from page 337)

there in my own hallowed room, shut in with God, on my knees, complete the translation of the Old Testament. These were sacred and happy moments to me. Few persons have been privileged to have any part whatsoever in translating the Holy Bible into another language. Fewer still have been called to translate even a portion of it into a primitive language; and perhaps not more than one such translator in a thousand has been granted the great honour and responsibility of not only translating the entire Bible into an African language, and thus giving the Word of God to a nation in their own mother tongue, but also of coining and discovering hundreds of Scriptural terms, thus greatly enriching the primitive language.

The Nupe New Testament is already in print; the Old Testament has been translated and is now being prepared for the press. It is my fondest hope that one day I shall clasp in my hands the printed Bible in Nupe.

And now as I look back on the past twenty-five years, and recount some of the many blessings the Lord has bestowed on me, and His wonderful leadings, my heart says "Bless the Lord, O my soul: and all that is within me bless His Holy Name."

—Courtesy Evangelical Christian and Missionary Witness.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Junior Study this month may well be considered a study for adults also. As a mission study also it brings us into vital touch with what a missionary should be and do, and endeavors to bring the lessons home to us that we might also realize what we should be and do. In the real sense of the Christian life, we are all missionaries and should be living witnesses for Christ wherever we may be.

The Doctrinal Study discusses the principle of Separation. We gain nothing by inconsistent formalities when we do not see the great principle involved. Many vain opposers of separation and the details of the separated life show their shallowness by pretending that the leadership is wrong in regulating on detail because they do not see the great evils with the spiritual vision which these leaders do. Before we throw away the fence that has kept us in the bounds of safety from spiritual foes, let us study the principle of Christian Separation till our spiritual outlook is more clear and our criticisms have been hushed.

The Thanksgiving Topic brings us to the place where we can enter into a real thanksgiving. When there is gratitude in the heart, it is not hard to give some form of expression to it. May the goodness of God so sound the depth of our manhood and womanhood that we may know God better and that God may make us what we ought to be.

December 2 has been left open for a topic of each community's selection. There are a number of topics suggested by different ones that cannot be placed in the year's program but each community may choose for itself what is considered of most service to their people.

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The great theme of Salvation could very appropriately be studied in some phase. Some practical phase of Christian living may be helpful to some one. May the Lord direct you and give you a good meeting.

LESSONS FROM MISSIONARIES (Jr.)—Col. 4:2-18

Topic for November 11

MOTTO

"Let us run with patience the race that is set before us."

MEDITATIONS ON THE TOPIC

I. **Missionary Lives.**—Many missionaries have lived lives according to the will of God. They have gone where He has sent them to bear His message to others. In their obedience we learn the blessings that come by obedience to God. Some of them were prompt in obedience and were richly blest while others like Jonah hesitated and had to be corrected. It is better to heed the first call of God than to wait till we are severely chastened.

We learn too that the missionary life is not easy. Hardships and trials often come. But out of trials God brings richer blessings, and the hardships bring rich reward to those who enter into them with cheerfulness. There is a joy so deep in the life of one who loves souls that in spite of the hardship there is something that pushes one forth to bear the tidings of salvation and to help men to find Christ. Satan is an enemy to the cause of missions. Because of this there is often strong opposition to the work of soul winning. As sure as a soul turns from Satan to God, there is going to be a strong effort on the part of Satan to drive that soul back or to hinder the missionary from gaining other souls. This would be discouraging to the missionary if he did not know that a strong hold on God by faith will often enable one to endure until a victory is gained over Satan so that he must flee and give over the battle ground of human hearts.

We therefore learn lessons in the prayer life from the missionary. He must learn to intercede for souls and cry to God for protection from the forces of darkness, and never grow weary in waiting upon God.

II. **The Text.—Col. 4:2-8.**—This passage is a part of a letter which Paul wrote to the Colossian Church while he was engaged in other fields of missionary endeavor. He longs for the prayers of the Church. He longs to comfort the brethren at home concerning his trials and to enlist their concern for the cause. He mentions Epaphras as a praying missionary. He has comfort in fellow workers on the field. He is concerned that other workers are faithful.

PERSONAL THOUGHT

If God can bless the life of a faithful missionary, He can bless mine in being a faithful missionary wherever He sends me.

OUTLINE STUDY

I. Old Testament Missionaries.

1. Amos.—Amos 7.
2. Jonah.—Jonah 1-4.
3. Elijah.—I Kings 17, 18, 19.

II. New Testament Missionaries.

1. Peter.—Acts 9:32-11:18.
2. Philip.—Acts 8.
3. Paul.—Rom. 15:15-32.
4. Epaphras.—Col. 4:12, 13.

III. Later Day Missionaries.

1. John Wyclif—translator of the Bible into English.
2. Menno Simons—a leader of nonconformity to the world.
3. David Brainard—a missionary among the Indians.
4. John S. Coffman—evangelist.
5. M. C. Lapp—missionary to India.
6. Faithful mothers of missionaries.
7. Faithful fathers of missionaries.
8. Faithful givers to missions.
9. Zealous prayer-laborers for missions.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Commit a Verse from the Text.
2. Give an Account of Some Missionary with the Lessons Drawn from Their Lives.

For Others.

1. **Select a Number of Missionary Lives to Review.**

SEED THOUGHTS

To the Work

"To the work! to the work! we are servants of God,
Let us follow the path that our Master hath trod,
With the balm of His counsel our strength to renew,
Let us do with our might what our hands find to do.

"To the work! to the work! in the strength of the Lord,
And a robe and a crown shall our labor reward;
When the home of the faithful our dwelling shall be,
And we shout with the ransomed, "Salvation is free!"—Fanny J. Crosby.

A Channel of Blessing

"Is your life a channel of blessing?
Is the love of God flowing through you?
Are you telling the lost of the Savior?
Are you ready His service to do?

"We cannot be channels of blessing
If our lives are not free from all sin;
We will barriers be and a hindrance
To those we are trying to win."

—H. G. Smyth.

THE PRINCIPLE OF CHRISTIAN SEPARATION.—II Cor. 6:1-7:1

Topic for November 18

MOTTO

"No man can serve two masters."

MEDITATIONS ON THE TOPIC

I. **Issues at Stake in Separation.**—Shallow thinkers often try to confuse the issues at stake in the Christian's separation from the world. The real issue is a line up with the program of one or the other of two opposite sides. We are either on the side of the Lord and righteousness or on the side of Satan and evil. The program of the Lord for our life is a program of complete separation from every species of evil. This program affects many forms of our outward life and can easily be decided because there is no question on which side of the line we want to stand.

Worldly minded leaders on social gatherings would make the issue on the name of certain gatherings and lure careless Christians into sinful things on the issue of a name when the real issue is one of character. What benefit is it if we avoid the dance, and follow some form of gathering that carries with it the same social evils that have branded the dance, as sinful, by godly people? Likewise worldly minded leaders would scorn the work of a well disciplined Church on the dress question, and belittle their program of non-conformity, because they require tests of fellowship on certain forms of dress, while these leaders lead out across the line and bring the unwary into many forms of sin besides. The issue may seem to be the question of wearing a bonnet or hat, a tie, stick-pin, or something else, but the real issue is stepping over the line of fellowship with God's people to a fellowship with those who lightly esteem the principles of Christ's righteousness.

How, on the other hand, is a Christian really separated who observes, with dogged precision, many outward forms of discipline while the spirit of his life delights in the works of Satan? In the words of our Master, "These (weightier matters) ye ought to have done, and not to leave the other undone." Matt. 23:23. Line up with Christ and His Cause on every line. Separate from every thing that allies us with the enemy.

II. **The Text.—II Cor. 6:1-7:1.** This passage recognizes the fact that the Christian ambassador must work with Christ in complete harmony with the principles of the kingdom of righteousness. Nothing daunted by opposition, they must come out from among them that have fellowship with unrighteousness and be clean in every walk of life.

OUTLINE STUDY

I. A Contrast of Principles Requires Separation.
1. No fellowship between:
   a. Righteousness and unrighteousness.—Psa. 45:7; Tit. 2:12.
2. No communion between:
   a. Light and darkness.—Eph. 5:3-14; I Jno. 1:5-10.
3. No concord between:
   a. Christ and Belial.—I Sam. 2:12.
4. No part between:
   a. The believer and an infidel.—Psa. 1:1.
5. No agreement between:
   a. The temple of God and idols.—Isa. 42:8.

II. The Principle of Separation Applied.
1. Touch not the unclean thing.
   a. In the flesh.—Col. 3:5.
   b. In the spirit.—Col. 3:8, 9.
2. Put on Christ and His Character.
   a. Christ is all in all.—Col. 3:10, 11.
   b. Graces from Him.—Col. 3:12-15.
3. Make no partnership with evil doers.—Jas. 1:27.
   a. In business.—Prov. 1:10-16.
   b. In marriage.—Deut. 7:3, 4
   c. In religion.—Deut. 7:25, 26; 18:10-13.
   d. In pleasures.—I Pet. 4:2-5.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Commit to Memory a Verse from the Text.
2. Evils to Separate From.

For Young People.
1. What Issues are Involved in Mixtures of Christians and the World.
2. The Dangers of the Unequal Yoke.

For Older People.
1. Deceptive Partnerships.
2. The Power of the Separated Life.

PERSONAL THOUGHT

Am I truly separated from the world on principles of Christ and His righteousness?

SEED THOUGHTS

"Love not the world! Its dazzling show
Conceals a snare of death;
The sweetest joy earth can bestow,
Dies as a wasted breath,
"Love not the world! Pure joys above
All earthly things transcend;
In Jesus lose each idol love,
And ever upward tend."

—Gertrude A. Flory.

"Friendship of the world is enmity with God" because the leadership of the world is directly against godliness; and for this reason it is out of the question for any child of God to forsake the ways of godliness and conform to the sinful ways of the world."—Doctrines of the Bible.

GRATITUDE FOR GOD'S BLESSINGS.—Psa. 116:1-19

Topic for November 25

MOTTO

"I will pay my vows unto the Lord now in the presence of all his people."

MEDITATIONS ON THE TOPIC

I. **Gratitude To God.**—Gratitude for God's blessings is as the buds on the trees in the warmth and glow of the spring sunshine; they burst forth because of the warmth and favorable weather. So gratitude grows out of the heart of those who have felt the warmth of God's blessings, and it expresses itself in words and deeds of thanksgiving.

It must be a very hardened heart indeed that does not respond to the sunshine by budding forth, because there is nothing there to bud forth. Neither can we expect a heart that is deadened by sinfulness until it does not have within it appreciation, to respond in gratitude to God. God has chosen the method of goodness to lead men, even sinners, to gratitude.

One of the distinguishing features of a Christian life is its abounding appreciation of God's blessings. God has ever poured out His blessings, but it seems that sin has so overshadowed the lives of many that they have failed to respond to His love. Their life is like a tree on the north side of a bluff where the sunshine rarely reaches. They have so much between them and God that His love is hidden from them. Oh that the blockade and shadows of sin might be removed and that the life might be opened full and free to behold the blessed face of God and to see in every thing about them the love of God shining forth upon them.

Let us use this season to recount His blessings and let our hearts respond to the same in unrestricted gratitude. Let us seek ways to respond to His love and we shall find our hearts enlarging.

II. **The Text. Psa. 116:1-19.**—Here the psalmist is filled with gratitude for deliverance in answer to his prayers. In his overflow of gratitude he asks himself the question, "What shall I render unto the Lord for all His benefits toward me?" Then he answers his own question by a resolve to take His cup and call upon His name and to pay his vows before God's people.

OUTLINE STUDY

I. Benefits from God.
1. Help from trouble.—Psa. 46:1-3.
2. A continual protector.—Psa. 91:1-8.
3. A hearer of prayers of the humble.—Psa. 91:14-16; 66:19, 20.
4. Temporal supplies.—Psa. 104:10-15.
5. Peace in the land.—Psa. 46:9.
6. Happiness in the heart.—Psa. 51:7-12.
7. Hope for the future.—I Pet. 1:3.

II. Expressions of Our Gratitude.
1. Trust in His faithfulness.—Psa. 34:22.
2. Telling of His goodness to others.—Psa. 118:1-4.
3. Obedience to His commandments.—Psa. 119:47, 48.
4. Consecration of our bodies.—Rom. 12:1, 2.
5. Consecration of our blessings.—II Cor. 9:8-14.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Passage from the Text.
2. Blessings that Cause Gratitude in my Heart.

For Young People.
1. Appropriate Expressions of Our Gratitude.
2. Blessings to Remember.

For Older People.
1. The Power of a Grateful Life.
2. The Grace of Gratitude.

PERSONAL THOUGHT

There is so much that God has done and is doing. How much have we opened our hearts in response for what has been done?

SEED THOUGHTS

"Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above ye heavenly hosts;
Praise Father, Son and Holy Ghost."

—Thos Kenn.

"We can set our deeds to the music of a grateful heart, and seek to round our lives into a hymn—the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial like the music of the spheres."—Wm. M. Taylor.

"Do not let the empty cup be the first teacher of the blessings you had when it was full."—Maclaren.

"Gratitude is the memory of the heart."—Selected.

"Thankfuness is the tune of angels."—Edmund Spenser.

Topic for December 2

(To be supplied by the Local Committee)

PURPOSE OF DENOMINATIONAL COLLEGES

(Continued from page 339)

loses its right of existence and will lose the support of the Church in students, means and moral support.

May God help those responsible for our schools to make them such that they meet His approval and the approval of the Church at large.—Goshen College Record.

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*Condensed from the address given on this theme by Bro. Yoder on Monday, June 8, 1925, Educational day at Goshen College. Bro. Yoder is moderator of General Conference, and Pres. of Mennonite Board of Education. He is a member of the Local Board of Trustees for Goshen College.

"But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21.

"The quality of our greatness depends upon what we do with 'that which is least.'"

THE SUNDAY SCHOOL

IS THE SUNDAY SCHOOL THE KING'S BUSINESS

By Barbara F. Coffman

It had been a very busy day, preaching and teaching continually since early morning. Nor did the great preacher have a quiet, orderly room in which to deliver His messages—but the blue sky formed the roof of His auditorium. The great congregation of people who had assembled to hear Him varied greatly in their purposes. Some were there who hated Him bitterly, and were endeavoring to catch Him up on some little point. Others came, no doubt —out of curiosity, to see the young man who had become so suddenly popular, while perhaps the majority had come with a real honest desire to learn more of the wonderful things he was telling them, and listened with a sympathetic interest to the words He spoke. However, His words sank deeply into the hearts of all His listeners causing a still greater hate to wrangle in the hearts of His enemies, seeing that once more their plans had been defeated, and a greater love swelled up within the hearts of those who believed Him, both for the One who was teaching and for those things which He taught.

The sermon was over, the audience began to disperse. Perhaps the Preacher thought that now He could at last rest His tired Body. But wait—the crowd had not yet all gone; and apparently they did not all intend to go. Some women were pushing their way to the front, their babes in their arms and children clutching their skirts. They were coming to this Wonderful Man with a request; a very simple request too, that He would but touch the little ones, and pray.

The men who were in the company of the great Preacher felt indignant that any one should bother their great Master with such a petty request, and told the women, immediately, to leave. However, the Master with His greatness of soul quickly reprimanded them for this, and turning kindly toward the women asked that the children be brought to Him. Then did the on-lookers behold a wonderful sight. He did not hold the children off at arm's length, gingerly touching the tiny heads with His finger tips, for fear that they might perhaps be a little dirty, but He took them right up into His arms, holding them close to His breast, and blessed them. Why? Because He loved them.

This is one of the most beautiful incidents we have portrayed in the life of our Master, Jesus Christ; and no doubt, it was one of the happiest experiences of His life. Have the children, then, any place in the order of things? Indeed, yes, and it is not a small one. If Jesus in such a marvellous way recognized them, we cannot neglect them. They demand our attention. Nor is it enough that they are properly fed and clothed and sent to school. There is a spiritual side to their being, even though they may not realize it, and if they would have a well balanced life that side must be developed as well as the other.

Some may not consider it necessary at so early an age to give the child religious instruction, since his understanding has not yet been well developed. However, it is a well known fact that the religious instruction received during childhood forms a splendid foundation for future training along this line, as well as implanting moral ideals on the childish minds. Just as day schools have been established for the purpose of giving secular knowledge to children, so have Sunday schools been founded that the Word of God might be taught in an effective, systematic way.

We cannot, however, deny the fact that there are some Sunday schools where the children are little more than amused for a half hour each Lord's Day, or where they are merely taught a code of morals. Yet it is not of these particular schools of which we are speaking, but the Sunday schools in general. Are they or are they not the King's business?

To begin with it will be necessary to consider just what is the King's business. Primarily, it might be said to be the exalting of our Lord, Jesus Christ, as the Savior of the world. "And I, if I be lifted up from the earth, will draw all men unto me."

Another chief concern of the King is the extension of His kingdom. This can only be accomplished by breaking the power of the Satanic King over the lives of people and winning them unto Himself. In other words it is saving the souls of mankind.

In the third place we may say it is the King's business that the church of Jesus Christ, which has been established to minister to the needs of the world, to spread the Gospel to all parts of the earth, be built up. She is the Bride of Christ, and the perfecting of this body that she may be presented to her Lord at His coming a glorious perfect Bride, is a part of the King's business. Since this body of Christ is composed of so many members, each of whom has his own special duties to perform, it is necessary that each find his own particular place, and endeavor to fill it as capably as possible in order that the work of the church go on smoothly.

The question now is, does the Sunday school measure up to the standard just given? If so, then we must decide that it is the King's business. Does the Sunday school glorify Christ and exalt Him as the Savior of the world? We believe it is the purpose of every conscientious Sunday school teacher to preach Jesus, to strive to get the members of his class to draw closer to Him and enjoy His sweet fellowship. No matter what the lesson may be it will inevitably turn to the one great theme "Jesus Christ." Even in the little folks' classes, though, as yet they cannot very well understand the great doctrines of the Bible, still they are taught the story of Jesus' life, and learn to love Him and respect His very name. Have we not the right to say that the Sunday school does exalt Christ?

And so we come to the answer of our next question—"Is the Sunday school a soul saving institution?" If she exalts Christ, it must follow that souls will be saved, for Christ promised: "I will draw all men unto me." If Christ were merely held up before the boys and girls as an ideal man—who during His life did accomplish some extraordinary feats—and one who sets for them a worthy example to be followed, then indeed would it be impossible to expect that promise to be fulfilled. He must be lifted up from the earth; above all earthly beings, yea, even above the angels, equal with God Himself. Then may we claim that promise.

Each devoted Sunday-school worker will strive for the salvation of every member of his school. The teachers of boys and girls who have reached the age of accountability, will or at least should make themselves personally responsible to win their entire class for Christ. They will direct their teaching to that end, and put forth every effort to accomplish that result, not forgetting that prayer is a mighty influence in the work.

Can we say that the Sunday school is in any way connected with the upbuilding of the Church? During all the years spent in the different grades of the school the children are taught the Word of God. As they grow older they become acquainted with the great teachings of the Bible, and with that the special teachings which form the peculiar doctrines of the Church. They are taught to believe in the church and baptism as ordained of God, so that as a natural result of these teachings when Jesus comes into their hearts, they will feel bound to obey His further injunction. A Catholic priest once said "Give me a child until he is seven years old, and I know he will be a Catholic." So we see that impressions made upon the minds of young children are lasting; and those things learned in Sunday school are not easily forgotten or lightly cast aside.

Some one has said that a cause may be known by its allies. Therefore, the King's business may be known by those whom He has chosen to carry on His work. What kind of people do we find engaged in Sunday-school work? Surely they are not the servants of the King's great adversary, for they are too busy running opposition to the Sunday schools, making pleasure resorts and movies as attractive as possbile to lure the children away from Sunday school. No, we find that this great Sunday school work is being carried on by the children of the Most High God, who have given their lives in service to Him for the extension of His kingdom. We must, therefore, come to the decision that the Sunday school is the King's business.

But, some may argue, is it not enough to teach our children at home every day? Of course, this is right and is also the King's business. But, what about those children who have not Christian parents to give them such teaching? Are we not also responsible for them? We cannot keep our religion all to ourselves. Of course they are welcome to come to the church services on Sunday, but very, very few children whose parents are non-church goers, will come to an ordinary preaching service. To them ordinary sermons are dry and uninteresting. They cannot understand nearly everything that is said. Even if they can, it is extremely difficult for a child to concentrate on a twenty minute or half hour sermon. They need to have the Gospel in a simpler form, and that is what the Sunday schools are trying to furnish them.

Throughout the past history of the Sunday school we can see that the blessing of God has rested upon this work. It seems to be His divine sanction of that which has been accomplished, proving to us that it is His business.

It has been a great blessing to the church. We can plainly see that. Those young people who come into the church who have been attending Sunday school make some of the best church workers. They have a fair knowledge of the Bible, and of the doctrines and practices of the church and are soon ready to take an active part in the work.

Sunday schools have also proved to be a great blessing to the communities in which they are located. Who would not rather live in a Christian community than in one where evil goes on unchecked. Any one who is not more beast than man would prefer the former. Many instances have been brought to our notice of extremely rough, evil localities which have been changed into prosperous happy communities just because some one saw the need of the place and started a little Sunday school.

In order, however, to effect such a change in a community it is first necessary to bring about a change in the homes. Thus has the Sunday school proved a great blessing to the home. Reaching the parents through the children is the method used in these cases. What a great day it is when the children get their parents so interested in their Sunday school that they no longer send their children but bring them. But what a greater blessing it is and what a greater change is effected when once they believe that Jesus of whom the children have been speaking and singing and accept Him as their Savior too.

As we stated before it is one of the greatest desires of our King that His kingdom be extended over the whole earth. It seems, however, as if in many places of the earth the kingdom of darkness has been firmly established and Satan holds sway. Yet we know that his kingdom cannot stand. His fate is sealed and he is doomed; and though the servants of God are laboring under extreme difficulties we know that our King's business will be ultimately successful.

MISSIONARY DAY ANNOUNCEMENT

November 18 is the day designated by the General Sunday School Committee, in coöperation with the General Mission Board, as MISSIONARY DAY. It is desirable to have just as large a Church-wide interest in the observance of this day as possible. Will you take the opportunity to encourage the observance of this day in your Church and Sunday school and Young People's Meeting? Suggestions and special program material are supplied in a special Missionary Day Bulletin and in WORDS OF CHEER October 28 and November 4 issues, and in THE YOUTH'S CHRISTIAN COMPANION of October 28 issue. A request will bring this to you free of charge. Address

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

What part is the Sunday school playing in this work? Has she any share in the evangelization of the world? First of all we may say that in many foreign countries the Sunday schools are proving to be one of the greatest means of bringing the Gospel into the communities. Children will listen when grown ups will not, and it is the old story of reaching the parents through the children.

In the second place missionary interest is aroused in the boys and girls in our home Sunday schools if the teacher is awake to the opportunity. It might be the means of causing some to give their lives to missionary work.

And so the work of the Sunday school goes on, and the kingdom of God is extended in preparation for that time when the King of Glory shall appear, and see that His business has been attended to during His absence. We want to be ready for His coming so let us not become lax in the work of the Sunday school but go into it with still more zeal realizing that it is a great part of the King's business.

Vineland, Ont.

A REVIEW OF THE BOOK—MOTHER INDIA

(Continued from page 325)

say, I simply did not know that it is a disgrace to a respectable woman to learn to read and that even if she had learnt she would be ashamed to own it. Nor did I know that in the city of Madras, the third largest city of the land, the water supply is 10,000,000 gallons of filtered water to which is added a further 4,000,000 gallons of unfiltered sewage and this is served out by pipes to the citizens of the town.

The book is startling, arresting, depressing, convincing, sickening, fascinating, daring, challenging and—authoritative. The thing that appalls, is that present conditions in India are the result of religious beliefs, hoary with age. What can our missionaries do amid such appalling ignorance, vice and satanic corruption. I cannot advise you to read the book and yet you must. The ugly truth is out.

—Evangelical Christian.

THANKSGIVING IN THE DARK

(Continued from page 322)

of your soul in testing-times, as Robert Barbour wrote for the bereaved:

Lord, I thank Thee who hast wounded for the mercy that abounded,
For the multitudinous mercy flowing forward like a sea,
For the deeps that, rolling o'er me, arched into an arm that bore me,
For the thunder-step of time that woke Thy peace, eternity.

And I thank Thee that the thunder never woke one word of wonder,
Only hushed the murmurous thought and drove rebellion far away;
That the wrath revealed outside me showed a rest where I might hide me,
Till the inward clouds rejoined the outer darkness black as they.

Therefore Thee I praise for ever, merciful Taker, mighty Giver,
Taking but to give, and giving none but Thou to take away;
And if darker clouds encrust Thee, though Thou slay me, I will trust Thee,
For Thy hurt is simple healing, and Thy darkness simple day.

Thankfulness is the key to peace, the key which so many of us have mislaid. It is high time that we should recover that key, and with it find that our trust is more joyous, our understanding of life itself more restful and clear, our testing-times not burdensome, but new occasions for thanking Him who is our Cause for thankfulness.—S. S. Times.

"We cannot possibly behold by faith, the Man who was nailed to the tree, now crowned on the throne, and not have peace with God."

MISCELLANEOUS

IN THE GRIP OF THE OCTOPUS

By Miss Z. I. Dahvice

The fishing smack was moving along the southern coast, for a good place to locate for securing sponges, according to the short biography of one of the sailors. One old shipmate had started early that morning, diving down into the shark infested sea, at seven o'clock.

Although he was an experienced swimmer, and also armed with a long, sharp knife, he had not been seen for some time. Anxiously, the captain and the mates were peering over the sides of the boat.

A hundred ways were possible for him to have been killed. He might have been taken with cramps, or have struck his head against a rock, or have been seized with a fear that stopped his heart from beating.

A man by the name of Jack Field was ordered by the skipper to dive in search for him. When a sailor at sea is told by his superior officer to leap into the water, there is no other way for him but to obey. In this instance, he was sent down, armed by the officer with a long, very keen bladed knife. The sharp blade would enable him to cut the old shipmate loose from any plant or fierce creature that might be holding him.

Almost instantly upon striking the water, the man went down into a rich find of sponges. At the moment he reached out for the one nearest him things began to happen, that were impressed upon him for time and eternity. A terrible fright seized him as something grazed his shoulder and left it stinging and burning with intolerable pain.

He had gone into the water with the hardened courage of a drinking, profane sailor. He confessed that up to that day he had no faith in the Lord Jesus Christ as his personal Savior. He knew previous to that time that he was a rough sinner among sinners, without hope in God, and with no salvation.

But that horrible burning sensation aroused him as nothing ever had before. At once a similar stinging whipped his waist, and then his legs. Exerting all his bodily strength, he tried to throw it off, when to his horror he found himself in the grip of the terrible octopus.

The horrible creature seemed to him as the devil entrapping him, as it pulled the human victim close to the rock where two of its repulsive arms were pinioning the dead shipmate.

It did not take long to solve the mystery of the old sailor's disappearance. The devouring fish had sucked the life from him, and now he was to be its second victim. With a desperate fear, he saw the monster of the deep dragging him to its beak with its many arms. Once the suckers of those members get a hold of a man, no earthly power can release him from them but very sharp knives.

In all the times that he had faced death before, it had never seemed so horrible to him or so near. He began to think of the awful eternity looming up before him; of his sin, yet unpardoned, of his need of God. For the first time in his life, his heart cried, "O Lord, save me, save me."

The naturalists thus describe this deep water fish: "The octopus is one of the most wonderful works of God. It has a head furnished with perfect organs of respiration. It possesses the faculties of sight, hearing and smelling. Its jaws are like the bill of a parrot. But what is still more remarkable, its circulation is carried on by three distinct hearts. It is the triple-hearted giant of the deep, and on earth there is nothing to compare with it. Its mouth is surrounded by eight long, fleshly arms, capable of bending in every possible direction. The under surface of these strong arms are furnished with numerous suckers, by means of which they can fix themselves to anything they choose. With these arms they can walk, swim or anchor themselves safely to the rock in times of storm and tempest. With their powerful jaws they crush lobsters, crabs, shells, fish and men.

"They easily capture and devour creatures much larger than themselves. They have large, prominent eyes, that carry in them an aspect of ferocity that strikes terror into every animal they pursue.

"In the Indian waters the octopus attains formidable proportions, and its tentacles grow to a great length. It is said that the Indians seldom venture into the sea without hatchets in their boats to cut off these cold and monstrous arms should the creature attempt to catch and drag them under water."

In the moment that the poor sailor, fighting for life in the clutches of the horrible fish, cried to God for mercy, God put it into his mind to use his knife, and at the same time gave him strength to strike off its arms with his right hand, the only one that was free.

Even then, the creature had his left arm bound. The man's ears were already roaring, and his last hour had come, but for the great goodness of God.

Its arms were soon cut loose from the body, and the pieces of the body floated around him. As quick as he could, he came to the surface, and was helped on board, in an almost dying condition. For months he hovered between what seemed life and death.

Doubtless God was thus giving him an opportunity to consider his ways, and soundly repent of his sins. Whenever the temptation came to think lightly of his marvelous escape, the horrible fear that held him while in the grip of the octopus, would return, almost freezing the blood in his veins. Then would return the thought of the endless eternity that would be worse than even his condition in that fearsome hour under sea, with the dead body of his mate before him. No! he would never go back to his old sins. He turned to God as best he knew, fairly eating his Bible. So God used an octopus to bring back a lost soul to a sense and fear of God, as He once used a fish to bring back Jonah to obedience.

Grand Rapids, Mich.

CHILDREN'S MOTIVES

By Lula R. Tinkle

Mr. Alexander was a good gardener and he prided himself on having the best looking garden in the neighborhood. Indeed the long rows of green vegetables and straight clean paths made a beautiful scene. One evening when Mr. Alexander came into the back yard, tired for the day's work, what did he behold! There was Bobby, five years old, busy with his sprinkling can, watering the pretty new lettuce. But the father did not take notice that the lad was trying to render helpful service by watering the lettuce so that the tired parent might rest when he came home. He only saw that Bobby was tramping down his fine new lettuce.

"Hey, you rascal, what are you up to now? Put that can up and don't let me see you in that garden again," and he gave the little fellow a shove through the gate.

Bobby entered the house crestfallen and humiliated. He wondered just what wrong he had done and longed to say he was trying to help care for the garden, thinking it would please father, but there was no chance for an explanation. How easy it would have been to explain to the well meaning little fellow that the lettuce must not be stepped on, but that he must always walk between the rows. Or a special section of the garden might have been assigned to Bobby for him to water and cultivate. But the father was not thinking of the boy and his development. He was thinking only of his own displeasure and the broken plants.

The next day Mrs. Alexander was just finishing her sweeping and was taking up the last pile of dust when the door swung open and in burst little four-year-old Mary. "Oh, mother, just see what I have for you!" "Mary, Mary, just see what you have done. Now the wind has scattered this dust all over the floor. Now you get right out of here." But Mary's face was still beaming as she exclaimed, "See, I love you and have brought you a pretty bouquet just like you took Aunt Mary when she was sick."

"Oh, for pity sake! You have picked my sweet peas. I wanted them for the table. And who ever heard of putting dandelions in a bouquet. Now you throw them out and give me those sweet peas. Just see, you have all short stems. Now run out and don't ever do that again." The happy face was clouded and the tears rushed into the beaming eyes, but she brushed them away and sulked out banging the door as she went.

That afternoon Mrs. Alexander was calling on her neighbor, Mrs. Carey. The two women visited awhile on the cool veranda. Mrs. Carey always had so many interesting things to talk about. "Oh, Mrs. Alexander, do take time to come in and see the rag rug I am making for the children's play room. It is going to be very pretty and so serviceable because it can be washed; and there are always lots of foot prints left in a play room." As the two ladies entered the bed room Mrs. Carey stopped suddenly and so did her visitor. Mrs. Alexander's keen eyes took a sweeping glance at the room. "Rather a haphazard housekeeper," she thought to herself. But Mrs. Carey's face lighted up with a smile. "The dear child! Susan told me this morning that she wanted to make my bed and straighten the room, for I was making her a new dress. See, she has the bedspread on crosswise, the pillows are crooked and the wardrobe and drawers are bulging with clothes just stuck in. But it's pretty good for a girl of six years, don't you think? Bless her heart, here is a bouquet of dandelions! Aren't they pretty? Why should we call them weeds? Her motives are good and I am always pleased when a child tries to help though it often makes more work for me. I must surely praise her for her efforts."

When Mrs. Alexander went home she pondered over that conversation. And when her children had gone to bed she told her husband about the incident. It began to dawn upon them why their neighbor had such helpful children. Surely they were the kindest, most considerate children she had ever known. Everybody said the same. But somehow they had never realized that a patient, thoughtful mother and a kind and just father were always seeing good motives instead of their own inconveniences when the children offered a helping hand. Mrs. Alexander remembered with shame the rejected bouquet her own Mary had presented her that very morning; and Mr. Alexander remembered the harsh, unjust rebuke he had given Bobby in the garden. They felt too condemned and ashamed to mention their deeds, but both went to bed with new resolutions in their hearts.

—Selected.

PRAISE AT ALL TIMES

"I will bless the Lord at all times." Once in a New England village a group of women were discussing the misfortune which had befallen a woman in the neighborhood, who had suddenly become both blind and dumb. One of the women said that if such a double calamity overtook her, she should feel like putting an end to her life. "Well, I shouldn't have any such feeling as that," said an old lady who was noted for her good cheer. "Why, what would you do if you were stricken blind and dumb?" was asked her. "The first thing I'd do," the old lady answered, "would be to grab up a pencil and a piece of paper and try to write down some of the things I had left to be thankful for. To my mind, both complaining and being thankful are largely matters of habit, and it's just as easy to cultivate one as the other."

Let us remember this wise remark this Thanksgiving season, and try to form the habit of thanksgiving. We may have many sorrows which press upon us, and we may think that this is not at all the time for thanksgiving with us; but David said, "I will bless the Lord at all times," and we can say the same. Indeed, the dark times are just when we need to bless the Lord more than at any other times, so that our thanksgiving may brighten them up, even as Paul and Silas sang their joyful hymns at midnight in the jail at Philippi.

BE THANKFUL.

Hunger makes us grateful for the plainest food. Sickness and helplessness make us thankful for strength to do the hardest work. Loneliness makes us appreciate the companionship of those we have always taken as a matter of course. But it is a pity to wait to lose our blessings before we begin to appreciate them. Learn to be thankful for God's good gifts while they are yours to enjoy.

SPECIAL OFFER

FOR THE CHRISTIAN MONITOR

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Is a 32-page magazine for the Home, in which we seek to give our young people of the later teen age, as well as those of the Senior and Adult age, help along many lines, with especial emphasis upon spiritual growth and activity. Some of its most important and helpful departments are as follows: Editorials, Christian Life, Missions, Bible Study, Educational, The Young People's Meeting, The Sunday School, and Christian Monitor Pulpit. We would like to make the paper still more helpful. New subscribers will help us to reach this goal. New friends will give new inspiration and added zest to the Monitor.

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Scottdale, Pa.

"If heaven is better than this I should like to see it!" said an old grandmother after being admitted to a leper mission.

Imagine her being for many years driven from place to place, part of the time crawling because of her deformities, never knowing what it was to have a blanket to sleep in, often refused a good meal, nobody wanting her near on account of her disease: then suddenly being treated as a human being, given food to eat and a blanket to protect her from the elements! No wonder she said:

"If heaven is better than this I should like to see it!"

LITTLE THINGS.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles or battles, not one great heroic act of mighty martyrdom, make up the Christian life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions, and imprudence; little foibles, little indulgences of the flesh, the avoidance of such little things as these goes far to make up, at least the negative beauty of a holy life.—Bonar.

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5 And there was war again with the Phĭ-lĭs'tīneş; and Ĕl-hā'nan the son of ᶜJā'ir slew Läh'mī, the brother b or, R c called Jaare

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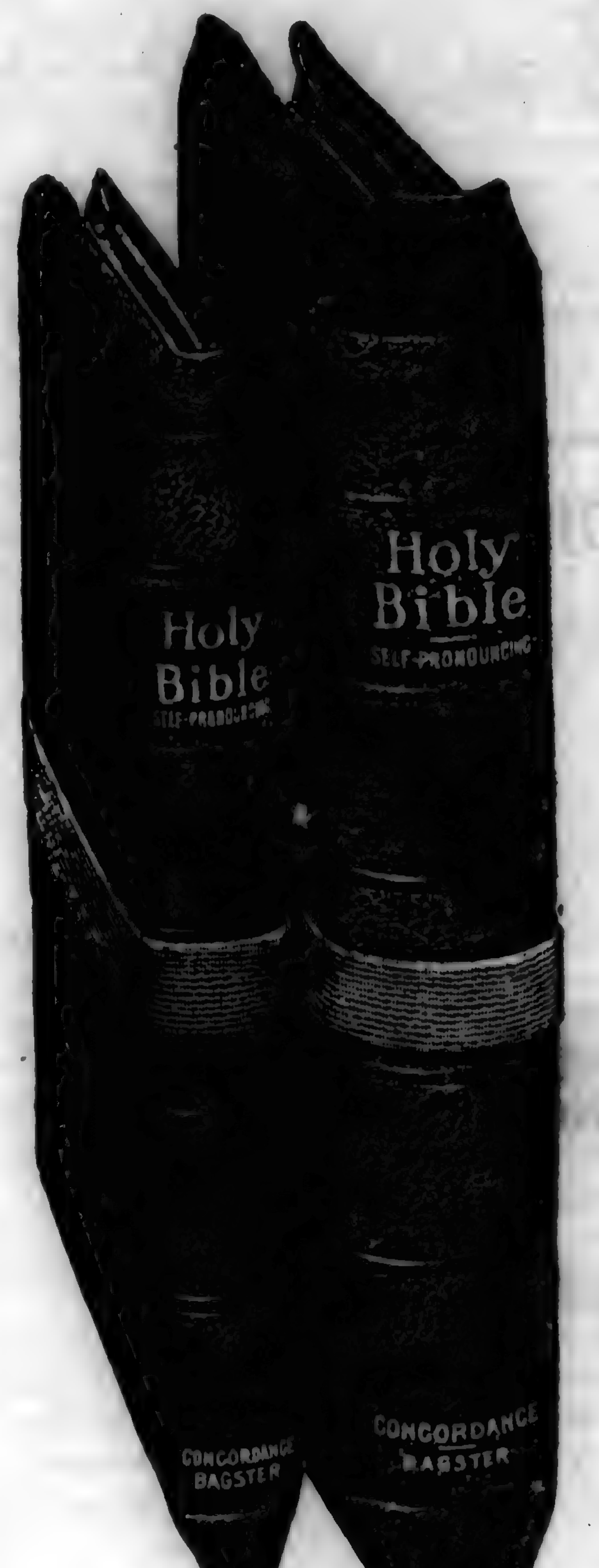

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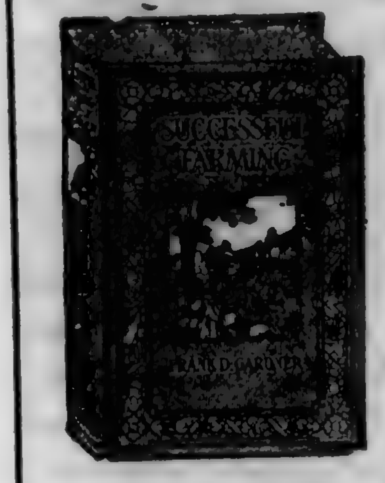

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Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

C. F. DERSTINE, Editor Kitchener, Ont.
ANNA LOUCKS, Office Editor

Department Editors
J. R. SHANK, Y. P. M. Carver, Mo.
S. F. COFFMAN, Bible Study Vineland, Ont.

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
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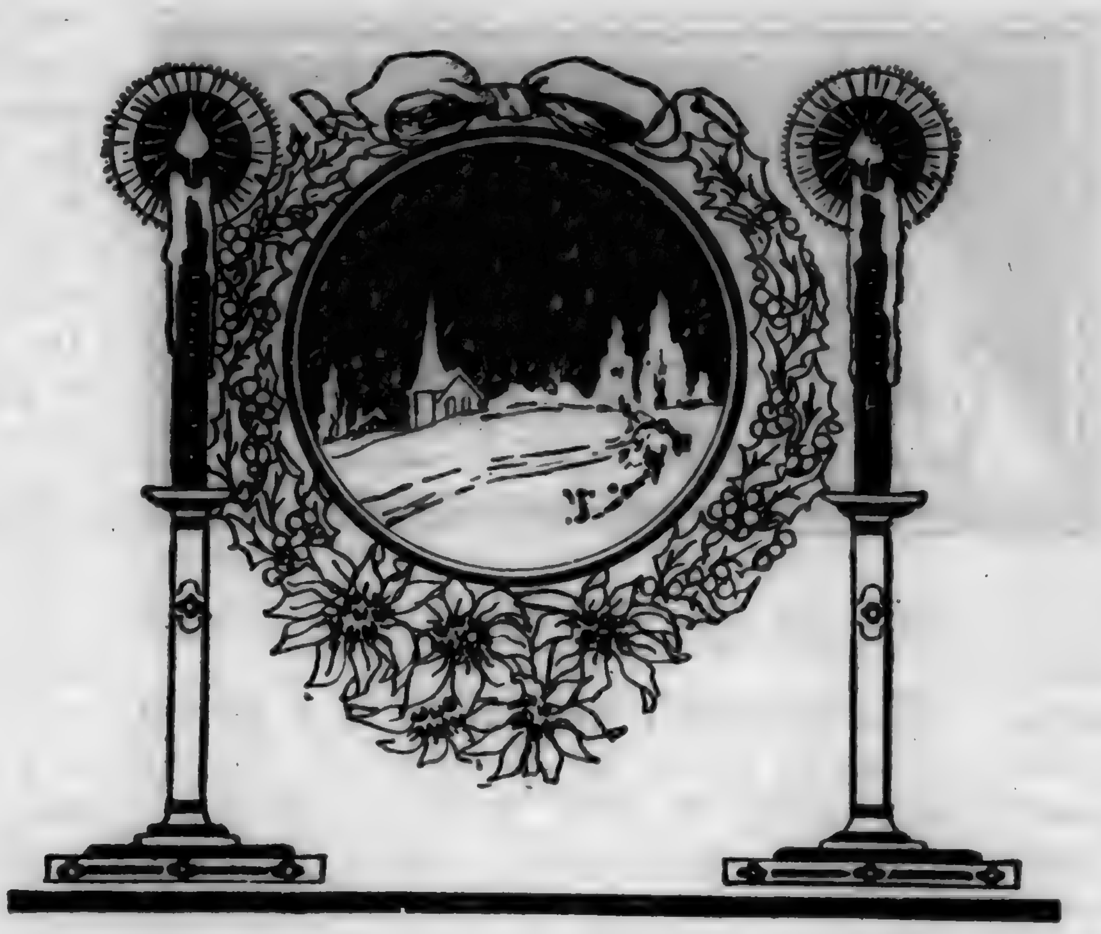
C. F. DERSTINE, KITCHENER, ONT.
Address all business communications to
CHRISTIAN MONITOR, SCOTTDALE, PA.

Entered at Post Office, Scottdale, Pa., as second class matter.

CHRISTIAN MONITOR

DECEMBER, 1928



OUR ROCK OF AGES

By Ursula Miller

With changeless, boundless strength through years and years,
  With lyric beauty and appeal so sweet—
He stands a haven for our joys and tears:
  A ROCK for every human tempest meet.
Those surging waves which bring us hates or sneers,
  Those hours of suff'ring—those of grim defeat,
Through all we have the consciousness He hears
  And stands triumphantly unchanged—complete!

To Him who all this age has heard our prayer,
  This Christmas day our love burns as a flame
From our poor hearts to Him, most wondrous fair;
  Compassionate He is and Strong His Name,
He is our Rock of Ages, crowned, adored;
  And everywhere to-day men praise the Lord!

THE VISIT OF THE MAGI AND SHEPHERDS

"See how from far upon the eastern road
The star-led wizards haste with odours
sweet.

* * * * *

But peaceful was the night
Wherein the Prince of Light
His reign of peace upon the world began;
The winds with wonder whist
Smoothly the waters kist,
Whispering new joys to the mild ocean—
Who now hath quite forgot to rave,
While birds of calm sit brooding on the
charmed wave."—Milton.

It was now the beginning of the third watch, and at Bethlehem the morning was breaking over the mountains in the east, but so feebly that it was yet high in the valley. The watchman of the old khan, shivering in the chilly air, was listening for the first distinguishable sounds with which life, awakening, greets the dawn, when a light came moving up the hill towards the house. He thought it a torch in some one's hand; next moment the thought it a meteor; the brilliancy grew, however, until it became a star. Sore afraid, he cried out, and brought everybody within the walls of the roof. The phenomenon, in eccentric motion, continued to approach; the rocks, trees, and roadway under it shone as a glare of lightning. The more timid of the beholders fell on their knees, and prayed, with their faces hidden; the boldest covering their eyes, crouched, and now and then snatched glances fearfully. Afterwhile the khan and everything thereabouts lay under the intolerable radiance. Such as dared look beheld the star standing still directly over the house in front of the cave where the child had been born.

In the height of the scene, the wise men came up, and at the gate dismounted from their camels, and shouted for admission. When the steward so far mastered his terror as to give them heed, he drew the bars and opened to them. The camels looked spectral in the unnatural light, and besides their outlandishness, there was in the faces and manner of the three visitors an eagerness and exultation which still further excited the keeper's fear and fancy; he fell back, and for a time could not answer the question they put to him.

"Is this not Bethlehem of Judea?" But others came, and by their presence gave him assurance.

"No, this is but the khan; the town lies farther on."

"Is there not here a child newly born?"

The bystanders turned to each other marvelling, though some of them answered, "Yes, yes."

"Show us to him." said the Greek, impatiently.

"Show us to him," cried Balthasar, breaking through his gravity; "for we have seen his star, even that which ye beheld over the house, and are come to worship him."

The Hindoo clasped his hands exclaiming, "God indeed lives. Make haste, make haste. The Savior is found. Blessed, blessed are we above men."

The people from the roof came down and followed the strangers as they were taken through the court and out unto the enclosure; at sight of the star yet above the cave, though less candescent than before, some turned back afraid; the greater part went on. As the strangers neared the house, the orb arose; when they were at the door, it was high up over head vanishing: when they entered, it went out lost to sight. And to the witnesses of what took place came a conviction that there was a divine relation between the star and the strangers, which extended also to at least some of the occupants of the cave.

When the cave was opened, they crawled in.

The apartment was lighted by a lantern enough to enable the strangers to find the mother, and the child awake in her lap.

"Is the child thine?" asked Balthasar of Mary.

And she who had kept all things in the least affecting the little one, and pondered them in her heart, held it up in the light, saying,

"He is my son."

And they fell down and worshipped him.

They saw that the Child was as other children; about His head was neither nimbus nor material crown; its lips opened not in speech; if it heard their expressions of joy, their invocations, their prayers it made no sign whatever, but baby-like, looked longer at the flame in the lantern than at them.

In a little while they rose, and returning to the camels, brought gifts of gold, frankincense, and myrrh, and laid them before the Child, abating nothing of their worshipful speeches; of which no part is given for the thoughtful that the pure worship of the pure heart was then what it is now, and has always been, an inspired song.

And this was the Savior they had come so far to find.

Yet they worshipped without a doubt.

Their faith rested upon the signs sent them by Him whom we have since come to know as the Father; and they were of the kind to whom His promises were all-sufficient that they asked nothing about His ways. Few there were who had seen the sign and heard the promises—the Mother and Joseph, the shepherds, and the three—yet they all believed alike; that is to say, in this period of the plan of salvation, God was all and the Child nothing. But look forward, O reader. A time will come when the signs will all proceed from the Son. Happy they who then believe in Him.

Let us wait the period.

* * * * *

While they talked, and before the first watch was over, one by one the shepherds fell asleep, each lying where he had sat.

The night, like most winter nights of the hill country, was clear, crisp, and sparkling with stars. There was no wind. The atmosphere seemed never so pure, and the stillness was more than silence; it was a holy hush, it was a warning that heaven was stooping low to whisper some good thing to the listening earth.

By the gate, hugging his mantle close, the watchman walked; at times he stopped, attracted by a stir among the sleeping herds, or by a jackal's cry off on the mountain-side. The midnight was slow coming to him; but at last it came. His task was done; now for the dreamless sleep with which nature blesses its wearied children! He moved toward the fire, but paused; a light was breaking around him, soft and white, like the moon's. He waited breathlessly. The light deepened; things before invisible came to view; he saw the whole field, and all it sheltered. A chill sharper than that of the frosty air—a chill of fear—smote him. He looked up; and the stars were gone; the light was dropping as from a window in the sky; as he looked, it became a splendor; then, in terror he cried,

"Awake, awake!"

Up sprang the dogs, and, howling ran away.

The herds rushed away together bewildered.

The men clambered to their feet, weapons in hand.

"What is it?" they asked, in one voice.

"See!" cried the watchman, "the sky is on fire!"

Suddenly the light became intolerably bright, and they covered their eyes and dropped upon their knees; then, as their souls shrank with fear, they fell upon their faces behind and fainted, and would have died had not a voice said to them,

"Fear not!"

And they listened.

"Fear not: for behold, I bring you good tidings of great joy, which shall be to all people."

The voice, in sweetness and soothing more than human, and low and clear, penetrated all their being, and filled them with assurance. They arose upon their knees, and, looking worshipfully, beheld in the centre of a great glory the appearance of a man, clad in a robe intensely white; above its shoulders towered the tops of wings shining and folded; a star in its forehead glowed with steady lustre, brilliant as Hesperus; its hands were stretched toward them in blessing; its face was serene and divinely beautiful.

(Continued on page 357)

CHRISTIAN MONITOR
A Monthly Magazine for the Home
Vol. XX SCOTTDALE, PA., DECEMBER, 1928 No. 12

PROCRASTINATION

By John F. Bressler

Never put off till tomorrow what you can do today. Proverb
Do it yesterday. Motto

Most people are planning to do great things bye-and bye. But most people never do anything until they must. And then they are often in the predicament of the householder who has a leaking roof,—when it rains, he can't repair it; and when it is clear it makes no difference. The man who rises late has to rush all day and has not caught up with his work at nightfall; but he who rises early has his work well in hand and can rest and see the world go by at evening time.

People are bundles of habit, most of which are unconsciously acquired. And of all the undesirable, though not vicious habits, those acquired by Mrs. Disorder and Ben Puttinitoff lead the list. We shall now speak of the latter.

Ben is never ready. As the farmer said concerning his daughters, so is he. "They would as lief die as to go to bed in the evening, and rather die than get up in the morning." "Yet a little slumber, yet a little sleep." He is not exactly lazy. He works hard. He had intended to fix that break in the garden fence last winter already so that the good wife could plant her lettuce and peas early but there were so many other things to do all winter, he just couldn't find time to do it. The wind mill which should have been greased last summer but wasn't, finally wore out the bearings and came down with a crash, so he had to pump the water from a two hundred foot well by hand all winter for fifteen cows, besides for all the horses and other livestock.

It wouldn't have been so bad if his gas engine hadn't given out about the same time. The weather was getting cold and he thought he should drain the water out of it but kept on putting it off until one night it froze and bursted the engine. The engine could have pumped the water, too, besides grinding the feed for the herd, but with it gone he had to take everything to the mill and that took more time. Then, too he had planned to install labor saving machinery, but didn't. He had to chop all the firewood by hand and as he never found time to sharpen his ax he had to hammer it off.

Altogether he had a hard winter. With the advent of spring he had to get to the fields. His plows needed to be fixed up, but as he couldn't find time to do it in the winter he was already several days behind his neighbors. So trusting that all would be for the best the good wife began her garden. He just couldn't find time to fix that fence now. In came the chickens and then the hogs, just when he was sowing his oats, and he had to come in from the field and make temporary repairs willy nilly. That delayed him so that he couldn't finish his seeding that day, and rains delayed him for a week. Poor Ben. Everything goes wrong at the wrong time.

Compare him with the best farmer that I ever worked for. When we were haying the rope broke. We hurriedly spliced the rope and finished the job. "John," He said, "take off that rope. I am going in to town for a new one, so that we will be ready for haying next year." He lived up to the motto, "Do it yesterday."

Ben didn't get into this habit all at once. It started when he was a little chap. Whenever his mother asked him to run an errand, it was always, "Pretty soon, Mother." In school, he had ambitions to lead his class, and often he would take his books along home determined to show his teacher what he could do, but skating was good and coasting better. He would wait until after supper before attacking that school work. Then something else would turn up, and he would say, "Never mind, I can get up so much earlier in the morning," and another time he would go to school and bring up at the foot of the class.

Ben Puttinitoff, when he left school could read only with difficulty. He knew that he had the brains and decided that he would get an education by self help. He is now fifty years of age and hasn't started yet at self-improvement.

Permaturely aged, harrowed with cares, he has about given up hopes of being a success, and one of these days he will sell out and move to town. His wife and daughters, he has heard, can get work at good wages in town; and if he can get a snow shovel in time he may be able to earn some money next winter.

Then, too, he has never been in the habit of going to church. As a boy, he went with his parents and they tried to get him to study the Sunday school lesson. But Sunday morning generally found him without knowing even the Golden Text. Others knew so much more than he that at the age of thirteen he felt ashamed to let others know how ignorant he was, and besides, "Big boys didn't go to Sunday school anyway," so why should he. His parents and pastor often plead with him to become a Christian. He knew that it was the right thing to do and meant to do so soon but not yet. Finally, he got to going with a fine girl, and persuaded her to marry him only after he had promised faithfully (?) to become a Christian and to unite with the church. Whenever they have a class at the church his wife pleads with him for the children's sake to fulfill the promise of long gone years. He tells her that he means to do so soon but not this time. Maybe he can see the way clear to do so next time. He is not a bad man, Ben isn't. But he has a bad habit that has kept him from succeeding in the things that he has started, and has kept him from starting in things he should have been doing since the days of his youth.

There is one other phase of procrastination that I would bring to the attention of my readers. **Indecision.** Some people make up their minds too hastily and afterwards rue it. The impulsive disciple came running to the Master with, "Lord, I will follow thee whithersoever thou goest," but when the Master said, "Foxes have holes, and the birds of the air have nests, but the Son of Man has not where to lay his head," he apparently changed his mind. The impulsive disciple was one extreme; the man who said "I will follow thee but let me first go and bury my father," was

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TOMORROW

"Tomorrow," he promised his conscience,
"Tomorrow, I'll do as I should;
Tomorrow, I'll think as I ought to;
Tomorrow, I mean to be good;
Tomorrow, I'll conquer the habits
That hold me from Heaven away"
But ever his conscience repeated
One word—and one only—"Tomorrow."
Tomorrow, tomorrow, tomorrow—
Thus day after day it went on;
Tomorrow, tomorrow, tomorrow—
Till Youth like a vision was gone;
Till age and his passions had written
The message of fate on his brow,
And forth from the shadows came Death
With the pitiless syllable—"Now."

—Selected.

the other. His father was not dead yet and might live for many years longer. And by that time other circumstances would interfere.

Some people can never make up their minds and are never so undecided as when they have come to a decision. Ladies have told me that it is a woman's prerogative to change her mind, but the worst case of indecision that ever came to my knowledge was that of a tenant farmer. He first told his landlady that he would not farm for her the next year. He had decided to move. While she was looking around for another farmer he came to her and told her that if he might he had decided to stay. "All right." Within a fortnight he came and told her that he changed his mind, that he was going to leave. Shortly he returned and told her that he had decided to stay. "No, you won't," was her answer, "You are going to move." When moving time came he had two farms that he could rent, but he had not made up his mind which one he would take. While loading up he decided but changed his decision enroute. Finally, when his neighbors had reached the second of the two places, he wanted them to turn around and take him and his to the first place. They unceremoniously dumped his belongings off their wagons and told him to stay there. If he couldn't make up his mind for himself, they would.

In evangelistic work I have met men and women of all ages from childhood to more than four-score who tell me that they want to be Christians and that they are thinking about it but have not made a decision. They will do it some time. They do not want to live this way always and especially they do not want to die this way. But the habit of indecision and procrastination grows with the years, and generally by the time men have reached sixty the habit has become so confirmed that they would say "Not yet" on their dying bed.

In the Valley of Decision lie bleaching the bones of millions who, when the door of Opportunity was opened to them, hesitated to enter, and hesitating, deferred; and, without coming to a decision, died.

Lancaster, Pa.

NEWSY'S CHRISTMAS EVE

His heart was in his eyes—blue eyes in a white, pinched face. He was eager; one saw it in nervous movement—anxious, wondering, hoping. All day long he had hoped. Now day was almost gone. So was hope.

The electric-lighted signs were blazing forth, spelling out fantastic messages. A golden crown, with gleaming jewels, marked the watchmaker's shop. A teapot poured a silver stream continually.

But Newsy had no time for these, nor for the brilliant shop windows. His eyes were bent on his clients—the people, rich and poor; big people, little people, belated shoppers who hurried along the slippery pavement, laden with parcels. It was a good-tempered, happy crowd, for was it not Christmas Eve, with the beautiful snow falling upon them?

Newsy stood beside his papers, piled high against the big bank, gray and grim. The larger boys ran back and forth, selling the evening papers. They asked the usual price, but, if any one was moved by the spirit of Christmas, gladly did they accept the overflow.

Little Newsy moved apart, a bundle of papers tucked under his arm. He shivered in the thin, ragged coat. Nevertheless, there was "fire in his eyes and determination in his backbone," as he sang out in a high, cracked voice:

"Here y'are! 'Daily News!' 'Examiner!' 'Herald!' 'Tribune!' 'American!'"

A little old lady stopped. "Give me a 'Daily News,' please."

Newsy darted back to his mates, returning with the paper. The old woman had come forth in the storm because she was lonely, and wanted to enter a little into the Christmas of others. She was, in her humble way, watching her chance. She looked down kindly at the wee worker. Then she dropped a bit of silver—a new, shining quarter—into the little hand, saying softly, as she smiled understandingly:

"Because it's Christmas."

For a brief second the blue eyes rested unbelievingly on the open palm. Then—he flashed upon the giver a look—such a look! Ecstasy was in it—and joy unspeakable. It said, "Thank you!" over and over again. He did not put the money in his pocket, but ran to his comrades with delight, as he displayed his prize.

"See! See! It makes seventy-five cents!" he cried, popping it into the tin cup, guarded by lame Joe.

The old lady smiled happily: her small gift might have been hundreds had one counted coins by the delight on grim faces. It meant so much to these waifs—these sidewalk newsboys. Rough they were, uncouth, lacking in good manners, but quick-witted, generous and kind in a surprising degree.

Encouraged by the glittering quarter, they watched more eagerly for the "Christmas-boxes" of kindly passers. Money was needed, oh, so badly! The ragged urchins had a wonderful plan in their heads. Had not one of them, their leader, been laid low by an accident—run over by an automobile in the hands of a drunken chauffeur? Had not his mother depended on his earnings? These young heroes had helped her when their comrade was disabled, denying themselves to do so.

Some one had seen the lady's gift. He moved ponderously—a tall man, pompous, wealthy. He had come from his hotel, intent on mingling with the holiday crowd. He fastened the fur collar of his overcoat closer as snowflakes fell more thickly. Example is potent. He liked to give. From his pocket came a shower of silver. Into the small hand they fell as he demanded a number of papers. Again the small boy exulted.

Two other shoppers slackened their steps. Frosty air and Christmas glee made two happy people happier. Jim Morton seized the elbow of his pretty young wife to help her over a slippery spot. Her face was aglow as she smiled up in his face.

"Wait, Jim! Look!" she whispered. "Do look at those eyes!"

The wistful eyes of Newsy were gazing beseechingly. Of course the small hands were filled. Newsy had found his tongue for the pretty lady.

"Thank you ma'am!" came quickly.

Amy had "a way" with children. Almost kneeling on the icy pavement, she asked:

"What are you going to do with it? Are you boys going to have a Christmas feast?"

"We ain't a-goin' to hev no feast. It's for Billy, our captain. He's sick—Bill is. He's gittin' home from the hospital today. He won't hev no Christmas 'nless we gives him one."

Then—pointing gleefully to the overflowing cup—"It'll be a good one sure!"

Newsy told his gentle listener something of his hero. He could not tell her all. How could a poor little newsy keep a grand, beautiful lady in the snow while he told her how he loved Billy—the big boy who had found him one bitter night freezing in an alleyway, and how he had taken him to his own home—him, a poor motherless child?

No; he could not keep the lady so long, to tell of the batties Bill had fought for him, or the time he pulled him away just as the cruel trolley wheels were upon him. Jim, meanwhile, had questioned the older boys and taken addresses. Darkness gathered as showers of silver and showers of copper fell. Beyond their wildest dreams the fortune grew. Then these small men of business formed a committee. Shopping was to be done—money to be strictly accounted for.

At last the papers were sold. The shopping began. It was a matter tense with interest. That each might have a share they agreed to take turns. It was Ned and Jim who bought the turkey: Joe and Newsy bought the sweets, and the two older boys the groceries. Outside each store four faces were flattened against the window, anxiously watching the buyers. Nervous Newsy could scarcely wait. Breaking the rule, he ran to whisper, hoarsely:

"Raisins, Jack! Don't forget the raisins!"

"Yes," said Jack, "raisins; and how about the cider?"

"We ain't a-goin' to hav' no cider," said Newsy; "didn't Billy our captain git hurt on account of de guy in de auto havin' drink in him? No, siree, no cider for us."

At last it was finished. Wonderful were the contents of the precious baskets. Onward the little band moved. Into dark lanes, back—back to a miserable dwelling, once a stable of a mansion. Gently they tapped at the door. Through it in the morning they had carried wood and coal.

The widow opened the door—dressed in her very best Sunday gown. A cheerful fire glowed in the well-polished cooking stove. The room was clean. On a low cot Billy lay, weak and thin, but smiling.

The chums felt shy at first. Was this Bill, the fighter, with a pink and white girlish complexion? But it was their own comrade who cried:

"Merry Christmas, boys! You's good—you are. Ma was a-tellin' me. Ain't that the jolly fire!"

But neither mother nor Bill was prepared for the surprise.

"Say, Bill, see!" came breathlessly from Newsy, as he uncovered the baskets, jumping up and down in an ecstacy of joy.

"It was the old lady what started it. She give me the first quarter. Every one seemed to get good after that. Oh! ain't it great!"

There is no doubt about it—it was great. Out of the baskets came a turkey, plum pudding, celery, cranberries, potatoes, oranges, apples, nuts, raisins, candies and other things, and a warm jersey and mitts for Bill, and a nice warm shawl for the mother, that she at once spread over the invalid.

"Oh, isn't that beautiful!" she cried. "So thick and warm!"

Then she turned to watch a pot of savory soup. It is possible that it was a trifle too much pepper that made her suddenly put her handkerchief to her eyes.

"I say, old chums, it's too much. You hadn't aughter done it. Shake, boys!" Bill's voice was shaking, too.

"Please don't leave it all, lads," the mother said. "Please divide it."

"No! No!" the givers shouted. "It's our turn. Bill allers helps us. Good night!"

They were gone, running fast, but the widow called them back. The soup was poured into the one soup-plate, a cracked gravy-bowl, cups and bowls. Warm and comforting was it to those who had forgotten such a thing as supper. Generous chunks of bread helped to make a good meal.

"I'll git even next Christmas," Bill stammered.

With another good-by the door closed, and they were gone. Then the door opened again, and little Newsy came back—poor, motherless baby—to leave a shy kiss on his hero's forehead. It was then that the mother-heart of the grateful widow overflowed. Taking the grimy little fellow in her arms, she kissed him passionately, petted him, crooned over him.

"Poor lambie! Poor wee man, with the big, kind heart! God bless you, child!" she murmured, as the tears fell fast.

Clasping an arm 'round her neck, he whispered: "No one ever done that before."

Something warmer than savory soup was comforting the chilled heart, starving for affection. Not as long as he could remember had any one kissed him. Think of it! A baby—a wee waif, unkissed, in a cold world, on Christmas Eve. It was pitiful. But giving was gain. Out of his loving little heart love grew around him.

Mrs. Hunter, as she wrapped the warm shawl closer over her precious son, registered a vow that as long as her life lasted Newsy should never lack a mother's love.

—Selected.

VISIT OF THE MAGI AND SHEPHERDS

(Continued from page 354)

They had often heard, and, in their simple way talked, of angels; and they doubted not now, but said, in their hearts, The glory of God is about us, and this is he who of old came to the prophet by the river of Ulai.

Directly the angel continued:

"For unto you is born this day, in the city of David, a Savior, which is Christ the Lord!"

Again there was a rest, while the words sank into their minds.

"And this shall be a sign unto you," the annunciator said next. "Ye shall find the babe, wrapped in swaddling clothes, lying in a manger."

The herald spoke not again; his good tidings were told; yet he stayed awhile. Suddenly the light, of which he seems the centre, turned roseate and began to tremble; then up, far as the men could see there was flashing of white wings, and coming and going of radiant forms, and voices as of a multitude chanting in unison,

"Glory to God in the highest, and on earth peace, good-will towards men!"

Not once the praise but many times.

Then the herald raised his eyes as seeking approval of one farther off; his wings stirred, and spread slowly and majestically, on their upper side white as snow, in the shadow veri-tinted, like mother-of-pearl; when they were expanded many cubits beyond his stature, he arose lightly, and without effort floated out of view, taking the light up with him. Long after he was gone, down from the sky fell the refrain in measure mellowed by distance, "Glory to God in the highest, and on earth, peace, good-will towards men."

When the shepherds came fully to their senses, they stared at each other stupidly, until one of them said, "It was Gabriel, the Lord's messenger to men."

None answered.

"Christ the Lord is born; said he not so?"

Then another recovered his voice, and replied. "That is what he said."

"And did not also say, in the city of David, which is our Bethlehem yonder. And that we should find him a babe in swaddling clothes?"

"And lying in a manger."

The first speaker gazed into the fire thoughtfully, but at length said, like one possessed of sudden resolve, "there is but one place in Bethlehem where there are mangers; but one, and that is in the cave near the old khan. Brethren, let us go see this thing which has come to pass. The priests and doctors have been a long time looking for the Christ. Now he is born, and the Lord has given us a sign by which to know him. Let us go up and worship him."

"But the flocks!"

"The Lord will take care of them. Let us make haste."

Then they all arose and left the marah.

* * * * *

Around the mountain and through the town they went, and came to the gate of the khan, where there was a man on watch.

"What would you have?" he asked.

"We have heard and seen great things to-night," they replied.

"Well, we too, have seen great things, but heard nothing. What did you hear?"

"Let us go down to the cave in the enclosure, that we may be sure; then we will tell you all. Come with us and see for yourself."

They went through the court-yard without notice, although there were some up even then talking about the wonderful light. The door of the cave was open. A lantern was burning within, and they entered unceremoniously.

"I give you peace," the watchman said to Joseph the Beth-Dagonite. "Here are people looking for a child born this night, whom they are to know by finding him in swaddling clothes and lying in a manger."

For a moment the face of the stolid Nazerene was moved; turning away he said, "The child is here."

They were led to one of the mangers, and there the child was. The lantern was brought, and the shepherds stood by mute. The little one made no sign; it was as others just born.

"Where is the mother?" asked the watchman.

One of the women took the baby, and went to Mary, lying near, and put it in her arms. Then the bystanders collected by the two.

"It is the Christ!" said a shepherd at last.

"The Christ!" they all repeated, falling upon their knees in worship. One of them repeated several times over,

"It is the Lord, and his glory is above the earth and heaven."

And the simple men, never doubting, kissed the hem of the mother's robe, and with joyful faces departed. In the khan, to all the people, aroused and pressing about them, they told their story; and through the town, and all the way back to the marah, they chanted the refrain of the angels, "Glory to God in the highest, and on earth, peace good-will towards men."

The story went abroad, confirmed by the light so generally seen; and the next day and for days thereafter, the cave was visited by curious crowds, of whom some believed; but the greater part laughed and mocked—Lew Wallace, in Ben Hur.

"Abstain from all appearance of evil."

CHRISTIAN MONITOR PULPIT

WHAT SHALL I DO THEN WITH JESUS WHICH IS CALLED CHRIST

Matthew 27:22

By S. P. Long

That is your question. Every one here tonight must settle that question, "What shall I do then with Jesus which is called Christ?"

I wish to spend a little time first of all to settle the question once and forever that you cannot do anything with Christ. Not anything. Some people seem to think that that is the great problem of the day, what shall I do with Christ? Let me remind you that you can not do anything with Him. How can you and I do anything with Him who made the worlds? I am profoundly impressed in the later days of my life with the false idea of teaching little children all about the Babe that slept in the hay, and about the little Lord Jesus, and making that first impression and keeping it up until they are ready to say, after awhile, after all, He is only a little man!

Christ the Maker of the Worlds

I think John in his great Gospel tried to correct the thing I am speaking about. He noticed that the world in his day was beginning to question the little child born at Bethlehem, so he starts out by telling the people that in the beginning was God, like the Old Testament itself; and that God became flesh and dwelt among us, and that without Him was not anything made that was made.

Jesus Christ is really the Word that brought into existence the worlds. If we look at our own little world and study it carefully, and go around it a few times, and look at the wonderful mountains and the hills, and then remember that they are only a part of this earth, and that this earth is only a part of a great universe; if we remember that there are worlds which the most powerful telescopes have never discovered, and that all these worlds in all the universe wherever you may go were made by Christ, then what use is there in you and in myself saying, what shall I do with this world Maker? I can not do anything with Him. Can you? Not only is it true that the worlds were made by Christ, but it is true that in Him, and through Him, and by Him the worlds are preserved.

It was my privilege during the last twenty-five days to cross the Continental Pass three times on horseback and look down into those great gulfs in Glacier Park. I have looked at the Pyramids and I have crossed the Alps, I have been in eighteen countries in the last two years, but it seems to me I never saw a grander sight. I felt the very presence of God in going over their swift currents in that great national wonder-field of the Almighty. And yet, my friends, I am not forgetting that those mountains are only cogs in a great world in which you and I live.

Christ the Preserver of the Worlds

And yet who is it that is preserving these worlds? I say the creation of God is not any greater than the preservation of the worlds after they were created. And who did all this and who does all this? It is Christ. What can you and I do? Nothing. Absolutely nothing.

It is not only true that we can not do anything with Him because of His power of creation and His power of preservation, but I want to say there is a time coming in every man's life, when he gets so weak and helpless that he can not lift his own hands. When that last hour comes, when the doctor steps back, and says, "I have done all that I can do for him," when the relatives and friends walk on tiptoe, and say, "The end is come," in that last hour when we come to pass out of this world into the world to come, what are we going to do with Christ? I can not do anything with Him, can you? Nothing.

They will lay our bodies down in the grave, they will say "Earth to earth, ashes to ashes and dust to dust," and they will walk away with the hope that some day this same Lord and Master will come and raise us from the grave. I believe that. I believe, just as much as I believe anything in the world, that we are going to see God on the resurrection morning. And when He raises us from the dead, it is not a question whether we want to or not, every knee must bow before Him, and what are we going to do with Christ in the resurrection morning? I can not do anything. What can you do with Him?

I am expecting, as we confess in the Apostles' Creed, that He is coming to judge the quick and the dead. I am expecting that He shall be the great Judge of the nations.

I am expecting that He shall be the judge of you and of me, and of those to whom we minister; but when that great Judge who knows all about us comes to pass His judgment, what are you and I going to do about it? I can not do anything. What can you do?

What Pilate's Question Really Was

But Pilate did not say, "What shall I do with Christ?" He knew that he could not do anything with Christ, and I want to make that clear to you tonight, by reminding you and myself that there is not a man on God's earth that could do anything with Christ.

But while that is true, let us not forget that on the other hand we must do something with Jesus. It is not a question whether we want to or not. Pilate said, "What shall I do with Jesus, who is called the Christ?"

I want to sound this note, and if you do not remember another thing I say, never forget this—the question never was, is not, and never will be, whether Christ is divine; never! He always was divine, is divine, and He always will be divine. The question is this, is Christ human? And if Jesus is not the Christ, then we might consider the humanity of Christ, but we never can question the deity of Christ. That is a settled question. We have not got the question before the world today, about the deity of the Christ, but we have got the question about the humanity of Christ.

Authority of the Old Testament

Now, what must we do with Jesus? If you and I are going to be honest with ourselves, and with our God and with the world, we must investigate this Old Testament over and over and over.

Do not get the foolish notion that you can question the inspiration of the Old Testament. Jesus of Nazareth never questioned the inspiration of the Old Testament. He believed the Word of God. He did not say it may be, but it must be fulfilled, and I make a plea today for a more genuine study of the Old Testament, in order to investigate whether Jesus of Nazareth was the Christ or not. You can not have a fixed faith without knowledge. You can not have a fixed faith without Old Testament knowledge. You can not settle the question what you must do with Jesus of Nazareth until you have gone through this old Book carefully and prayerfully to find the promises and watch them carefully, and see if they have been fulfilled by that wonderful personage known as Jesus of Nazareth.

What must we do with Jesus? We must not only investigate the Old Testament and the prophecies concerning the promised Messiah, but we must investigate the New Testament and study it carefully, study every witness, study every word, and look upon this Book as God's great revelation to man, telling us that the Christ that was promised in the Old Testament to become man, did become man, and that He was Jesus, born in Bethlehem, of the Virgin Mary.

The Virgin Birth

People say, "What is the difference whether you believe He was born of the Virgin Mary or not?" It is just this difference: in the first place, if He was not born of the Virgin Mary, then Matthew told a lie, and if he did not tell the truth in that instance I can not believe the rest of the Book. If He was born and begotten by a sinful father, then He was not a sinless Redeemer and I have no Savior.

Do not give up the old Apostles' Creed, my friends. Hold fast to those fundamental truths that are taken out of the Word of God and put into that great document. And by the way, remember this: the only way that I know of uniting the Christian people on God's earth is by that old apostolic creed which is at the foundation of all faith by the students of the Word.

Make this Book a book in which God is speaking to your own individual soul, and read it for one purpose. First of all, is the Christ promised, the kind that came to us in the person of Jesus of Nazareth, and does this New Testament substantiate the fact that He is this promised Savior, and if so, what will I do with Him?

His Bodily Resurrection

Well, I will not only investigate the Old Testament and I will not only investigate the New Testament, but I am going to investigate His death and resurrection. I want you to notice, as you read the Acts of the Apostles, that the apostles never preached without mentioning the resurrection of the dead. If Jesus of Nazareth was crucified on Calvary between those two thieves, as I verily believe He was, I want to know, further, if He died there and if He slept in that sepulcher at the foot of that great mountain, and if He slept there, did He rise from the dead? If He did not, what will I do with Jesus? I will reject Him. But if He conquered death and arose, and was forty days on earth and ascended to heaven, then what will I do with Jesus? Why, I will accept Him as the Christ man, the God-man.

You have got to do something with Jesus of Nazareth. We have a great many people in the present day who just take Christ as their example. He was one of the best men that ever lived. I was riding with an Arab from the Nile over to Memphis,—and let me just give you this pointer: I had not been riding with him a half a mile till he tried to make a Mohammedan out of me! If we Christians had the persistence a Mohammedan has, to make Christianity known, like he does to make known his religion, we would turn the world upside down by the power of God in a short time.

Now, what are we going to do with Jesus? This Mohammedan said He was a good man, but I said He claimed to be the Messiah, the Son of God, a Savior, and if He claimed to be that and is not, He is not a good man. How anybody on earth can call Jesus of Nazareth a good man and then admit that everything He claimed was not true, I can not understand.

What shall I do with Jesus? I will investigate His death, I will investigate His resurrection, I will investigate His ascension. And I claim you have got to do another thing if you want to settle this question; you want to investigate, very carefully, His conversion of Saul of Tarsus.

The Story of Saul of Tarsus

You know how he did not believe that Jesus was the Messiah; you know how he did everything he could to convince the people that they were misled, and you know that he was honest and as upright in his investigation of matters as a man could be. And you know how, finally, on the way to Damascus he heard a voice from heaven, saying, "Saul, Saul, why persecutest thou me?" And he said, "Who art thou?"

He had been led to think down near Jerusalem when they stoned Stephen to death, and when he saw that man's face like the face of an angel, and heard that man pray, and heard him say that he saw one like unto the Son of Man.

This Saul of Tarsus was there, standing over by the clothing of the man stoned to death, and somehow or other as he went on his way to Damascus, there must have come something into his heart that pricked him like a pin, and he must have said, "I wonder if I am mistaken!"

Can you imagine a thinking man, riding from Jerusalem up to Damascus and not have that great fact when Stephen was stoned, pricking him in the conscience and in the heart?

And then the voice said, "I am Jesus of Nazareth, whom thou persecutest, and you had better stop kicking against the pricks."

Saul of Tarsus learned by investigation. He learned first-hand from the ascended Jesus of Nazareth that He is the Christ, and that there was only one thing to do, and that was to accept Him as the Christ.

Answered Prayer in Wurtemburg

We must do something with Jesus. We must not only investigate the conversion of Saul of Tarsus, but I say one of the proofs that you must get for your own soul is this: Is Jesus the Christ today and a living Savior? Is Jesus of Nazareth dead or is He alive? Is He the Christ, or is He not? You may have your own way of settling that question once and forever, but I think every real Christian of any age and experience in this audience tonight, will have some experience that has been an absolute proof to him.

I remember one day in old Wurtemburg, two years ago last May, having been in the hospital forty-one days and having gone down there weak and sickly, and finding every hotel filled to the door, thousands of Protestant ministers coming there to settle the question of what to do with Germany in the future. I remember how I stood there, weak and helpless, and no place to go, every hotel and private home filled, and I said, "Oh, Thou, Lord Jesus, show me what to do, Lord Jesus show me what to do!"

And a man came and laid his hand on my shoulder, and wanted to know who I was. I told him, and he said, "I have just come here and taken charge of this great institution known as the Quarternernstadt, the great hospital over there, where they take care of the parish sick people." He said to come with him, and he gave me the best room in the building, and the best care in the hospital. It was Jesus who did it! Is He dead or alive?

I might give you one experience after another, that absolutely is a proof that never can be denied, to my notion, not of the dead Christ, but of the living Jesus of Nazareth who is today a living Savior. And when you have that proof in your own soul and you begin to pray to our Heavenly Father in the name of Him who said, "I am the way, the truth and the life, no man cometh to the Father but by me." And when you prove the text, "Whatsoever ye ask in my name, if ye shall ask anything in my name, he will do it," then my friends, doubt escapes and facts are held, and you take Christ and you make Him your personal Savior, and then you know what to do with Jesus.

Investigating One's Self

Let me remind you of the fact that before you can settle this question you have got to investigate yourself. Pontius Pilate recognized that fact when he said, "What must I do with Jesus whom you call the Christ?" He recognized the fact that it was a personal relation between him and this Jesus, and so before you can do any work in this world that will count for anything, give yourself a thorough, personal investigation.

You might well ask the questions, "Why am I here tonight? What am I trying to do? What is my object in life? What is my relation to Jesus of Nazareth who died on Calvary and arose again?"

What It Means to Accept or Reject Jesus

And that leads me to the last thought I want to give you tonight, and that is this: you must do one of two things with Jesus of Nazareth. You must do it now. You must accept Him or you must reject Him.

Now, then, if you reject Jesus of Nazareth as the Messiah, then what? People seem to think it does not make a great deal of difference whether you accept Jesus or not.

To me it makes a great difference. If

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EDITORIALS

THE GIFTS WE GIVE AN INDEX OF OUR CHARACTER

With the Yule-tide season coming apace, with its attendant giving of presents and other festivities, it behooves true Christians to do some thinking before acting. With much of the celebration of Christmas we can easily see pagan customs spoiling the better current of real Christianity. So much of Christianity is not Christian, that we need to be on our guard constantly.

The meditations for this Christmas Edition, has under consideration, the "giving of gifts an index of our character." At once we can see that a Christian cannot give a box of cigars to another Christian, or anyone else. To spend abnormal sums of money upon each other is not true to the spirit of the Nazarene. The question confronts us at once, "what then shall we give?"

The gift of a Bible makes a splendid gift. Missionary books are worth their purchase. Other religious books make their own worthy contributions to life. Some folks wisely select good religious papers and give them to their friends. (Lest we forget $5.00 sends the Christian Monitor to 10 homes for a whole year, and will go farther than 10 boxes of chocolates.) Then, some cheer the hearts of others, and thus warm their own by some helpful gift to those too poor to have the necessities of life. We shall not seek to be exhaustive, because we believe our readers have both judgment and conscience. May the Lord direct all of us to have the Spirit of the Nazarene in all our actions, at Yule-tide, and until our days on earth shall have come to their last. May our gifts be bought in the light of meeting Him again. This will not spoil Christmas, but hallow and sanctify the same. The memories of the day will linger longer, and the memories will be more desirable.

THE BASIS OF CHRISTIAN FELLOWSHIP

In the Gospel according to John we are lead across the threshhold of the Father's House, as dear children. The First Epistle of John seeks to make us as believers feel at home there. A tender word is used for children, "both ones." The whole epistle is a family letter from the Father to His "little children."

Dr. Scofield says, with the exception of the Song of Solomon, it is the most intimate of the inspired writings. In this epistle the sin of the believer is treated as a child's offense against the Father, and is dealt with as with a family matter. Notice, "if we (children) confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." The moral government of the universe is not in question. The child's sin as an offense against the Law has been met at the Cross, and Jesus, the Righteous One, is now the "Advocate with the Father."

Our fellowship with God was made possible when Jesus Christ was made into our likeness, when men could touch Him, see Him. His sinless life was made manifest everywhere, when in this body of His humiliation it pleased the Father that the sins of the world, but especially of those which believe should be atoned for eternally, that the question of condemnation and judgment might never need to be raised in the Father's House.

The Christian's fellowship in this new relation is with the Father, and with the Son, and with other new born children, the world over and around, regardless of race.

Though the Father has dealt with the sin question, He does expect His redeemed children to walk in the "light, as He is in the light." He does not purpose to forgive the sins, and bless the heart and soul of anyone when they walk in darkness. If any of His professed children walk in darkness it may be an evidence that they have not been redeemed, or else they will meet the chastisement of the Father. This is occasioned by loss of peace, and joy in the soul, by providence working against the success of the individual in the plans of his self-will, in the loss of health, and many other ways.

The tests of fellowship with God are obedience and love for God, this obedience showing itself in love for the obedience to the commandments of God. Little children must not love the world, which passes away, and which crucified Jesus. They must not fellowship with men who deny the truth. Little children, according to John, must love one another, for if they love not men whom they see, they cannot love God whom they do not see. Love for God, and His Truth, hatred toward evil, separation from the sinful world, and love for the children of God is the basis of Christian Fellowship. Love for man whom God created is a cardinal principle in the life of those in fellowship with God.

THE VOCATIONAL CALL OF "DOWN ON THE FARM"

For some time we have been stressing, we trust not without good reasons, the Educational Work of the Church. This was not because we did not believe that thousands of our young people would follow other vocations in life, but because the Mennonite Church is at a crisis in her Educational Work. Either we are going to let the education of our young people to the State, or we are going to do it ourselves. If the State does it, we know the result. If the Church conducts her own Institutions they will not render perfect service, but they will be far superior to State Schools, at least from the religious and moral standpoint.

However, to get back to the starting point. Thousands of our young people will have their career on the farm, and this rightly so. To encourage others, if the Lord does not call them elsewhere, to enjoy the prospect of **life on the farm** we want, under Divine guidance to send forth a **Rural Issue** of the Christian Monitor. You will do us a great favor, if you will produce, or select any article which will make possible an effective and interesting Rural Issue. Thanks in advance.

ANTI-CHRIST CASTING HIS SHADOW BEFORE

The Bible clearly informs us without the shadow of a doubt that there were in the days of the Apostle John, many anti-christs. This has also been so through the ages, and is still true. Alongside of this declaration there is another equally emphatic statement, that there is coming an anti-christ, a being that is called the "son of perdition," one that will be given the support of Satan beyond all past instances. This anti-christ will "sit as it were in the temple of God, showing himself that he is God."

We do not believe that Mussolini is that being, but we do believe that the world is getting ready for the reception of the real anti-christ, by just such persons as Mussolini. Mussolini is anti-christ casting his shadow before. The world is getting accustomed to such bombastic speech and blasphemy. We want our readers to read the creed of Twelve Articles, called the Fascist Creed and Catechism for the training of their youth in the schools called Belilia.

1. I believe in Rome Eternal, the mother of my Fatherland;
2. And in Italy, her firstborn;
3. Who was born of her virgin womb;
4. Who suffered under the barbarian invader, was crucified, slain, buried;
5. Who descended into the sepulcher and rose again from the dead in the nineteenth century;
6. Who ascended to heaven in her glory in 1918 and in 1922 (by the march on Rome);
7. Who is seated at the right hand of Mother Rome;
8. Who will come hence to judge the quick and the dead;
9. I believe in the genius of Mussolini;
10. In our Holy Father Fascism and in the communion of its martyrs;
11. In the conversion of the Italians; and
12. In the resurrection of the Empire. Amen.

Recently Mussolini made a two and a half hour speech in which he pictures Italy ten years hence, overflowing with humanity, armed with the most perfect weapons of science, capable of throwing five million men on the battlefield between 1935 and 1940. In this he apparently invites an armed conflict, even going as far as setting the date for the clash. He was applauded for five minutes while he stood there with his inevitable sniffles. He rose occasionally, and asked for silence. They expected to hear from his lips the future of the nation, instead from the carefully arranged notes piled on the table in front of him, they received his declaration for a decisive trial of strength. They were struck dumb.

"When ye see all these things come to pass, look up, for your redemption draweth nigh." Let us not set dates for the coming of the Lord, let us not be gazing with our foreheads against the window panes, but let us be busy, serving, while we wait for His Son from heaven. Let us be on guard. The King of kings, and Lord of lords, has heard earthly potentates talk like this man before. He is not disturbed by Mussolini's blasphemy. The Word of God says that "in his own times" he will show who is the only Potentate, King of kings, and Lord of lords. This will be the world's high day. Its red letter day. Its day of days.

PRE-FLOOD CONDITIONS ARE RAMPANT TO-DAY

It has been pointed out that the seven conditions that brought about the judgment of God are reproduced in the earth to-day.

1. A tendency to worship God as Creator and Benefactor, not as Jehovah, the God of mercy who forgives on the basis of repentance and faith in the Atonement.
2. An undue prominence of the female sex, a disregard of the primal law of marriage.
3. The rapid progress of science, art and luxury. Life rendered easy, and God forgotten.
4. An alliance between the nominal Church, and the World.
5. A vast increase in population.
6. The rejection of the preaching of Enoch, whose warnings became a savour of death, and hardened men beyond recovery.
7. The giving ear to seducing spirits, as they did in Noah's day. The age we are in has the ear marks of the days of Noah, and it may be that it is us who will hear the "great shout, the voice of the archangel, the trumpet of God."

Some people are blind who have the faculty of seeing with both of their eyes.

Personally, I would rather see my three daughters in their shrouds, than to see one of them in their wedding dress, married to the wrong man.

Grandma with her spectacles on her forehead, and her eyes shut often sees further than some of her grandchildren with specks on their noses, and both eyes open.

We have often been asked, "I wonder what the Lord thinks of the world anyhow." We usually remark that we know, for the Bible tells us exactly, what He thinks of us. Better get the Old Book dusted.

"In the beginning God created the heavens and the earth." Be slow in setting the time as to when this was. Where the Bible is silent, it is wise to be silent. But as to the creation of Adam we have an approximate idea, approximately some 6000 years ago.

The Devil runs a bargain counter also, but let us not forget that some things he calls cheap, are mighty dear in the long run. You can get the habit of smoking by using corn tassels, and die a victim of "tobacco heart." You can start the "theater habit" by going to shows run by some Churches.

CHRISTIAN LIFE

THE SUFFERINGS OF CHRIST

By Rose Byler

The human heart is prone to forget even such a tragic sacrifice as Calvary. The very institution of the Communion Service, an Ordinance to keep alive in the memory the sacrifice of the Cross, is an indictment of us that believe. Was it, indeed, necessary to keep a carnal ordinance during the Church age to kindle the dying embers of our love? The Divine answer is Yes. The institution of the Communion is God's forethought for our common frailty. Editor.

Christ was from His birth to His death a sufferer. He was also a servant to do the will of God. He obeyed in suffering. He suffered in obeying.

There are three kinds of suffering. First, by way of condign punishment, or suffering for one's own sins. The angels suffered for their own sins and also the wicked who must be eternally punished. Second, disciplinary suffering which is designed to wean men from error. A pious Christian often suffers for his follies. Third, exemplary suffering. This last kind of suffering was Christ's, for He suffered for us.

Christ knew the end from the beginning. His death was ever in His mind. This is one secret of the sorrows of His life. We need not wonder that His visage was marred more than any man, and His form more than the sons of man. What a wonderful merciful providence it is that we do not know what is in the future. There is none who could bear the mental strain of knowing all that is before us. But Christ knew it all. His life was as a death.

When the Creator of all came in the form of a helpless Babe there was no room for Him except among the sheep and oxen. Herod sought to kill Him and His parents had to flee with Him into Egypt for safety. After His baptism He was led by the Spirit into the wilderness to be tempted of the devil. There He fasted and prayed for forty days and nights.

And when He entered into His public ministry He suffered in many ways. Sometimes for want of sleep and rest, sometimes He was too busy to eat and many times He was wearied from mental strain.

He was so often misunderstood. The Jews hardened their hearts against Him. His friends and neighbors could not comprehend that He was sent from God, when they knew His parents, and His brothers and sisters were among them. His relatives could not appreciate His attitude at times. And the twelve who were nearest to Him and who were supposed to understand if any should, even they forsook Him the night of the betrayal.

How lonely one feels when friends prove untrue and forsake us. How sad when those of our own household misunderstand us; yet we can rest assured that we have a Friend who is closer than a brother. One who understands all and who will comfort us, for He has gone through it all. Christ longed for human sympathy but was so often deprived of it.

God, the Father, sent His Son into the world to redeem His people. Some might think of the Father as being unjust to send His innocent Son to suffer and die when He did not deserve it. "But God so loved the world that He gave His only begotten son that whosoever believeth in him should not perish but have everlasting life."

God's sacrifice was symbolized in Abraham when he and his only son left their home early one morning with some of the servants. When they had gone three days' journey, the servants were commanded to remain at the foot of the mountain while Abraham and Isaac went silently up the mountain. Who can imagine the anguish of the father's soul as he walked side by side with that beloved son of whom he was to be the executioner. As they walked up the mountain the son said, "Father, behold the fire and the wood but where is the lamb for a burnt offering?" Can you conceive how he stifled his emotion and with sobs exclaimed, "My son, God will provide for himself a lamb." See! the father has already communicated to his son that God demanded his life. Isaac who might have struggled and escaped from his father declares that he is willing to die if God so decreed it.

The father takes his son, ties his hands behind his back, piles up the stones, makes an altar, lays the wood and has his fire ready and now where is the artist who can depict the anguish of the father's countenance when the knife is unsheathed and he holds it up ready to slay his son. But here the dark picture ends. A voice from heaven stays the hand of the father, and he need not actually commit the deed. A ram caught in the bush supplies a substitute.

From this let us go to a far greater sacrifice. What faith and obedience wrought. What divine love constrained Him to do.

God had but one Son, and that Son His heart's delight. But He covenanted to yield Him up for our redemption. Nor did He violate His promise. For when the fullness of time was come He sent His Son to be born of the Virgin Mary that He might bear the sins of man. O! can you tell the greatness of that love which made the everlasting God not only put His Son on the altar, but actually do the deed and thrust the sacrificial knife into the Son's heart? Can you think how overwhelming must have been that love of God toward the human race, when He completed in act what Abraham only did in intention? Look and see the place where His only Son hung dead upon the cross. The bleeding victim of awakened justice. Here is love indeed! And here we see how it was that it pleased the Lord to bruise Him.

The suffering in the garden is considered as far greater than any of the physical tortures at the trial and even on the cross. Very little is known of what He had to go through with except that He prayed "If it be possible let this cup pass from me, nevertheless, not my will but thine be done." His agonies were so great that He sweat great drops of blood. And when the mob came His disciples all fled. He was entirely forsaken. He was brought as a lamb to the slaughter and during His trial He was as a sheep, dumb before her shearers.

The death of Christ was so different from the death of a saint or even a martyr. But is the servant greater than his Lord? Where Christians have triumphed in such circumstances, why did Christ tremble? Surely not because their courage was greater than His. The causes were entirely different. The martyrs were given up to them, who could kill the body only; but Jesus suffered immediately from the hand of God. One stroke of His mighty hand can bruise the spirit of man more sensibly than the united power of all creatures. The hating Jews and cruel Roman officers were only ignorant but guilty instruments of God's accomplishments.

Here is a martyr, bound with chains about his wrists, to whom it is announced that to-morrow he will be burned at the stake and yet he sings. He smiles and says, "It will be sharp work to-morrow. I shall breakfast below on fiery tribulations but afterward I will sup with Christ. Tomorrow is my wedding day. The day for which I have long panted, when I shall sign the testimony of my life by a glorious death."

The time is come. The men with the halberts precede him through the streets.

Mark the serenity of the martyr's countenance. He turns to some who look upon him and exclaims, "I value these iron chains far more than if they had been gold. It is a sweet thing to die for Christ." A few of the boldest of the saints gather around the stake and he tells them that it is a joyous thing to be a soldier of the Cross and be allowed to give his body to be burned. He shakes hands with them and bids them "Good Bye" with good cheer. One would think he were going to a bridal rather than to be burned. He steps on the fagots, the chain is put about his waist and after a brief prayer as soon as the fire begins to ascend he speaks to the people with boldness and sings until the spirit departs to be with Christ.

And now here is Jesus going to His cross all weak and wan with suffering. His soul is sick. His heart is sad within Him. There is no divine composure there. So sad in His heart that He faints in the street. The Son of God faints beneath the cross that many a criminal might have carried. He is nailed to the cross, the soldiers lift it up and dash it down into the socket prepared for it. They rail on Him, shoot out the lip, mock Him and wag their heads. All manner of sport is made of Him. Yet He bore it all. None of these can be compared to the agony He suffered when the Father forsook Him, turned His face from that beloved Son. His cry of "My God! my God why hast thou forsaken me?" must have been awful.

But God is a holy God and will not, can not endure sin and Christ was made sin for us. Not a sinner but the actual sin and the Father was compelled to turn away. Christ died the death of a sinner. He died that those who believe on Him need not suffer the penalty that they deserve, which is being banished from the presence of God throughout eternity.

When the soldiers saw that Christ was dead they pierced His side, from which flowed blood and water. This indicates that he died of a broken heart. It is said when grief is so great that one cannot shed tears, that water which should be tears collects about the heart, which causes death. This our Savior suffered for us.

Man was condemned to live forever in hell. The father did not send Christ forever into hell but He put on Him punishment that was equivalent to that. He took the cup of Christ's agony and put in there suffering, misery, and anguish such as only God can imagine or dream of, and it was the exact equivalent of all the suffering, all the woe and all the eternal tortures of every one that shall at last stand in heaven bought with the blood of Christ. He took the cup and drained it. Death was the penalty of sin. And because the victim stood in the place of the transgressor He must die. Sin must be punished. And God did punish it. Not in those who committed it and who deserved His wrath but in the flesh of His dear Son. His soul was made an offering, not merely His body. It was the sword of the Lord that pierced Him much more deeply than the nails and spear. He was regarded and treated as if He deserved evil and we are regarded and treated as if we are innocent and deserving of good. Of course Christ felt no consciousness of personal ill desert and, consequently no remorse.

As a summary here is what Christ's suffering means to the believer: He came down to earth that we might go up to heaven. He suffered that we might reign. He became a servant that we might become kings and priests unto God. He bore the cross that our enmity might be slain and our sins covered. He loved us that we might love God. He was rich and became poor that we who are poor might be made rich. He descended into the lower parts of the earth that we might sit in heavenly places. He emptied Himself that we might be filled with all the fullness of God. He took upon Him human nature that we might become partakers of the divine nature. He made flesh His dwelling place that we might be an habitation of God through the Spirit. He made Himself of no reputation that we might wear His new name and be counted an eternal excellency. Though heir of all things, He was willingly despised of the people that we who were justly condemned, might obtain an inheritance that is incorruptible, undefiled and that fadeth not away. His death was a satisfaction to divine justice, a ransom for many, a propitiation for sin, a sweet smelling savour to God, that we who were an offence to God, might become His sons and daughters.

Though Lord of all He took the form of a servant that we who were the servants of sin, might prevail like princes of God. He had not where to lay His head that we who otherwise must have died down in eternal sorrow, might reach the mansions in His Father's house. He was beset with lions and bulls of Bashan, that His chosen might be compassed about with an innumerable company of angels, and of spirits of just men made perfect. He hungered that we might eat the bread of Life. He thirsted that we might drink the water of Life. He was numbered with the transgressors that we might stand among the justified and be counted among His jewels. He wore a crown of thorns that all who love His appearing might wear a crown of Life. He passed from humiliation to humiliation till He reached the sepulcher of Joseph, that we might be changed from glory to glory. He was matchless in Grace that we might be matchless in gratitude. He came and dwelt with us that we might forever dwell with the Lord. Though He endured the worst we shall forever enjoy the best.

What a wonderful Savior! is Jesus my Lord.

West Liberty, Ohio.

THAT HOLY NIGHT

By Laura Jeanette Larson

One sweet still night the moon looked down
Upon a quiet, resting town,
Where in a stable, on the hay, a new-born
Baby sleeping lay;
Unconscious that within His soul God
placed a closely written scroll
Which He was destined to unfold
Midst wonders that were manifold.
Unknowing that His words should fly, like
winged birds across the sky
Two thousand miles across the sea. No,
little knew nor cared, did He
That holy night.

Small wonder that the angels sang
'Til through the heavens anthems rang;
For 'neath that cobwebbed stable roof
There was a Prince, new-born, aloof.
The One whose name shall conquer time
And reign supreme from clime to clime;
A God-sent message from above,
A living token of His love.
O holy night.

We thank Thee, Lord, that Thou didst care
Enough to lend Thy treasure rare.
He placed a torch in groping hands
That drove the darkness from sad lands;
He opened blind eyes that all might see
The glory of Thy majesty.
May all the world Thy praise resound
And glory unto Thee abound
On bended knee the earth thanks Thee
For that holy night.

—Selected.

THE STAR OF BETHLEHEM

Daniel Kauffman

The wise men saw, and turned their faces toward Jerusalem. Inquiring of worldly men, they lost their vision. A search in God's Word brought them back to where they had a clear vision of it. It led them into the presence of the infant King, whom they worshiped "with exceeding great joy," and poured out at His feet the most priceless treasures at their disposal.

And shall we not imitate their example, in devotion and praise, setting our faces toward the heavenly Jerusalem? We may also profitably learn a lesson from their experience with Herod. With our eyes fixed upon The Star of Bethlehem, the brightest among the constellations of Heaven, our minds taught by the ever blessed and unerring Word of God, our hearts filled with the love and Spirit of the living God, let us press forward with "exceeding great joy."

Falfurrias, Texas.

"Glory to God in the highest, and on earth peace, good will toward men."

CLEAN HANDS AND A PURE HEART

By Ada Snyder

God in His infinite power created man a perfect being, without sin and in His holy likeness. He had every opportunity to remain pure and innocent, but grossly violated his trust and sinned against God. That the results of this disaster were far-reaching is evident in the first generation of the descendants. The sons inherited the sinful nature of their parents. So all down through the ages the sinful nature of man has been handed down, and as the inevitable consequence, we are born in sin, that is, of sinful flesh. "In my flesh dwelleth no good thing. There is none righteous, no not one."

Sin, however is not imputed to innocent children. We are born in innocence and God does not hold us responsible for the things we do in the years of infancy. Christ's atonement covers the period of unconscious transgressions.

"Paul's words in Romans 7 cover beautifully the innocent period and ushering into of the conscious period." When the child becomes conscious of any wrong doing, we see the manifestations of the lower self predominating, anger, strife, etc." At a certain age it distinguishes right from wrong, and having this sinful nature they all do commit sin. "The Scripture hath concluded all under sin." "If we say we have no sin we deceive ourselves and the truth is not in us."

We may try to live good, moral lives and avoid evil thoughts and motives, yet, in ourselves our hands are not and can never be clean, neither our hearts pure. Moralists eventually become dissatisfied with themselves and are obliged to confess that man's righteousness is after all only filthy in God's sight. "Who can say, I have made my heart clean, I am pure from my sin? There is none that doeth good. The heart of man is deceitful above all and desperately wicked. How then can this state of perfection be acquired? We must recognize the fact that God alone is good and clean and pure; and that He is the Giver of every good and perfect gift. Therefore, purity and cleanliness are God's gifts to men.

These gifts, however, are conditional and the conditions, though unpopular in the world to-day, must be met in order to receive them.

No one may claim the gift of a holy life without sorrow for sin and repentance. Not legal sorrow which does not cleanse the heart or make any effort to amend life, but godly sorrow and deep contrition for sin which worketh repentance to salvation. Unless this experience takes place in the life, sin will be wilfully and freely committed.

Surrender and restitution are also essential, if the condition of cleanliness and purity is to be attained. This includes a renunciation of self; absolute obedience to Christ; a full consecration of the body, the members, spirit, life service, unwavering confidence; and the "making good" any loss or injury caused another. God requires the discarding of everything that would interfere with living a holy life.

No one will deny but that it is sin in the heart and life that makes an undesirable character. The remedy is cleansing by the blood of Jesus and this is the third condition necessary to be met. By shedding His blood Christ gave His life as a sacrifice and by accepting Him, the heart is purified and the hands cleansed. Why does the world resent this idea; why does it not grasp the wonderful opportunity? Then and not until then can any one claim the gifts of purity and cleanliness.

These conditions met, God is willing to bestow His gifts. So much is said about holiness, that there is danger in taking this holy condition to mean something which is not intended.

Though God forgives our sins and cleanses us from all unrighteousness, that does not mean immunity from sin's effects on earth. Though the life ceases to sin yet the natural consequences of sin cannot be evaded.

Holiness does not mean the eradication of sinful nature on earth. "The lower self continues to exist in the sanctified soul as the servant to the higher self, not as master. As long as man lives, so long he has to contend with his own sinful nature.

The conception of the impossibility to sin on earth is hardly based on Scripture. John in his first letter, and Paul in his epistles, convey the thought that one who has been cleansed and purified will not continue in sin, or that being dead to sin it is impossible to still live in a carnal state; rather than the idea some claim, of the impossibility to commit sin if the desire is present.

There are several things this holy condition does mean, which are very precious to the believer. The first is, that he is blameless before God. David was a man after God's own heart. He was pronounced blameless, not because he had no sin but because he had a pure heart.

The second is, freedom from condemnation. The one whose life has been purified and enjoys the freedom from sin, also enjoys the freedom from condemnation. "There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." "Hereby we know that we are of the truth and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart and knoweth all things. If our heart condemn us not, then have we confidence toward God.

This holy condition is also, a passport to Heaven. "Who shall ascend unto the hill of the Lord? He that hath clean hands and a pure heart." "And they shall see his face and his name shall be in their foreheads."

There are many advantages in the Christian life because in Christ Jesus the Christian is reckoned pure and holy before the Father. An unutterable peace takes possession of the heart. The peace which passeth knowledge. His opinion of God is so changed that he is content to leave everything to His direction and in this sweet contented experience, his one great desire is to live before men a life that reflects this inward experience. He takes his Master as his daily example. He bends every energy to make his life consistent with his progression of godliness.

And as spiritual growth becomes more and more evident, his usefulness in this world increases, men trust him because they know his life, God places confidence in him by adding to his field of usefulness. And as he grows older he finds himself in the position of leader and guide in spiritual things, to the generation that is following him. Every believer's whole-hearted desire ought to be so entirely predominated by the will of the Father that men may point to him and say in the words of a converted heathen, when he gave his testimony to his gladness that he had found Christ as his Savior. Pointing to his missionary, he said, "I had not known Christ if I had not seen that man, living Christ." May God keep our minds and hearts pure for His great service.

THE ANGELS PRAISE GOD

A. S. Horst

The shepherds abiding in the field, keeping watch over their flock, received the message and heard the praise that the angels gave to God. This praise could be understood by the shepherds. This simplifies the method or manner of praise that is acceptable to God.

These angels were worthy and obedient in their calling. So we in our calling ought to be obedient and become worthy through our Lord Jesus, and praises can come from our lips that go up to God and are pleasing in His sight; and also can be heard of other men, thus pleasing God and honoring Him in the sight of other people.

Falfurrias, Texas.

MISSIONS

WHAT CAN YOUNG PEOPLE DO IN BRINGING CHRIST'S KINGDOM INTO THE WORLD

By M. C. Lehman

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little chid shall lead them. Isaiah 11:6

Isaiah, God's prophet, in the verse just read could reveal the future results of the application of the principles of God's kingdom to the conditions of this world. He could look down through the years and see the principles of love and good-will applied to those conditions and contacts of mankind where selfishness, hatreds, jealousies, rivalries, race prejudice, treachery and narrow nationalism were working such havoc.

At this age of the world we see about as many of these cruel factors at work as Isaiah could see. In fact in some ways these same factors are more potential for evil because modern mechanical invention makes it possible to use them to more diabolical means.

The world today needs a vision of the principles of Christ applied to world conditions just as truly as this was needed in the time of Isaiah. If the wolf, leopard, lion, bear and asp dispositions of mankind are to be brought into subjection to the principles of Christ whom Isaiah saw then the Church of God needs to take stock of all the factors which God's Word reveals as essential to accomplish that objective.

If a narrow selfish national spirit, which excludes genuine interest in the welfare of other nations, if economic discrimination which makes it impossible for some people to get enough to eat and wear, if the hatred of one race by another race, if the great sin-war which is so often the outcome of the three just mentioned, if all these are to be shown up in their real hideousness as compared to Jesus' way of living, then it seems some resources in God's Kingdom need to be brought into use that have so far not been fully realized and used.

If the disposition of the gentle Lamb is to be substituted for the disposition of the lion and leopard, then it is necessary for the human family to catch a fresh and clearer vision of Him who is the Lamb of God.

Now it is very significant that one of the remedies which the prophet sees and one of the methods which he envisions for bringing Jesus' way of living into the world is none other than that of using child-leadership. "And a little child shall lead them." Jesus later put his own stamp of approval on this same fact when he said to a group who did not yet understand this, "Suffer the children to come unto me and forbid them not for of such is the Kingdom of Heaven." And on another occasion still more definitely, "Whosoever therefore shall humble himself as a little child the same is the greatest in the kingdom of Heaven."

And here perhaps we older children need to make a confession. We have not adequately realized the part which the children have been assigned in making Christ known to the world. Young people and children have certain susceptibilities and traits which make them peculiarly fitted for certain parts in God's great program for the world.

Their eager friendship, their lack of prejudice and freedom from the competitions of older life are all helps to them which make it more easy for them to cross racial barriers which unfortunately are hindering the work of older workers in God's cause.

I was very much interested some years ago in a pamphlet put out by Mrs. Lee of Calcutta on which was the picture of a little Indian and American child with the inscription underneath, "There are no heathen babies." There certainly are not.

Now it is certainly true that all children of the world who have not reached the age when they will fully reject God's grace, are Christian children. The children of Hindu, Mohammedan, Buddhist or other parentage with whom children of Christian parentage play are all Christian children. They are all equally dear to God and have each a place in God's program for bringing this world to Himself. The Japanese, Chinese, Burmese, Tibetan, Indian, French, Italian, Spanish, German, English, South and North American, and all other children of the world are a host forming a very large part of the world population who have never decided to serve any one but Christ. They are all potential disciples of Jesus.

The Christian world has not taken into proper account the part which that host of child-life must play in bringing God's Kingdom into the world. It is a wonderful thing to realize that we are chosen for a definite part in God's program in the world. Each of these children has been chosen to live a certain life in conformity to His will and to do a certain work in His program for bringing the world to Him. Each of these children has been so chosen by Him.

Adults have been trying to put away some of the evils of the world for years. Since the days of the children's crusades no one has given serious thought to the part children are to take en masse in God's work. The failure of the children's crusades of history need not mean that they will have no part now or that they will fail in a new endeavor because of mistakes made in the previous endeavor. Adult effort has done little if any more in eradicating some of the evils of the world.

Adults are finding it very difficult to be such friends as they should when living in different nations. They are finding it still more difficult to be real friends when of different races. Within the same countries adults who are rich are finding it difficult to take a proper attitude toward poor people. Literate and illiterate people have similar difficulties.

Why not give the children a chance? Instead of teaching them in the Geography and History or Civics class to love only one nation, race, or clan why not teach them to love all mankind? We desire as children and young people to love all people. Here is a volume of unprejudiced child-life free from the fetters of much of our adult group life that can lead out and show adults how strong love can exist and flow over racial, economic and national barriers. "And a little child shall lead them."

Why can not the children of this world who certainly have nothing but good-will toward each other make up their minds to always be such good friends that when they are grown up they will want to continue to love each other instead of shoot and stab each other in war? It is God's will that they should do so.

Why cannot the children of the world be formed into a great league of friendship? Could not arrangements be made for children of different nations and races to learn more about each other and where possible, correspond with each other through school agencies. Response to needs in other continents where famine, epidemic, earthquake or other calamities have brought suffering are great means for quickening child sympathy.

If children are allowed to learn more about each other they will be surprised as to the things other children can do which they themselves can not do. An Eskimo boy can make a seal skin suit so tight and snug in fit as to make it possible to dive under water and not get his body wet. He can also make a canoe so well balanced and handle it so skillfully that he can upset it and right it without losing his seat or relinquishing his oar. Similar feats are performed by different children in different lands and would form subject matter for correspondence between children which would be enticingly interesting. Why not as children and young people in schools, ask our teachers to help us to learn and get into correspondence with children of other nations and races?

If we as young people desire to be used in God's program we can be used of Him now. Our work is not all to be done after we have left school altho our training will help us in the work we will want to do then. When God spoke through the prophets and said, "and a little child shall lead them," He assigned us a task to be undertaken now. Why not ask our parents and teachers to give us the opportunity for this task?

Dhamtari, C. P., India.

GIFTS THAT THE LORD CAN HONOR—CONSECRATED GOLD

By John E. Coffman

Consecrated Gold, is the only kind that will not be a swift witness against men at the Judgment Seat of Christ. Hoarded Gold corrupts its holder, Mis-spent Gold curses the spendthrift. Consecrated Gold is wealth laid up in heaven, to be possessed in the eternal world. The Savior urges us to "lay up Treasures where neither moth nor rust corrupt," and that is in Heaven. Editor.

It would seem to many that this subject is one that is growing old, yet it needs ever to be told. Each recurring year brings us meetings of Mission Boards and a new discussion of the topic Giving, under various titles and from varied angles. This is as it should be, since this subject is so vital to the work carried on by Mission Boards. For how can the Gospel be preached unless some one be sent with the message, and how can any one be sent without the means for his support: and how can the means be obtained unless the stewards to whom God has entrusted His gold, be faithful in giving it for this necessary work.

"God Loveth a Cheerful Giver"

So when we consider the work of Mission Boards in extending the kingdom of God, and our Christian obligations in furthering its extension, we must not begrudge the money that we are called upon to give or grow impatient at the continued requests for financial assistance, but as in II Cor. 9:7, "Every man, as he purposeth in his heart so let him give; not grudgingly or of necessity, for God loveth a cheerful giver." When we consider the blessings attending our giving to the Lord, according to His promises (which we shall mention later), we must realize the benefits derived from the frequent discussion of this topic, and not "be weary in well doing." But rather take part both in the discussions and the actual giving, as the Lord gives us opportunity.

Should the time ever come when the Church is as zealous for Christ as in the time immediately following the coming of the Holy Spirit, in the infancy of the church, then this subject will no more appear on programs. Should the time ever come when Christ's people realize and appreciate the blessings of God resulting from a consecration of gold to His service, the Mission Boards will be relieved of the worry of raising funds for the support of the work, and can expend their energy in finding new fields of service, and proclaiming the Gospel story still farther abroad until, everywhere in our land, from East to West, the good news is made known. But, until that blessed time, it will be well for us to profit by Paul's admonition to the Hebrews and "provoke one another to love and to good works."

"Consecrated Gold"

Consecrated gold is gold that has been definitely set aside or made sacred for the use of God.

A number of questions present themselves to us in considering this topic. These we shall try to have answered from the Word of God. "Does God expect us to set aside for His use a part of our gold?" We are taught that all the silver and gold are the Lord's. "The silver is mine and the gold is mine" (Haggai 2:8). We are but a part of His creation, and do we not owe to Him our all? Furthermore, we, as Christians, have been bought with the blood of Christ, as in I Cor. 6: 19, 20. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price." Yet it has been the custom among men to devote to God a part of their increase, as an expression of gratitude to Him, for His blessings. This is shown in the case of Jacob in Gen. 28: 20-22: "And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee."

God's Blessing Rested on Tithers

Under the Mosaic Law, the Jews were required to give a tenth of their yearly increase in crops and herds. There was, moreover, a blessing promised in fulfilling the requirements of God. God says, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10), and in Prov. 3: 9, 10, "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

We do not consider ourselves as being under this law of tithing; yet God's blessings fall upon us to-day, just as much as in the days of the old dispensation. God's promises are just as sure to-day as they ever were, to which fact the Word of God gives us further indisputable testimony, added to which, our own lives and experiences can bear testimony concerning the surety of His promises. Besides this we have the testimonies of others all about us who have tested out God's promises concerning these things, and have found them never-failing.

New Testament Injunctions

Again Christ has told us in His Sermon on the Mount, to "Lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Paul has also given us the precept in I Cor. 16:2, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him."

These references, we should notice, do not countenance haphazard methods of giving whatever small coins or bills, happen to be in our pockets when we are asked to give. Too many of us have formed the system of giving in this manner, and not as commended by the Scriptures, of definitely laying by a certain amount periodically.

If the Jews, under the law, and the blessings of God which they enjoyed, were expected to give a tenth, should not we, who are enjoying the greater blessings of God, under Grace, set aside or consecrate more than a tenth? This answers the question of "How MUCH should we consecrate?"

Clearing the Atmosphere

Again the question occurs to many, "Shall we consecrate a tenth of all that we receive, or just a tenth of what remains to us after we have subtracted the total amount of our expenses from our total receipts?" Some people say, "If we give God a tenth of our total income, that will take up all our profits and we shall have nothing left to live on." If that is the extent of our faith in God, we should go to the sixth chapter of Matthew and read what Christ said. "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, What shall we eat? or what shall we drink, or wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

Putting God or our Daily Bread First

This is the test of our faith, "Shall we seek the kingdom of God first?" believing in the promise of the Word of God? If we give a tenth, after the expenses are paid, are we not in danger of putting the Lord in the wrong place; and making Him take the small share of the profits when He takes the big end of the burden? If we wait to take out the Lord's portion until we have built a new house, or put in new stables, bought a new automobile or paid for the gasoline it consumes, will there be anything left to set aside, or shall we have to paraphrase the words of the old hymn and say, "Everything is on the auto. I have spent it all"?

Considering Our Blessings

Another factor which we should consider in deciding how much to set aside for God, is, "How much has God done for us all that was dearest and precious to us?" We must then consider that He gave Him, for our redemption, and continues to shed abroad His grace freely and without favor. As Paul says, in II Cor. 8:9, "Ye know the grace of our Lord, Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich." We should heed Christ's advice to His disciples in Matt. 10:8, "Freely ye have received, freely give." Brethren and Sisters! if we consecrated our all, we should not have gold enough to give as freely as we are daily receiving. If we give as freely as the widow who gave her mite, which was her all, we shall be honored by God as she was and is now honored.

That Million Dollars

Here we might pause to ask another question. "Does the church to-day, as a body, consecrate to God, the proper portion of its gold?" Statistics tell us that if we as a Church would give only a tenth of our income, there would be over a million dollars annually, for distribution in the various missionary channels of the Church, and for carrying on the work of the home fields. This amount has not as yet been nearly reached in actual giving.

Responsibility in Using the Lord's Gold

We have mentioned thus far, only the setting aside of the gold, and have not referred to its use. This applies to the members of our various missionary organizations. If the gold is consecrated to the service of God, there is a very great responsibility resting upon them, to see that the funds are properly applied, and not misspent or lost.

Because the people in some denominations do not have confidence in their Mission Boards, and claim the funds supplied to them are misused, they use this as an excuse for not consecrating their gold, and giving it for the mission work of their churches. We need not have that excuse, since we believe our Mission Boards and workers are faithful to their trust, and expend the moneys entrusted to them in such a way that it is all used for the glory of God. We need however, constantly to remember them in prayer to God, that He may guide them in administering the gold consecrated to Him.

Let us then as His faithful stewards, not stint the Lord in the consecration of our gold, but let us show our love and gratitude for His bountiful providence, by giving freely as He has blessed us. Let us show our faith in His promises, and let us lay hold on them by fulfilling the conditions under which they were given. We may do this by setting aside ungrudgingly a definite portion of our gold for His use. Then can we truly, as Paul has expressed it for us in Phil. 4:18, "bring forth fruit, which is an odour of a sweet smell, a sacrifice acceptable, well pleasing to God, and we may be assured that the Lord can then honor our gifts.

Vineland, Ont.

THE RELIGIOUS INHERITANCE OF SOUTH AMERICA

By Selena Gamber

The inhabitants of South America may be divided into three main classes. The Indians, Latin Americans (descendants of Spanish and Portuguese conquerors), and immigrants. Between the first two classes there is no distinct division, the one having to a considerable extent merged into the other through intermarriage.

Before the conquest of South America the beliefs of the Indians were of a simple animistic character, common to the aborigines of both Americas; everything partook of a spiritual nature; animals, trees, mountains, sun, moon, and stars and were regarded as possessing sentiment and a soul. While beliefs of the different tribes were identical in their essence, they differed in their practice. These practices varied from the mere domination of the witch-doctor to the elaborate ritual and organized priesthood of the Inca Worship of the Sun. To the present day the pure wild Indians who roam through the great, unexplored forest and marsh land of the interior retain the crude superstitions of their ancestors.

The Spanish and Portuguese conquerors took possession of the land in the name of the pope. They introduced the idolatrous worship of the Virgin Mary and the innumerable saints of Rome. The class who are of the Spanish-Indian descent have a combination of beliefs, with the Roman Catholic most prominent. Sun worship and other cults of the more civilized Indian tribes have for the most part been superseded by the more idolatrous worship of the Roman Catholic Church.

Among the immigrants there are the negroes who were brought from Africa in the time of slavery. These seem to have no definite religion. There are some Indian tribes, especially the Bananal Indians of Brazil, that are somewhat like the negroes. The Jews have their synagogues, but many have lost faith in the God of their fathers. They still cling to some of the Mosaic laws but for the most part they have become materialistic. People have immigrated to South America from almost all European countries but especially from Italy, Spain and Portugal, where Catholicism is the nominal religion.

The Roman Catholic Church of South America is dead, it has no vital power; it cannot cleanse or uplift; it brings no peace, it is powerless to save. It is without Christ and the Bible. Here it has been reduced to mere paganism. It consists of masses, the repetition of prayers to some patron saint or Mary, the burning of candles, the sprinkling of holy water, paying of money to the priests, indulgences, processions, miracles and purgatory. It has little moral application. Its priests, whose lives should be an example of right living, are often leaders of unrighteousness.

While people are still more or less under the influence of the priests men have become indifferent to religion. Especially among the more educated classes materialism has become popular. In the republican countries religion has been pushed to one side and politics occupies the minds of the people.

South America has been looked upon as a Christian country for more than four hundred years. Its so-called Christianity has been a failure. Other false religions have been introduced, of these perhaps Spiritualism in its different forms has made the most progress. The false religions and indifference to religion among the people of the more advanced countries have been great problems to the missionary. The Gospel seed has been sowed, and we praise the Lord that there are some in this great land who have an inheritance with God in Christ Jesus.

Trenque Lauquen, F. C. O.,
Buenos Aires, S. A.

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

THE RESPONSIBILITY OF THE CHURCH TO HER YOUNG

By Jesse B. Martin

Then were there brought unto him little children........................Matthew 19:13

I. Jesus' Attitude Towards Children

"Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven. And he laid his hands on them, and departed thence" (Matt. 19:13-15).

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus said unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise" (Matt. 21:12-16)?

In analyzing the above scriptures we notice Jesus pays particular attention to children. He invites the children to come to Him. He does a particular act by laying His hands on them. Jesus cleanseth the temple but He allows the children to stay in the temple. Christ is pleased with the praise of children. Often when Jesus wanted to use an impressive illustration He "set a child in the midst." Jesus indeed paid special attention to the children while He was here on earth.

Children are an heritage. "Children are an heritage of the Lord" (Psa. 127:3). This was primarily spoken to parents; but it is also true that the church must look at its youth as a heritage. What would the church do without the heritage of children? There is only one answer. It would not be long till there was no church.

Since Jesus was intensely interested in the children and since the church is blessed with an heritage of youth, certainly the church is responsible to our youth for certain things. Let us further notice—

II. The Need of Bible Training and Teaching

God had a particular challenge in the Old Testament in regards to teaching the children. "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law. And that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it" (Deut. 31:12, 13). The object of this challenge was that the children might hear, learn, do the law, and fear God.

"Even a child is known by his doings, whether his work be pure, and whether it be right" (Prov. 20:11). Men may hide their acts of sin; but a child is not so apt to conceal his doings. Early actions very often forecast a child's future. Therefore it is necessary to watch the children's doings and to correct the child where necessary. "Train up a child in the way he should go: and when he is old he will not depart from it" (Prov. 22:6). "Apply thine heart unto instruction, and thine ears to the words of knowledge. Withhold not correction from the child; for if thou beatest him with the rod, he shall not die" (Prov. 23:12, 13).

Training and teaching will not save a child's soul. Only the blood of Jesus can cleanse from sin. While the child is young its mind is in a state to receive and retain good teaching. The state of a child's mind has been described by the following quotations—"Wax is sealed while it is soft." "Tendrils of a vine are bent while young." "A child's mind is wax to receive and marble to retain." "The process of the mind from childhood to manhood gets less impressionable." What an opportunity then for the church to put across a teaching program for the youth while the mind is impressionable.

Even if the mind in a youth is receptive and easily influenced we do not want to forget what the Bible says about a child's natural heart. "Foolishness is bound in the heart of a child" (Prov. 22:15). ".... For the imagination of man's heart is evil from his youth...." (Gen. 8:21). Sometimes people almost get insulted if they are reminded what a child's mind is by nature; but just study children and you will soon detect foolishness and evil—Listen to that imaginary untruth, see that anger, hear that bad speech, etc. We must conclude with the Bible that a child's heart is inclined to sin.

Good training and Biblical teaching may be the Holy Spirit's resource to convert a child. The teaching in Proverbs tells us there are four ways of training.

1. "In the way he should go." This naturally includes moral teaching. Moral teaching is not the new birth. Teach the scriptural way to a youth and he will receive a moral bias or bent that directs his mind towards the right. The virtues of goodness and the baseness of wickedness explained to a child gives the Holy Spirit a chance to direct the conscience after righteousness. In other words a conviction of sin is brought about.

2. "Apply the heart to instruction." It may be necessary to persuade children to yield their minds and hearts to instruction. Instruction includes teaching, reading, and studying. The office of a teacher is a sacred and noble calling but it is a serious responsibility. That half hour of instruction in the Sunday school may be the decision of a child's destiny. Therefore let the church beware of who instructs the youth.

3. "Apply the ears to the words of knowledge." A child needs proper kinds of knowledge, in due measure, and at seasonable times. What do we mean by words of knowledge? Definitions sometimes do not mean much so let us give examples. Words of knowledge should include—development of the affections, habits of industriousness (Pity the lazy child), carefulness in manners, respect, benevolence, love, kindness, happiness, curiosity—to know the unknown. Many others could be mentioned but these are enough to show us that the church has a wonderful field with the boys and girls to give them real practical knowledge.

4. "Withhold not correction." Is the church responsible to correct the youth she is teaching and training? Certainly. After a child is told the way he should go, after his heart has received instruction, and his ears listened to knowledge it still may be necessary to correct the child, to show him his errors, and discipline him for disobedience. Eli's sons no doubt received good teaching but what about the correction? In Proverbs 7 we have a sad picture of a young man void of understanding. This youth passed through the streets in the evening, in the dark. He meets a harlot who with fair speech and flattering lips entices the young man to follow her and the Bible says, "He goeth after her straightway as an ox goeth to the slaughter....till a dart strike through his liver, as a bird hasteth to the snare and knoweth not that it is for his life." Let the church awake to her responsibility of training and teaching our youth so that the Holy Ghost may bring conviction of sin and a need of a Savior to our boys and girls and that they may be saved without going through the bitter experience of sin as thousands of young men and women do, all because they were void of understanding as the youth in Proverbs 7.

The Psalmist gives us more light yet on the need of training and teaching the children while they are young. "Remember not the sins of my youth...." (Psa. 25:7). This is a warning against the sins of youth. Old age will not wear off the guilt of sins committed while young. Hear that sad "if" of many an aged person—"If I could live my life over again I'd do so and so." Old age often has a tale to tell that is sad and sorrowful because of a sinful past that was committed in ignorance—void of understanding. A child trained and taught the ways of God has a greater chance to accept the right and thus never commit many of the sins of youth. Solomon says in Ecclesiastes 12:1

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BIBLE STUDY

BIBLE STUDY COURSE

Titus

This Epistle is chosen at this time on account of the New Testament Study being discontinued until the last half of 1929. The Epistles to Timothy can then follow each other in the course.

Titus, while infrequently mentioned in the New Testament, is one of the important characters in the history of the Gospel. He is mentioned in a number of Paul's epistles, and was one of the companions of Paul in his journeys in Asia and Europe. He was also with Paul in Jerusalem.

From the records of II Corinthians Titus was either sent to the Church at Corinth, or remained there as a helper, and became the message bearer of the Church to Paul, after the writing of the first Epistle. And it is quite probable that he was the bearer of the first letter to the Corinthian Church and had charge of some of the work necessary to set things in order. For that reason, Paul would have awaited his return with much anxiety, as mentioned in II Cor. 2:13.

After receiving Titus and the Epistle from the Church at Corinth, Titus voluntarily returned to Corinth with the second letter from Paul, and had another brother, sent by Paul, to accompany him. II Cor. 8:16-21.

It is not surprising, under the foregoing circumstances, to learn of Titus being left in charge of the Churches in Crete, where Paul and he had labored together in establishing Churches and gathering together groups of believers, but who needed further instructions as to the manner of life and association of those who had become believers in Christ and followers of His life and upholders of His testimony. Tit. 1:5.

It was around one of the experiences of Titus that the great truth of the Gospel was settled at Jerusalem. Acts 15:2; Gal. 2:3. Upon the return of Paul and his company from the first missionary journey, the question concerning the Gentiles and their place in the Church had to be settled in Jerusalem. The name of Titus is not mentioned in the Acts, but is given in Galatians. This brother evidently was Titus. His father a Greek and his mother a Jewess, he became a believer in the faith of Christ, but was not circumcised. The Gentiles had received the Holy Spirit without circumcision and their faith and hope was acknowledged by the elders and the Apostles in Jerusalem, after that Peter and Paul and Barnabas had declared what the Lord had accomplished among the Gentiles and how that signs and wonders had accompanied the preaching of the Gospel by the Apostles who had preached Christ among the Gentiles. In order that the faith among the Gentiles should stand, Paul had refused to have Titus circumcised. His was the outstanding test case concerning the place of the uncircumcised in the Church of Christ. It was his case that proved what would afterwards be the relation of the works of the law to the Gospel of faith. It can scarcely be a cause of wonder why Paul frequently had Titus in his company, since he was a special witness of the Gospel of faith among both Jews and Gentiles. He was a living witness of the decision of the Conference at Jerusalem.

Titus was with Paul in Jerusalem during his second imprisonment. II Tim. 4:10. While some had forsaken Paul in the hour of his trial for the sake of pleasure, it can not be said that Titus and Crescens had also gone away for the same reason. Some of the friends who had been with Paul in Rome had been sent away by him to special localities for special work—as was the case of Tychicus. II Tim. 4:12. The work of Paul must be carried on and those who were the nearest to him during the time of his active ministry would be the ones who should carry on when he was deprived of the privilege of his missionary effort in person.

The Epistle to Titus

The time of the writing of this Epistle was undoubtedly after the period of Paul's first imprisonment. We have no record by Luke of any journey having been made to Crete up to the time of the first imprisonment. And, it is certain that Luke gave a very careful account of all of the journeys of Paul and of all the places in which the Gospel was taught by him and his company. Since these things were set in such careful order by the author of the Acts we conclude that there had been no personal ministry of the Apostles in Crete up to that time. It must have been at a time succeeding the two whole years of Paul's first residence in the Roman prison that the isle of Crete was first visited, and on that occasion in company with Titus. Having completed his work there and desiring to continue his labors in other fields, Paul left Titus to do what remained to complete the organization of the Churches and then rejoin him in the Macedonian field—see Tit. 3:12, on the west coast of Greece. Other brethren were appointed to continue the work in Crete.

The letter to Titus is special in a number of ways. The analysis will show the particular emphasis which was placed on the subjects contained in it.

The Outline of the Epistle

I. The Introduction—1:1-4.

In this introduction Paul emphasizes the faith of which he is an apostle as one which is after godliness and in hope of eternal life. This thought suggests the theme of the epistle—A holy life in the Faith of Christ.

The apostle also suggests the eternal nature of this Gospel which he was ordained to preach. In no other epistle does he mention this fact in his introduction.

The customary greeting is included in verse 4. His particular recognition of Titus as "Mine own son after the common faith," shows his interest and personal attachment to Titus as he also manifested toward Timothy.

II. His message to Titus, concerning the holy life of the believers in Crete—1:5-3:14.
  1. The need of holy men to lead the Church—1:5 9.
    a. Elders to be ordained in every city.
    b. The qualification of elders who are to be leaders—vv 6-9. Particular emphasis is placed on the need of their being faithful to the Word that they had been taught, thereby being able to convince the gainsayers.
  2. The character of those to be taught and enlightened—vv 10-12.
    a. Erroneous teachers.
    b. Lustful men.
  3. The method of dealing with unruly believers—1:13-16.
    a. Sharp rebuke.
    b. Instructing in truth and turning from traditions of the Jews.
    c. Insisting on good works as the evidence of pure faith.
  4. Advice to believers as to the character of life they should live.
    a. Sobriety for aged men—2:1, 2.
    b. Aged and young women, holy behavior, helpful in life and example, loyal to husbands, home and family their sphere—3-5.
    c. Young men, discreet, and exemplary in life and words—6-8.
    d. Servants, obedient, honest, trustworthy—9, 10.
  5. The standards of the Gospel concerning a holy life—2:11-15.
    a. What the Gospel of grace and salvation teaches.
      1) The denial of worldly lusts.
      2) A righteous life in the present world.
      3) Looking for the coming of the Lord.
      4) A preparation of a people, peculiar and zealous of good works.
    b. This is the Gospel to be taught with authority.
  6. The relation of the believers to others—3:1-11.
    a. Respect and duty to government—1.

b. Be meek and gentle—v 2.
c. Not to live the life of the past—v 3.
d. Be careful to maintain good works—vv 4-8.
  1) Recognize salvation through the love and grace of God our Savior,—not saved by righteous deeds—vv 4, 5.
  2) Recognize the regeneration by the Holy Ghost—vv 5, 6.
  3) Recognize the dependence of our hope on justification by grace—v 7.
  4) Recognized that the saved ones who believe on Christ should maintain good works—v 8.
e. The relation of believers to heretics—3:9-11.
  1) Their interests in material and fleshly things—v 9.
  2) Admonished.
  3) Rejected after admonitions are not heeded.

7. Personal directions to Titus—3:12-14.
  a. To come to Nicopolis, after the coming of the brethren to Crete.
  b. To help Zenas and Apollos on their journey.
  c. To teach others to be helpful with good works—v 14.

III. The Conclusion.
  1. Salutations from Paul's companions.
  2. Greetings to those who love Paul.
  3. The benediction of grace.

This short epistle is full of practical instructions as well as of spiritual truth that is most helpful in building up an active, effective and established Christian life and character.

MARY, THE MOTHER OF JESUS

Silently and suddenly she comes upon the scene of history, out of an obscurity which we cannot penetrate.

Under what parental home she was nurtured and matured no one knows. It is certain however that her father was of the tribe of Judah and of the house of David.

It is also believed that since she was closely related to Elizabeth who was of the tribe of Levi and a daughter of Aaron that her unnamed mother was also of the tribe of Levi, by which fact Mary becomes the connecting link between the house of Levi and Judah. Color is lent to this conclusion by the fact that Nazareth was intimately connected with Jerusalem and the temple, being one of the cities selected as the residence of priests. Her father may therefore have been a priest residing at Nazareth, going up to Jerusalem at stated times, to perform his "course" at the Temple services.

The silence of Scripture as to her parents has suggested to some that she may have been left an orphan. Papias, a disciple of John declares she had two sisters—Mary, the wife of Cleophas, and Mary Salome, the wife of Zebedee.

But these are not the important facts about this matchless woman. It is rather this that here was a woman of such holiness of character, such purity of soul, such Godliness of life that God could entrust to her nurture and care his only begotten Son, the hope of the world's salvation.

Disgust for the Mariolatry of the Roman Catholic church should not hinder proper appreciation of the worth of this sublimely beautiful character. "If Rome weighs one scale with crowns and sceptres, and piles of imperial purple, we need not load down the other with our prejudices, satires and negations."

How highly Heaven must have regarded her may be seen in the very salutation with which the angel greeted her in the all important announcement that from her was to come the hope of Israel. While Daniel was greeted merely by, "Greatly beloved," and Zacharius by "Fear not," the heavenly messenger cries out to her, "Hail, thou art highly favored, the Lord is with thee. (R. V.)

How beautiful too was the manner in which she surrendered herself absolutely to the Divine purpose. There was no exclamation of astonishment, no questioning incredulity. She only inquired as to the manner of accomplishment of the Divine purpose and a quiet submission to the heavenly decree—"Behold, the handmaid of the Lord; be it unto me according to thy word."

We can do no better than to quote here the words of another: "And so the Virgin Mother takes her place in the focal point of all the histories. Through no choice, no conceit of forwardness of her own, but by the grace of God and by an inherent fitness, she becomes the connecting link between earth and heaven, and throwing, as she does, her unconscious shadow back within the Paradise Lost, and forward through the Gospels to the Paradise Regained, shall we not 'magnify the Lord' for her, as, with all the generations we 'call her blessed.'"—Selected.

THE RESPONSIBILITY OF THE CHURCH TO YOUTH

(Continued from page 369)

—"Remember now thy creator in the days of thy youth....." Solomon warns us that mirth, sensual pleasure, and all sin will flee at the stare of death. Therefore remember the creator as boys and girls and avoid sin by letting Jesus keep you.

So far we have considered the challenge of the Old Testament in regards to training and teaching boys and girls. Let us now notice the challenge of God in the New Testament. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14, 15). "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5). Paul largely gave credit to the teaching of Timothy's grandmother Lois and his mother Eunice for Timothy's faith.

Is the church taking advantage of the grandmothers and mothers who have the gift of teaching to instil the faith once delivered unto the saints to the rising generation of boys and girls? The attitude of Jesus towards children as mentioned in Matthew's gospel should forever silence the ones who still have their doubts if the church should teach and train children. We do not want to forget that as members of the church even if we do not directly teach the youth we cannot help but influence them by our lives, whether consistent or inconsistent. The following statements are worth our meditation. "Example sows the seeds of life's harvest, sometimes before a child can speak." "A child has the power of copying what he sees and thus grown people are influencing a whole generation of future men."

III. The Possibility of Children

Some one has said, "Every boy and girl is a bundle of possibilities." Just think for a minute of these possibilities. The baby Moses became the leader of Israel. The boy Samuel became God's judge over Israel. The Hebrew boy Daniel influenced heathen monarchs and nations. The little boy listening to his grandmother and mother's teaching became the faithful teacher and preacher Timothy. The devil is interested in the youth. See him try to kill Moses and Jesus as children. Watch him as he is after David to surrender. The devil does his best to ruin boys and girls because he knows the possibility of children. Let the church arise and do all she can for the boys and girls for within them lie possibilities that God alone knows.

IV. God's Program Includes Child Christians

"Suffer the little children to come unto me for of such is the kingdom of heaven."

Infants are born the subjects of Christ and He keeps them till they revolt against His authority. There is no reason why a child needs to go into the depth of sin and be lost twenty-four hours. Some one has said, "As a child cannot remember when it began to love and obey its parents so should be its love to God." Why shouldn't the church labor, pray, and expect the youth to accept Jesus the first time they hear Him call? Matthew Henry, the commentator, was converted when eleven years old. Jonathan Edwards, the famous preacher, accepted Christ at the age of seven. Isaac Watts, the song writer became a Christian at the age of nine. I think the man who said, "The nearer a child is to his natural birth, the nearer he is to his spiritual New Birth" made a wise remark. How true it is in the church's experience that it is much easier for a child of ten years to accept Christ than a man at the age of sixty years. This makes the responsibility of the church to the youth all the greater. What am I as a member of God's church doing for the souls of the boys and girls? Does my life bring them nearer to the kingdom? Is the church concerned about the children? Do we believe in child Christians? God does. "Then were there brought unto him little children."

Waterloo, Ontario.

EDUCATIONAL

RELATION OF EDUCATION TO CHRISTIANITY

By J. A. Huffman

Nicholas Murray Butler defines Education as "A knowledge of and adaptation to environment." Prof. Dewey insists, and that rightly, that education not only includes the ability to adapt ourselves to environment, but also adapt environment to ourselves. By combining these two ideas, we may find a working basis in the following definition of education: Education is a knowledge of and ability to adapt one's self to environment; also to adapt environment to one's self.

Our Environment

The next question which arises is: What is our environment? When this question is answered, then we shall discover the things with which education has to do.

Our most elaborate and perhaps most tangible environment is that of material things. Education, according to our definition, has to do then with material things. This takes us into the field of science: geology, chemistry, physics, biology, zoology, astronomy, etc. This is a wonderful field still largely unexplored.

Then there is our social environment—that of people. Man has been created a social being, and cannot, nor does he desire to be, otherwise. Education then takes him into the study of anthropology and sociology.

Last, but most important, there is man's great environment—God. Nearer to him than material things, closer than the most cherished friend is God. This opens up the great field of spiritual things: theology, or the doctrine of God, hamartialogy, or the doctrine of sin, and soteriology, or the doctrine of salvation.

A Wrong Conception

There are those who have a wrong conception of the subject; who seem to think that education and Christianity do not sustain any particular relation. Still others insist that they are irreconcilable. These attitudes result from lack of understanding. Christianity when properly understood and education when correctly defined sustain a very close and inseparable relation.

It is not the pitting of the heart against the head and the head against the heart. If only "head religion" or "heart religion" could be had, most of us would vote for the latter; but God gave us both our heads and hearts, and they are not far apart. God evidently intended that we should use both of them. Even loving God is partially accomplished by the mind, for Jesus commanded: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12:30.

Education a Relative Term

Everywhere we look our intellectual sky touches the earth. Our intellectual horizon is not far away. Education must always be considered relatively, as no person is "finished," educationally, unless he thinks he is. The person who thinks himself "finished," educationally, likely is finished.

Some years ago the writer was a student in an institution of higher education, in which there was a man who was considered the star professor of the Institution. He was a man of gray hairs, approaching seventy years of age. He had come all the way of the educational process from the primer class to the Ph. D. degree. He had been a teacher in the Institution almost forty years, and stood high in educational circles. This man sometimes grew very eloquent in his lecture work. One day the subject led us to a consideration of the boundless fields of knowledge. Gradually, he led the class, in their imagination, step by step, until it seemed as though we stood upon the highest mountain peak. There we halted, as the professor lifted his hands and exclaimed: "Look out yonder, boys; see the great fields of knowledge stretching before you. Go in and possess these fields; but, as for me, I must stop at the bars!" How do you imagine we "boys" felt, as we were admonished to go on, by our aged professor who confessed that he had to stop at the bars? We felt that, if he had to stop at the "bars," we had never seen the bars.

The fact is, that one has made considerable progress in the pursuit of knowledge when he has discovered, that what he knows is so little, compared to what there is to know, that he knows comparatively nothing. Perhaps the time when one comes nearest being tempted to think he knows about all there is to know, is when he graduates from common school. In some instances it may be upon graduation from high school. But gradually these great and inviting fields unfold to the vision, and the consciousness of limited knowledge dawns.

President Elmer Burritt Bryan, of Ohio University, once asked: "Who is educated?" He then proceeded to answer his uqestion by saying:

"One whose body is trained,
One whose mind is functioning.
One whose spiritual life is aflame—
This one is on the road to being educated."

Note, that he did not say, that such an one is educated, but "on the road to being educated."

Sometimes it is argued that education puffs up; makes people big-headed, conceited and proud. But not so! This, education never does. There are several things which produce this effect: no education, a little education or a bad process of education. But a symmetrically proportioned education, an education which reckons with our whole environment, God included, a Christian education, never does. To be truly educated is to be truly humble. Any one whose privilege it has ever been to be closely associated with some of the generation's best educated men will be compelled to testify that the best educated men they ever knew were among the humblest of their acquaintances. Less than this is not worthy to be called Christian education.

Its Relation to Specific Christian Work

Everywhere, both in the homeland and in the foreign field, there is being raised a cry for more workers. But the demand is usually qualified: "Give us trained workers!"

At this there is no surprise, for whether at home or abroad, the problem of the Christian worker is growing more difficult.

The new standard of intelligence demanded by the various states, in making education compulsory and compelling boys and girls to remain in the public schools until fifteen to eighteen years of age, varying in the different states, makes a greater demand upon the Christian minister of tomorrow, as he will have educated people to whom he will prerach. Not only will most of them be high school graduates, but many will have caught the vision, and will have become college graduates. He who is called upon to give spiritual leadership to his generation must meet that generation upon the plane of intelligence where it lives. This means, that the Christian minister in America must go on to thorough training, if he would give as efficient leadership to his generation, as our fathers who lived fifty years ago and had only a common school education, gave to theirs.

The exceedingly difficult problems faced constantly on the foreign field make thorough training for foreign missionaries imperative. Nearly all the missionary boards are refusing to send to certain foreign fields, applicants who do not have thorough training. Missionaries, themselves, realize the necessity of thorough training better than any one else, and this they are free to declare. Some who have not had this training themselves advise against sending others without it.

Its Relation to the Laity

Not only are thoroughly trained Christian young people needed in the callings of specific Christian work, but also in the legitimate occupations and professions of life. There is need of thoroughly trained and indoctrinated laymen as there is such need relative to the ministry. Unless ministry and laity whole-heartedly unite in a definite program, little can be accomplished. Because of this, ministry and laity must be trained in institutions with equally high Christian ideals and standards. The only institution in which young people can be safely trained for specific Christian work or the legitimate occupations and professions of life are those whose curricula are safe and above question, where the play life is carefully guarded, and where proper social and religious standards are set and maintained.

Delineation of an Ideal Christian College

There are a few things which are indispensable to an ideal Christian college. I shall enumerate them without having time to elaborate upon them.

1. A curriculum carefully guarded from any subject which would educate or train away young people from genuine Christianity. The Public Speaking and English departments need special attention in the matter of curriculum.
2. A social life kept so clean and free from the questionable, that conscientious Christians can participate.
3. A play life in which the whole student body may participate and share the benefits of wholesome recreation and physical development, but which holds itself above the brutal and unchristian games, the developing of a few bullies and the moral hazards of inter-collegiate athletics.
4. A religious life the standards of which are set by the Christian people who have established and who maintain the institution. The church owes this to herself and to the young entrusted to her.

Christianity's Debt to Scholarship

Only a hurried review is necessary to discover Christianity's debt to scholarship. Without thorough, consecrated scholarship we would not have a Bible in our native tongue, for the Old Testament was originally written in Hebrew (a few sections in Aramaic), and the New Testament in Greek. The work of translation not only required scholarship, but consecrated scholarship, for these men not only labored under serious handicap, but sometimes at the peril of their lives. Tyndale, who early in the sixteenth century answered a boastful Catholic priest by saying: "If God spare my life, ere many years I will cause a plough-boy to know more of the Scriptures than thou knowest," succeeded in giving to the plough-boys and to the world the New Testament in English, but had to complete his work in exile, and died as a martyr in 1536. Of Dr. Adam Clarke, the great commentator, Joseph Parker declared, that he was the greatest scholar of a thousand years.

Education is not the supreme equipment; but education, consecrated and sanctified, is a mighty instrument in the hand of both ministry and laity.

This discussion is a condensation of Mr. Huffman's address delivered at Goshen College on Educational Day, June 8, 1925. Mr. Huffman is an outstanding leader of the M. B. C. Church, and noted for his firm stand for the rights of the evangelical churches to maintain evangelical Christianity in their colleges. He is Dean of the Marion College School of Theology at Marion, Indiana. Marion College is a strong conservative Wesleyan Methodist College.

THE BIBLE IN THE PUBLIC SCHOOLS OF CANADA

By Harold Chambers

There is one great source to which all indifference and enmity to Christianity may be attributed. It is that old serpent, which is the devil. He is the chief antagonist of Christ and His kingdom. He is a wily strategist and uses multitudinous methods to accomplish his objectives. One of his most effective moves just now, we are told, is to lead legislators and educators into the fallacy of prohibiting religious instruction in schools and to delete all Scriptural passages from the school texts. In place of these passages articles discussing the evolutionary theory and kindred subjects are inserted. Paganistic poetry, innumerable nursery rhymes, and in short, an altogether secular course of study is provided. Morality, the ideals of true citizenship, culture—this is stressed but the Fountain of Truth is forbidden to flow in the modern curriculum.

Most unfortunately this is true of a large number of the American states. We extend our regrets and most earnest prayers to these regions in our great neighbor country. We rejoice to be able to report, however, that such conditions do not prevail in the borders of "Our Lady of the Snows." Not in Ontario at least, and, as far as we have been able to ascertain nowhere else among the provinces of this land.

In the rural, and I think, town schools of Ontario it is customary to open the day's exercises with prayer and scripture reading. Many teachers follow the International Sunday School Lessons for their morning readings. No comments are allowed but the story may be told in simpler form for the benefit of the infants, if the teacher desires. Regulations permit a minister of any denomination (Protestant) to conduct a half hour Bible study once a week, if the teacher and children desire it. This, however, is not found practicable.

But as to the texts used. Throughout the entire series of Ontario readers for the Public and High Schools one finds little but the best English literatures. Of course in the Primer designed for little ones stumbling along over words of one or two syllables this type of literature is not found. But even for these little people the best they are capable of assimilating is provided. But from the second book until the second year of High School, when reading texts are dispensed with, the children of Ontario read literature of the highest type in their school texts. Much of it is literature which adorns the English tongue with surpassing elegance of speech and portrays the glorious possibilities of that magnificent language used by masters. Our Ontario readers abound in such passages both from Biblical and secular writers. The list would become far too voluminous if I endeavored to enumerate all the gems of thought contained in all the texts. A few from the Ontario Fourth Reader and the Ontario High School Reader must suffice here.

The first page of reading matter in the Fourth Book is an extract from Deuteronomy, the eighth chapter. It is entitled "A Good Land." The next Biblical passage is Judah's supplication to Joseph from Genesis. Proverbs four is next, under the titles, "The Two Paths" and "Instruction." Psalm forty-six follows and then parts of Matthew twelve. With the exception of the Psalms, which are according to Moulton's arrangement, the above passages are from the Authorized Version.

In addition to these I observed Miriam's song in verse by Thomas Moore and Byron's poetical description of the destruction of the Assyrians. In the latter case the Scripture reference was given. I am not sure about the "Song." The story of Absalom and portions of the Proverbs were also included in this text.

The classical poets received fair representation and Tennyson, Lowell, Browning and Addison's hymn on the nineteenth Psalm was among the poetry. The concluding poem was Kipling's greatest work "The Recessional."

Amongst the prose writers one found Ruskin's charming presence and Carlyle's ponderous wisdom as represented in his essay on "Honorable Toil." The most sublime oratory of the last century, as well as the purest ideals and most Christian spirit is found in John Bright's speech "What is War." Of the Right Honorable John Bright it was said "Gladstone would have been the foremost orator of Britain had it not been for the existence of John Bright."

Following are some extracts from his oration on "National Morality" from the Ontario High School Reader. "I believe there is no permanent greatness to a nation, except it be based upon morality. I do not care for military greatness or renown.....May I ask you to believe as I most devoutly believe, that the moral law was not written for men alone in their individual character but that it was written as well for nations, and for nations as great as this of which we are citizens. If nations reject and deride that moral law there is a penalty which will inevitably follow.....We have experience—we have landmarks enough—we know how much and how far we have wandered but we are not left without a guide. It is true we have not as an ancient people had Urim and Thummim—those oracular gems on Aaron's breast—from which to take divine counsel but we have the unchangeable and eternal principles of the moral law to guide us and only so far as we walk by that guidance can we be permanently a great nation, or our people a happy people."

Can such passages as these from the heart and lips of a man devotedly attached to Jesus Christ, and one who passionately hated warfare fail to impress the plastic minds of those for whose instruction they are intended? Other passages almost equally noble are freely interspersed throughout this High School Reader of ours. Nor is Holy Writ neglected. Paul's statement of the Christian doctrine of Love is given at full length. The Hundred and Third Psalm and the parable of the Prodigal Son, too, are there. Paul's defense before Agrippa and Deuteronomy eight are there as well. The noblest aspects of patriotism are set forth in Harold Begbie's "Gentlemen, The King" and the most lofty ideals are enunciated in various speeches of Lloyd George, Laurier and Balfour which the book contains.

Passages from the "Imitation of Christ," Tennyson's Idylls, Bacon's Essays, the classical novels and Macaulay's essays all offer proof that the educational authorities of Ontario are satisfied with only the best material for their text books of literature.

After all it is not the primary duty of secular schools to supply spiritual food and admonition. Neither is it the function of the church and her adjunct the Sunday school to become a second rate competitor with secular institutions of learning. It is her special function to remember her unique relationship with the world and her Head and to develop the spiritual side of man's nature. And the primary function of the school is to foster and develop the intellectual side of man's nature along all legitimate lines. In doing their separate work, however, it is well for both church and school to remember that each individual requires fourfold development if he is to become an all round man. Man has a social nature which the home primarily develops. He has an intellectual nature which it is the special function of the school to train. He has a physical nature which may be developed in various ways and he has a spiritual nature which properly developed is his crown and glory. It is this nature that the church is to train and develop. Over-emphasis of any of these aspects of man's character is detrimental. Yet each one properly developed complements the others. Church and school and home must coöperate in order to produce fully developed citizens. This coöperation is possible even while each one performs their own distinctive function.

Meanwhile we of the younger generation, while admitting our imperfections along many lines ask for sympathetic and prayerful consideration of our problems. We need our elder brethren and we need the church but incidentally our elders and the church need us. The future it seems to me, depends a great deal upon Christian charity. Christian forbearance and Christian coöperation in the Spirit on the part of young and old during our period of spiritual adolescence. Far more, perhaps, depends upon the exhibition of this spirit than upon the nature of educational texts important though they be. Ontario at least appears to be well provided for educationally. I pray that before long the Christian Church and the Mennonite denomination in particular may be so filled with God's Holy Spirit that all her needs, in every respect may be supplied according to the abundant riches of His grace.

Toronto, Can.

THE REFORMATION

II

By John Horsch

The Diet of Worms

The German Diet (Reichstag) was the assembly of the Estates, or representatives (princes), of the various states of the empire. Emperor Charles V. held a Diet in 1521 in the city of Worms on the Rhine, principally for the purpose of reaching, if possible, a united and definite conclusion regarding the religious reform movement. Against the protests of the pope's delegates, but on the demands of the Estates, Luther was personally summoned to appear before the Diet and was for that purpose granted a safe conduct by the emperor. Some of his friends warned him against making the trip to Worms, reminding him of the fate of John Huss who was condemned to death and executed despite his safe conduct. But conditions were now vastly different. The very fact that Luther was summoned to Worms, contrary to the will of the pope, was a victory for him. It was not within the emperor's power to have violent hands laid on him. The states of the empire would not have consented to a breach of the solemn promise given Martin Luther. They had handed the emperor a list of one hundred one grievances against the unjustifiable encroachments of the papal hierarchy. His friend and patron, Elector Frederick the Wise, was the most prominent of the German rulers. Both on his journey to Worms and on his return trip Luther was accompanied by a special imperial guard for his protection. He desired to follow the summons and plead his cause before the young emperor and the Estates.

Luther's First Appearing Before the Diet

On April 17, 1521, Luther appeared before the Diet. He was asked two questions: Whether he admitted having written the books which were laid before him on a bench, and whether he would recant their contents. The second question came to him as a surprise. He had supposed that he would be given opportunity to defend his teaching. Without question, his friends, and in particular Elector Frederick, expected him to reply that he could recant only if he was shown from Scripture that he had defended erroneous doctrine. He was visibly embarrassed and finally declared that he was not prepared at the spur of the moment to reply. He requested time for consideration and was given a respite of one day by the emperor. This gave him the opportunity to consult with his friends before giving his final answer. It is obvious that by a recantation he would have placed his friends, and above all his patron, Elector Frederick the Wise, in an embarrassing position. A retraction would have meant that the great disturbance he had caused in the empire was, according to his own confession, uncalled-for. In such case he would have deserved severe censure for inaugurating this movement.

Luther's Final Answer to the Diet

While at his first hearing before the Diet Luther appeared to be nervous and frightened, this was by no means the case when, on the following day, he gave his final answer. With every indication of courage and confidence he declared that he could not submit his faith and conscience to the pope or to a general council of the Catholic Church. He was convinced, he said, that his teachings were based on the Scriptures. Unless he was shown by Scripture that he erred, his conscience was "bound by the Word of God." "I cannot and will not retract," he said in conclusion, "for it is unsafe and injurious to act contrary to one's conscience. Here I stand. God help me. Amen."

Many of the assembled princes seemed to be pleased by Luther's positive and bold stand, particularly the Elector of Saxony and the ruler of Hesse, Landgrave Philip. The emperor, on the other hand, and the bishops agreed with the papal delegates who condemned Luther for various views he held which, from the viewpoint of Catholicism, were heretical. After Luther had been given ample time to return to Wittenberg under special imperial protection, Emperor Charles, under the pressure of the papal delegates, issued an edict demanding that Luther be delivered up to the imperial authorities.

Luther Given a Place of Refuge

Before the imperial edict against Luther was issued, however, Elector Frederick ("the Saxon fox," as one of the delegates of the pope called him) took extraordinary steps for Luther's safety. The reformer was secretly taken to Wartburg castle in the beautiful Thuringian Forest. The Elector had given orders that Luther should be taken to one of his castles, but that he himself (the Elector), should not be informed which castle was selected for him, so that, if the emperor should demand it, he could state under oath that Luther's place of abode was unknown to him. Hence, Luther suddenly disappeared, and only two or three of his most intimate friends knew of his whereabouts. It was the general belief that he was dead. Soon, however, new books by the reformer appeared, dated from "Patmos," or from "the region of the air," by which such fears were dispelled. Wartburg Castle was one of the strongest fortresses in Saxony. For eleven months, namely, from April, 1521, to March of the following year, when he returned to Wittenberg, Luther had his abode in that famous castle.

Luther in Wartburg Castle

In Wartburg Castle Luther disposed of the monastic gown and gave himself the appearance of a knight. He let his beard grow, wore a sword, a coat of mail and a golden chain. To the garrison of the castle he was known as Knight George and as such was granted the full privileges and honors of knighthood. Occasionally he took part in a hunting expedition, but most of his time was given to literary labors, preëminently the translation of the New Testament into the German language. He was anxious that his whereabouts should be kept strictly secret and in this he was entirely successful. But all the time he kept in touch with Wittenberg, exchanging letters with Melanchthon and others who also published his new writings. It may be of interest to notice that when he came to the Wartburg he was an emaciated monk but when he returned to Wittenberg he had become corpulent and of portly figure; he suffered however from dyspepsia.

The Burning Question of the Day

Up to that time Luther had been engaged in breaking down the theological and ecclesiastical structure of Romanism by preaching and writing. As yet, no change had been made from Roman Catholic practice and worship. The reigning prince, Elector Frederick the Wise, while encouraging Luther in his preaching and literary work, desired that actual innovations in worship and practice should be deferred as long as possible. It was realized by him as well as by the leaders in the reform movement that any departure from the accustomed forms of religious practice would naturally create a greater sensation than the verbal attack on these forms.

For this and other political reasons the civil authorities of Saxony favored the postponement of practical reforms. The burning question now was: To what extent should the practical reformation of the church be determined by the desires of the civil government? Considered from the religious viewpoint the introduction of actual and positive reforms was now imperative.

Luther was confronted, then, at this time with the important issue of the relation of the church to the state. Should those who accepted his teaching be given permission to discard the Roman Catholic forms and organize themselves as congregations? Or should such reforms be introduced by the civil authorities? Should, in that case, the followers of Luther be content with unscriptural practices, such as the mass, until the civil authorities would see fit to abolish them in the whole realm? Should the church be united with the state and the acceptance of the new creed be made compulsory for the whole population, although this would clearly involve the persecution of dissenters? Or should the fact be recognized that true Christianity cannot be forced upon any one; that the great conflict between truth and error must be fought with spiritual weapons alone, and not by "the arm of the flesh"? In short, the question was to be decided, whether the reformers, in view of the favorable attitude of the government were to insist on establishing a New Testament church, or accept a union of the church with the state. To follow a course approved by the government was far easier than to take the consequences of acting, in matters of church reformation, contrary to the desires of the civil government.

A State Church or a New Testament Church

Human it was, and yet regrettable and disappointing that the leading reformer decided at this critical time that the new church should be joined to the state; that a state church should be established instead of a New Testament church, and religious freedom should not be granted by the state. While it is a fact that through the union of the state with the church the immediate outward success of the movement was assured in all states whose heads embraced the Lutheran creed, the fact remains that his work as a reformer was greatly impaired by the stand which he took in this important question. It is unpleasantly necessary for the student of history to take notice of this, yet it should be remembered that the man has never lived who would not have been more useful had he been more faithful.

Luther's Wonderful Opportunities as a Reformer

Since the days of the Apostles it would be difficult to point out a man of such opportunities and possibilities as Martin Luther. Never had any man wielded so powerful religious influence over Germany as had Luther. Great things were expected of him by those who hoped for a reformation of the church, and great apprehension was felt by the pope and the hierarchy regarding the outcome of this movement. The powers of darkness had, as it were, combined against this man. In Worms the enemy had come "as a roaring lion." Luther had trembled and wavered for a time but had finally gained the victory. There is a strange fable, invented by superstition, that in Wartburg castle the devil appeared to him in horns and claws, and that Luther threw the ink well at him whereupon the evil one disappeared with loud laughter. However, the manner in which the enemy came to the reformer was apparently far different from that. There was a strong temptation to let expediency take the place of principle.

A Delay in Practical Reformation

As said before, Roman Catholic worship and practice had, until this time, been kept up unchanged in Wittenberg and all Saxony, for the reason that the civil authorities believed that the opportune time for practical reformation had not yet come. Luther declared, both in his preaching and writings, that the Roman Catholic mass is an abomination and blasphemy against God, because in it Christ is supposed to be offered up anew for sin, which implies that the sacrifice made once for all on Calvary is insufficient and must be repeated by the priests. He said concerning mass that it is the greatest sin that may be committed. In a number of his books Luther repeated such statements.

At the same time he advised against the abolishment of the mass. In fact, the priests among Luther's friends, including Carlstadt and others of his most prominent co-workers in Wittenberg, still officiated in the mass service. They held that the observance of the mass is permissible if those who say mass do not believe that it is a sacrifice but engage in it as a mere ceremony. And yet, the prescribed mass ritual is based entirely on the supposition that the mass is a sacrifice, "offered for the living and the dead" (in purgatory). Furthermore in officiating in the mass service the priests said repeatedly, both directly and indirectly, that the mass is a sacrifice. While Luther later suggested that all parts of the mass ritual which refer to the sacrifice could be omitted, he held at this time that priests, without the consent of the authorities, must not change a word in saying mass.

Menno Simons' Position on the Point In Question

It may be worth while to notice here that Menno Simons and his co-workers had a lengthy controversy with certain religious leaders who held that, if the civil government demanded it, it was permissible to observe unscriptural forms of worship and practice and thus make the world believe that one accepted the prescribed creed. There were two fanatical

Anabaptist sects led by Jan van Batenburg and David Joris which held that the observance of mass, infant baptism and any other unscriptural form or ceremony is not harmful as long as one does not believe in these ceremonies but looks upon them as mere empty forms. David Joris denounced and derided Menno Simons and his followers for their willingness to suffer persecution rather than deceptively to observe unscriptural religious forms.

Further Hesitancy in Taking Practical Steps

On September 29, 1521, a communion service was held within a small circle in Wittenberg in which the cup as well as the bread was given to a number of laymen, among them Melanchthon and some of the theological students. Giving the cup to the laity is strictly forbidden in the Roman Catholic Church; the bread, or host, alone is given the laymembers. Such private services may have been repeated in Wittenberg, but in the public services in the churches no change was made from Roman Catholic worship and practice. The church was yet nominally under the jurisdiction of the Roman Catholic bishops. All practices of Romanism, such as the observance of the seven sacraments, mass, prayer to the saints, the use of holy water etc., were observed the same as ever. Practical reformation had not yet been introduced.

(To be continued)

Scottdale, Pa.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter VII

The Mechanism of Evolution

By Chester K. Lehman

Is an apology necessary for postponing to this point an examination of the alleged mechanism of evolution? It might be thought that this chapter ought to precede the foregoing for the reason that a subject of a religious and not a strictly scientific nature was there discussed. But this order of treatment has been adopted with a distinct purpose. If evolution has attempted to account for the Christian religion, and the capacity for religion and ethics is recognized as the highest peak of attainment in the most advanced mammal, then it is proper to inquire in the realm of biology for the resident forces that are alleged to have brought matter into existence, originated life, differentiated it into species, evolved man with the marvelous attributes of human personality, and produced Him who was quintessence of men, Jesus Christ. Is a vaccum a potential Jesus?

It is disappointing to read those sections of evolutionary works where pathetic attempts are made to account for the factors or the mechanism of evolution. It appears that every possible cause capable of producing evolution has been examined, and each, in turn, has yielded to its inquirers no response. Rather, it is admitted from every source that the facts prove the absence of any resident force in life forms that operate for the evolution of new and higher forms. Evolutionists exhibit a faith that would remove mountains, but from objective science no basis of knowledge can be found for the faith.

To lay the problem before us briefly, let me present three statements on strategic points. In the first place, Lull observes that "variation is the first and most fundamental evolutionary factor; in fact, the causes of variation are among the prime causes of evolution itself."[1] Over thirty years ago Spencer wrote, "Close contemplation of the facts impresses me more strongly than ever with the two alternatives—either there has been inheritance of 'acquired characters' or there has been no evolution."[2]

A recent writer observes, "Since Weismann put forth his Germ Plasm Theory, biologists have come to accept the view that no acquired or environmentally produced characters are inherited."[3] From this it is seen that the subject to be considered divides itself into two general inquiries: (1) Are variations unlimited or limited? Up grade or on a plane? (2) Do life forms have a means of preserving, repeating, and accumulating variations?

I Are Variations Unlimited or Limited? Upgrade or on a Plane? The reader will recall that in my discussion of the ninth alleged evidence of evolution the united testimony of scientists was found to be that, in so far as scientific observation goes, there are absolutely no data for the mutation of one species into another. However, it is conceivable that variations are so slight that it would require a much greater length of time than that upon which observations are based in order to produce a perceptible mutation. Of course, data extending over hundreds of thousands of years are lacking; even geological science furnishes no intermediate steps, as has been shown in Chapter IV.

What, then, is the nature of the variations which do occur? Nature shows us that offspring is not absolutely identical with the parents; but these variations reveal well defined limits. These limits appear to be in what might be called the sum total of species characteristics. Investigation seems to show that each reproductive cell possesses this entirety of characteristics, and the carrier of this power seems to be located in the chromatin material. Only a part of the chromatin material is used to form the new individual after the conjugation of sperm and egg cells, but the species characteristics are perpetuated in toto, in the reproductive cells. In other words, the reproductive cells have a direct line of descent, and unless some way can be found of changing the characters of these cells, they can never increase or decrease the number of racial traits. The problem of the inheritance of acquired characters will be studied presently.

Do these variations show any upgrade movements? The meaning of such a movement ought to be made clear at the outstart. By it is meant the appearance or arrival of a new trait or character. The development of an egg-laying strain of chickens is not an upward movement, it is only a result of Mendelian laws and is absolutely devoid of progress. But let chickens develop from oviparous to placental mode of reproduction, or let dogs evolve wings out of fore legs, or let some tiny specks of slimy mud evolve a method of reproduction, then an upward grade of variation could be granted.

Scientists are calling our attention to the slight variations that do occur, but which are so gradual that the advance from amoeba to man appears as to be barely an incline. It would be more in accord with scientific method for them to have us observe the altitude to be attained in this ascent. It takes the same amount of work to raise a pound one foot on the perpendicular as it does to raise it the same height on an incline a mile long. If an incline were built from New York to the top of Pikes Peak an automobile would not coast upward on it. Translating this into biological language, the variation between parent and offspring is barely perceptible, but this difference cannot be one of the innumerable steps upward from amoeba to man, unless there is a dynamic of some kind resident in life to lift itself upward. If such be the case, the amoeba is a potential man, in fact, a vacuum is a potential Jesus. An appreciation of the attitude to be reached may be gotten by reading again the second part of the chapter on "The Meaning of Evolution." There I attempted to describe the progressive march of the amoeba as believed by evolutionists, through its multitudinous stages until man is reached.

Here let me ask: Where is the power that first brought matter into existence, that changed the inanimate into the animate, that gave the first living cell the power to reproduce itself, that changed the mode of existence of a single celled animal into one of many cells; that developed in later animals in order, the sexual method of reproduction among the sponges, a digestive tract among the jelly fishes and sea anemones; a nervous system and a true body cavity among the unsegmented worms; radial symmetry, anus, tube feet and spiny skeleton among starfishes, sea urchins, sea cucumbers, etc.; bilateral symmetry, a digestive system, a complex circulatory system, "a more concentrated" nervous system, simple sense organs, and a highly developed reproductive system among the earthworms and leeches; a foot, shell, mantle, gill, and nervous system among the fresh water mussels, snails, clams, and oysters; jointed feet and a covering of resistant substance which serves for protection and attachment of muscles among the arthropoda in general, and in detail the complex system of appendages and the unique eye of the crayfishes; the legs of the centipedes and millipedes; the amazing adaptation of the honey bee for securing food and defense; all the variations among a million other species of this great phylum; the spinal column, gills, blood and heart among fishes; lungs among reptiles; wings and the laying of eggs among birds; viviparous reproduction and mammary glands among mammals; the development of intelligence, will, conscience, and religious nature among humans; the origin of the Bible; and the origin of the supreme man, Jesus?

This list could be lengthened almost infinitely, and a similar list of botanical forms could be supplied, but sufficient facts are given to show the necessity of the existence of a dynamic of sufficient strength resident in life to produce the upward change. My own investigation leads me to believe that unless this vital power can be located and in some way defined or described, it is scientific to conclude that it is non-existent. I cannot believe a claim that has no evidence for its support. May I remind the reader that the genetic relation of all life forms is not demonstrated, for the graduation of organisms, as well as the other alleged evidences, does not prove such relationship.

II. Does Nature Have a Means of Preserving, Repeating and Accumulating Variations? But one foundation of evolutionary science remains. A resident force is claimed to inhere in all life forms. Even though the changes are imperceptible, the dynamic must exist if there are any changes.

Darwin held that this dynamic works through various selective agencies. He argued that the variations that occur through artificial selections illustrate in much shorter time what nature does in great epochs of time through what he termed natural selection. He claimed also that another selective agency is to be distinguished, namely, that based on sex in which the female chooses the male for mating. By these Darwin held that nature kills off those that were unfitted for the struggle for existence. But one may well ask, how does he explain the arrival of the fittest. This is the crucial question. "All it can do," says Hamilton, "is to foster the favorable variations after they occur, but it cannot cause the favorable variation to occur."[3]

This brings us to the crux of our problem: Are "acquired characters" inherited? By an "acquired character" is meant a new trait or quality which a given organism develops in its life history. Animals migrating from a warm to colder climate will adapt themselves to the new conditions. These adaptations may be quite marked. Are these then transmitted to the offspring? I have given in a former chapter Bateson's verdict against such transmission which represents the latest scientific thought on the question. However, very few geneticists after much experimentations seem to think otherwise. Dr. Michael F. Guyer writes "about certain antenatal effects," that were "secured in rabbits by means of fowl-serum sensitized against rabbit crystalline lens, and of the fact that such induced defects may become heritable."[5] He states further that the defect has been passed to the eighth generation without any other than the original treatment. He claims that, though the exact mode of inheritance has not been analyzed completely, it has in general, the characteristics of a Mendelian recessive. Guyer is very hopeful, however, and wonders whether "we do not have in the serological mechanism of the body of animals an adequate means for the incitement of the germinal changes, which underlie certain aspects of evolution?" After studying carefully Dr. Guyer's description of the experimentation, I am inclined to think that he has himself raised a fatal objection to his theory. Mendelian laws appear to be in operation here and we know that evolution cannot arise through them. Guyer's confidence is further expressed in the statement, "If we may have germinally destructive constituents engendered in the blood there is no valid reason for supposing that we may not also have constructive ones."[6] Is not the term "destructive constituents" a misnomer? Does it not imply a power which he has not accounted for and therefore is non-existent? If "constructive ones" exist, then the amoeba has in it the potentiality of man. Finally one must question seriously the validity of such experimentation conducted under such unnatural circumstances. It is safer to conduct investigations when the course of nature is not thus interfered with.

In further confirmation of Bateson's statements concerning the inheritance of acquired characters, I shall add the testimony of other scientists, all of whom, it will be observed, are evolutionists. In the case of some the strategic place of this locus in the whole question is appreciated, but they rest their belief on the evidences for evolution which they consider adequate.

Professor Ganong, in his Botany for colleges on pages 314, 315, gives the following statements:

"The origin of variation is the great crucial problem of present day Biology, though it will be settled, and before long, by the experiments now in progress." This is not inspired prophecy and I do not know how elastic the expression, "before long" is understood to be. Concerning the changes that body cells are supposed to register in the germ cells, he says: "Now of such a result there is not only no known evidence, but such evidence as we possess seems wholly against its occurrence."

In criticism of variations that exist or date from birth, called congenital variations, Professor Lull says, "We know no means whereby the character of the surrounding medium can make itself felt upon the germ cell itself (which has been shown to be the physical basis of heredity), so thoroughly is the latter apparently insulated from all outside influences."[7]

At the close of his chapter on the "Inheritance of Required Characters," Lull presents Kellogg's summary of the present status of the problem, a concluding sentence of which is: "One cannot help feeling, however, that after a great many repetitions an ontogenetic adaptation may finally impress itself upon the race, although the means whereby this may be accomplished is unknown to us." It seems to the author that Professor Lull ought to see the crucial importance of this weakness to the entire argument. He rests securely, however, in the validity of the evidences, which are presented in his work, which evidences we have found to be inadequate.

Turning to Parker and Haswell's "Text-Book of Zoology," I find in the chapter, "The Philosophy of Zoology," in a discussion concerning an influence transmitted from the body cells to the germ cells that it "has not been proved, and from the nature of the case, perhaps cannot be directly proved. Such an influence, it is hardly necessary to add, must be presupposed if we assent to the doctrine of the inheritance of acquired characters."[8]

Possibly no field of investigation is being worked as extensively as that of genetics and heredity, and here is where we must find the power that has raised the void to Jesus, if it is to be found. A profound silence prevails, and one by one scientists are taking refuge in a theory of "orthogenesis," which removes the investigation from the realm of objective science to that of fancy. Lull defines the theory thus: "Orthogenesis is the theory that variations, and hence evolutionary changes occur along certain lines impelled by laws of which we know not the cause."[9] Matters of fancy need no refutation.

Hence we conclude, objective science shows that variations do occur within well-defined limits. But acquired characters are not transmitted. No mechanism can be found for evolution. We must seek elsewhere for an adequate power that originated matter, created life, differentiated it into species, formed man and incarnated God. This answer is found in the Book of Books.

With this chapter the scientific study of evolution is brought to a close. For this reason a resume of the argument thus far pursued is in order. We started with Le Conte's definition of evolution, and expanded it according to the modern understanding of the process. Scientific proof of evolution involves the solution of the great problem of origins—of matter, life, species, and man. Science cannot account for the origin of matter and life. Some, plunging into wild speculation assert that life arose spontaneously. Many evidences are alleged to prove the fact of evolution. When examined, however, they prove to be evidences against this theory. A notable case of begging the question is discovered; it is as follows: **Biologists admit that in the last analysis proof of evolution must be sought for in geology. When geologists are questioned for ultimate proof of their theories, they ground themselves in conclusions drawn from biology. Such wholesale reasoning in a circle is the most glaring blunder of evolutionary science.** As a result the alleged evidences are found wanting. Particular attention is paid to the origin of man in which it is found that the physical, mental, religious, in a word, the personal attributes of human beings have no genetic relationship with the brute realm. The Christian Religion, recognized as the only true religion of the world, when scrutinized as to its origin is found to be, not a product of man, but a revelation from and of God. Jesus Christ is God incarnate and not the product of evolution. The search for the power that has wrought so-called evolution likewise proves futile. Evolution collapses as a scientific theory. Is its status in Philosophy any better?

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1. Lull, "Organic Evolution," page 99
2. Quoted by Hamilton in Princeton Theological Review, July, 1924, from Contemporary Review of 1893.
3. Floyd E. Hamilton in Art. Evolution in Light of Modern Science, Princeton Theological Review, July 1924
4. Ibid.
5. Reading—A Possible Mechanism for the Transmission of Acquired Characters in Neuman's "Readings in Evolution, Genetics and Engenics, Page 339
6. Ibid., page 344
7. Organic Evolution, page 140
8. Page 644
9. Ibid., Page 175

THE NEW PAPER MONEY FOR NEXT YEAR

With the advent of 1929, the new size of paper currency, smaller in size than the present bank notes, will be issued by the United States Government. The new size is 6¼ x 2$^{9}/_{16}$ inches, and has been brought about in the interests of efficiency and economy. But, it will have many other advantages. The new "bills" will have new pictures on their faces and backs; they are printed by the intaglio method from specially-engraved plates, chrommium-plated; they will be easier to handle than the present size of bank notes; and, they will be more difficult to counterfeit, or alter.

"Once the New Year arrives," said Alvin W. Hall, Director of the Bureau of Engraving and Printing, Washington, D. C., "tons of the new currency will move out of Washington by truck loads. When the banks request new currency, they will receive the new size, and the old notes will be taken out of circulation as fast as they come in."

The new size and designs of paper money are the result of years of careful planning, investigation and designing. According to Mr. Hall, it is the first "thought-out" money in the history of the Government. Heretofore, there has been no harmony, and many more varieties were printed than were necessary.

For example, the old $10 note: Five designs were in circulation. One contained the portrait of A. J. Hendricks; one had the portrait of Michael Hillegas. (Neither men were well-known to the public.) Another had the portrait of Andrew Jackson; still another had that of William McKinley; the fifth pictured a buffalo with a humped back.

In the new line of bills, all this has been changed. All notes of each denomination will be practically alike. On the $10 note, for example, in place of five different pictures, each note will have the likeness of Alexander Hamilton on one side, and a picture of the Treasury Building on the other side.

The various issues of the notes will have only technical differences—denoting gold, silver, etc.—that are of no special interest to the public in general. These differences will be indicated by certain printed matter on the faces of the bills, and a difference in the seal that is put on after the regular printing has been done.

The main idea back of the new designs is that the picture of a famous man shall represent each denomination.

There are eleven denominations of paper money now in circulation. In the new currency, the $1 note will have the portrait of George Washington as at present. On the back appears "ONE" in large letters, making the note raisers task difficult. Jefferson's portrait is on the face of the $2 note while an engraving of Monticello is on the back. The new $5 note has the portrait of Lincoln on the face and a picture of the Lincoln Memorial on the back. The $20 note has Andrew Jackson's portrait on the face, and an engraving of the White House on the back. The $50 note has Grant's portrait on the face, and a picture of the Capitol on the back. The $100 note will have the portrait of Benjamin Franklin on the face, and likely, an engraving of Independence Hall on the back.

All the notes, up to the $100 bill, and except the $1 note, will have pictures of buildings on their backs, making it hard to pass $1 bills for higher notes by changing numbers. Above $100, the notes have beautiful ornate designs on their backs. The $500 note bears the likeness of McKinley; the $1000 note has the portrait of Grover Cleveland; the $5,000 note has the portrait of Madison; and the $10,000 note that of Salmon Chase.—Sel.

WHAT SHALL I DO THEN WITH JESUS?

(Continued from page 359)

I do not accept Jesus of Nazareth, I do not accept this Book as God's Word. If I do not accept Jesus of Nazareth as my Savior and the Savior of the world, then I do not accept all the good and eleemosynary institutions in the world that have been founded on Jesus of Nazareth.

It is not a question simply whether you are going to accept Jesus of Nazareth or not. It is a question whether you are going to accept Jesus and all that He has meant in the last two thousand years in this great old world. It means the Christian church, every Christian church, it means every Christian college; it means every Christian school; it means the best things in all the world.

What are you going to do with Jesus tonight? What are you going to do with Him?

All Questions Solved

Now, suppose you say, "I accept Him." I hope every one of you is saying that. Then what? Just two things. If it is true now that Jesus of Nazareth is the Christ, then there is no question, as I said before, about the deity of Christ, and there is no more any question about the deity of Jesus. There is no question any more about who the Savior of the world is. There is no question any more about heaven and hell. There is no question any more about the judgment. There is no question any more about what the greatest duty of every Christian on earth is.

Let me accept Jesus; the moment I do that then I have a personal obligation that I cannot throw off. Whether I call myself a minister of the Gospel or not, when I take Jesus as my Savior I have one supreme obligation in this world and in this short life, and what is it? It is to make Him known to the ends of the earth. That is my obligation. It is not a question as to whether we want to be missionaries or not, if we are children of God we are missionaries. We can not be anything else, and the time has come that the Christian people awaken to the fact that God expects of us to be witnesses of Jesus of Nazareth as the Christ.

And now, dear friends, I have given the message. May God bless it and help you to put to practice the message which you have heard. And remember this, as far as it has been revealed to us, the only time in which you and I can help to make Jesus as the only Savior of the world known, is between this time and the time that our life's work is done, and that may be tomorrow. Therefore live each day, no difference where you are, as if it were your last opportunity to testify concerning Jesus as the Saviour of the world.

Moody Bible Institute Monthly.

"Love is the spirit of Christmas. Cherish it through all the year."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Year is drawing to a close. Our records will soon be finished for this year. Whatever we have done of good or evil will be done forever and the record will show what we have accomplished. Oh, that these records may be such that, when the influence has done its full work, we may be forever happy at what we have done! Just as surely as our records are evil, so surely there is an influence that will bring evil results. These results affect not only our own lives, but the lives of others. May God give each of us wisdom that we may walk in the way that we shall wish we had walked when we stand before our Judge.

The **Junior Topic** is a character study, especially concerning the prayer life. We have not only one prayer but a number of short prayers in which we see the secret of the praying man, who at every turn of life comes to God, if but for a moment. Teach these lessons to the young.

The **Christian Life Topic** is on "Loyalty Under Test." What a fine thing loyalty is! How easy it is to boast of loyalty! But the proof of loyalty is when it stands under test. Then it shines out in all its glory and none can rob it of its beauty. May this study inspire the Young People to be true.

Christmas season is at hand. May we use our religious meetings to impress the right things about Christmas and by positive teaching crowd out the follies of the season.

The Mission Topic for the year's close is one that needs our attention continually lest we take up the world's leadership and forsake the leadership of the Holy Spirit. How greatly the cause of Missions will be forwarded if the Holy Ghost has full right of way in our lives!

As the year closes we can add nothing more to the past except as we use its experiences to profit for the future. May the coming year be used to the glory of God and the happiness and welfare of our fellowmen.

NEHEMIAH RECEIVING HELP THROUGH PRAYER (Jr.)

Neh. 1:1-11

Topic for December 9

MOTTO

"Let your requests be made known unto God."

MEDITATIONS ON THE TOPIC

I. **Nehemiah Brings His Difficulties to God.**—When his heart was burdened at the news of the desolations of Jerusalem and the reproach of the Jews in the land of Judah, he wept and prayed before God. His sorrow was discovered by the king who noted his face. When the king spoke to Nehemiah he was afraid, yet he told the king all the truth. Then the king offered to do something for him if he asked. Nehemiah prayed again before he asked and then asked the king for permission to go and build the walls of Jerusalem. The king was willing and gave him permission and authority to go and do the work of rebuilding Jerusalem.

When Nehemiah arrived in Jerusalem he encouraged the elders and got his people there to help in the great work. But they had enemies who were jealous and tried to hinder the work. So Nehemiah prayed again and again and worked on and watched until the entire wall was finished. He knew, and the enemies of the Jews knew, that the work had been done through the power and help of God, because Nehemiah had asked Him and had given Him the glory for every thing.

Later Nehemiah went back to Shushan where he had been the king's cup-bearer before, and he remained some years. Aftrward he came back to Jerusalem and found that there was disorder among the people which needed correction. He corrected the disorder according to the Scriptures and lifted up his prayer to God for the blessing. God did bless him in all his work and made Jerusalem a better city.

The Text. Neh. 1:1-11.—Here we have the occasion of Nehemiah's sorrow and the prayer to God which he offered for himself and his people and for favor in the sight of the king before whom he served.

OUTLINE STUDY

I. The Visit of Nehemiah's Brother.
1. He reports the conditions at Jerusalem.—1:1-3.
2. Nehemiah weeps and mourns and fasts and prays.—Neh. 1:4-11.

II. The King Discovers Nehemiah's Sorrow.
1. He asks Nehemiah what the trouble is.—2:1, 2.
2. Nehemiah tells him.—2:3.
3. The king offers him a chance to ask a favor.—2:4.
4. Nehemiah prays before asking, then asks.—2:5-8.

III. Other Prayers Answered of God.
1. When the enemies scorned them.—4:1-6.
2. When the enemy planned to fight them.—4:7-23.
3. When Nehemiah corrected evils.—Neh. 5:1-19; 13:6-14, 15-22, 23-31.
4. When men plotted to stop the work.—6:1-16.

SUGGESTIVE ASSIGNMENTS

For Children.
1. **Memorize a Verse from the Book of Nehemiah.**
2. **Tell the Story of Nehemiah's Prayers.**
   - **(1) In the Palace.**
   - **(2) When Sanballat and Tobiah Opposed Him.**
   - **(3) When His People Were in Fault.**
   - **(4) When They Tried to Scare Him.**

For Others.
1. **Discuss the Spirit of Nehemiah's Prayers.**
2. **God's Willingness to be Entreated of His People.**

PERSONAL THOUGHT

It is better to tell our troubles to God than to any one else. He is able and willing to help all who come to Him in humility and faith.

SEED THOUGHTS

"I've a dear Savior, ready to listen,
Bending to hear me from on high,
Even the humblest, Jesus will welcome,
Every low whisper finds Him nigh."

"I will tell Jesus, I will tell Jesus,
He is my friend, my Savior, King,
I will tell Jesus, I will tell Jesus,
I will tell Jesus everything."
—Julia H. Johnston.

"A good man's prayers
Will from the deepest dungeon climb to heaven's height,
And bring a blessing down."
—Joanna Bailie.

"Then let us earnest be,
And never faint in prayer;
He loves importunity
And makes our cause His care."
—John Newton.

LOYALTY UNDER TEST.—Heb. 11:17-40

Topic for December 16

MOTTO

"If we suffer, we shall also reign with Him."

MEDITATIONS ON THE TOPIC

I. **Loyalty Tested.**—When one has made profession of devotion to a person or a cause that profession is made real when one remains true to the profession under the most trying circumstances possible. There are many angles of appeal or pressure by which men and women can be tested. There are various forms of pain that might come to us. If our faithfulness can endure pain in order to be true the pain test will have to be abandoned as unable to change the purpose. Then there are many forms of reward that come to offer or bribe one to change his attitude. If the new inducements are superior to the things to which we have plighted our faithfulness, we might well consider it wise to lay down loyalty and take up that which is better. But if after passing through many forms of temporal appeal materially, socially, intellectually or politically we can yet retain devotion to our cause, we may truly call it loyalty.

There are people who are loyal to persons or causes that are not worthy of loyalty. We may not question their fidelity but we may truly question their wisdom. But given a true life to live and a true One to whom we pledge our devotion, we may well pass through the most trying tests either of offered pleasure and profit, or pain and cost and be unwavering in our loyalty to our eternal profit. "What shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Loyalty to Christ with all that it means in our life in every respect is the highest and most noble loyalty to which we may be devoted.

II. **The Text. Heb. 11:17-40.—**Abraham, Isaac, Jacob, Moses, Joshua and Israel, Rahab, Barak, Gideon, Samson, Jephthae, David, Samuel and the prophets were men, who through faith remained loyal to God and received blessings from Him in accomplishing a noble end. They were tested but the tests did not change their loyal devotion to Him in whom their faith was set.

OUTLINE STUDY

I. Tests of Loyalty.

1. To Christ.
   - a. When He is reproached.—Heb. 13:13.
   - b. When friends oppose us.—Matt. 10:34-39.
   - c. When we are reproached for His sake.—I Pet. 4:12-14.
2. To the Word of God and His Son.
   - a. When it is revealed to be obeyed.—Jno. 17:6.
   - b. When keeping it is unpopular.—Mark 8:38.
   - c. When to obey means persecution.—Rev. 1:9; Acts 5:40-42.
3. To the Church.
   - a. When it demands much care.—II Cor. 11:28; Acts 20:31.
   - b. When its success means self-denial.—Rom. 15:1-3; I Cor. 10:32, 33.
   - c. When its members and leaders are under trial.—Heb. 10:32-36.
   - d. When obedience is asked.—Heb. 13:7, 17; I Pet. 5:5.
   - e. When responsibilities are given.—II Tim. 4:1-8.
4. To our homes.
   - a. When the companion is not obedient to the Word.—I Pet. 3:1-7; I Cor. 7:13-16.
   - b. When separation is unavoidable.—I Cor. 7:10-12.
   - c. When support is needed.—I Tim. 4:4-8.
   - d. When duty calls.—Tit. 2:2-10.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Commit a Passage from the Text.
2. How I Can Prove Faithful to Jesus.

For Young People.
1. Grace for Loyalty Under Every Test.
2. The Glory of a Loyal Life.

For Older People.
1. Loyalty in all Classes and Ages of People.

PERSONAL THOUGHT

Is my vision of Christ and eternal truth clear enough and pure enough that I can stand true to Him at any cost?

SEED THOUGHTS

"Fade, fade, each earthly joy;
Jesus is mine!
Break every tender tie;
Jesus is mine;
Dark is the wilderness;
Earth has no resting place;
Jesus alone can bless;
Jesus is mine."—Horatius Bonar.

"How shall we test our love?
How shall the real be known
From that which takes its form?
Love 'seeketh not her own.'"
—Mrs. M. F. Butts.

"That is our great need to-day, steady Christians—men and women you can count on. Many Christians are like intermittent springs. They flow to-day—to-morrow you cannot get a thimbleful of religious activity out of the dried channel of their lives."—Wayland.

"And heaven is kind to the faithful heart;
And if we are true and brave and calm,
Our fruits will last though our flowers depart."—D. M. Clark.

IMMANUEL—GOD WITH US.—Psa. 46; Jno. 1:1-14

Topic for December 23

MOTTO

"Lo, I am with you always."

MEDITATIONS ON THE TOPIC

I. **Immanuel, or Emmanuel.—**This was a name which Isaiah, the Prophet, gave to the Christ that should be born of the virgin. He has many other worthy names, such as "Wonderful, Counsellor, the Mighty God, the Everlasting Father, Prince of Peace," "Jesus," etc., etc., but the name Immanuel has a meaning of great value to us also. What were all His wonderful qualities and great virtues to us were it not possible for us to come in touch with Him as our personal Friend and Savior! He came in the flesh to tabernacle among us and to become partaker with us of the infirmities and trials of life and to lead us, and prepare the way for us, to dwell with Him in a higher and more noble realm.

God was with us in the person of Jesus Christ in the flesh. And God is with His saints in the person of the Holy Ghost whom the Father has sent in Jesus' name to dwell in the believer and thus to dwell in the world among men. God will be with us in a more glorious sense when we shall dwell with the saints in light around the throne of His glory where they shall reign forever and forever.

Christmas ought to mean all this to us. Jesus born in the flesh means the preparing of the Redeemer to make it possible for us to be in fellowship with God for time and for eternity. "Great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

II. **The Text.—Psa. 46; Jno. 1:1-14.—** Psa. 46 gives us a picture of God's Holy presence in the midst of His people in the city of God. The blessing of His presence there is precious because He is a refuge and strength, a very present help in trouble. His people have no need to be afraid.

Jno. 1:1-14 relates how God became flesh and dwelt among us in the person of Jesus Christ. This coming to humanity makes possible a fellowship as precious as the thought of the Psalmist in the passage just considered. Jesus is in the midst of His people still in the same real sense and is a very present help to them.

OUTLINE STUDY

I. God With Us in Christ Jesus.

1. Made flesh and dwelt among us.—Jno. 1:14.
   - a. A child born of a virgin.—Luke 1:26-35; 2:4-7.
   - b. According to prophecy.—Isa. 9:6; Matt. 1:23 (Isa. 7:14).
   - c. Made in the likeness of men.—Phil. 2:5-7.
   - d. God manifest in the flesh.—I Tim. 3:16; I Jno. 4:2, 3.
2. Made to dwell in them by the Spirit.
   - a. Because of the redemption by the Son.—Gal. 4:4-6.
   - b. Sent forth by the Son.—Acts 2:33.
   - c. Sent to abide forever.—Jno. 14:16-18.
   - d. The promise to His messengers.—Matt. 28:20.
   - e. In the midst of the smallest assembly.—Matt. 18:20.
   - f. In the individual believer.—I Cor. 6:19, 20.
   - g. In the Church, His temple.—Eph. 2:19-22.
   - h. In the New Jerusalem.—Rev. 21:2, 3.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, "Jesus."
2. Jesus With Us.

For Young People.
1. God's Love in Sending Jesus.
2. How to Have Him With Us Now.

For Older People.
1. God in His Holy Temple, the Church.
2. Where God Does not Dwell.

PERSONAL THOUGHT

Have I received my Christmas Gift, Jesus Christ? If so Christ means "Immanuel" to me in the real sense.

SEED THOUGHTS

"I need Thy presence every passing hour;
What, but Thy grace can foil the tempter's power?
Who like Thyself, my guide and stay can be?
Through cloud and sunshine, oh, abide with me!" —H. F. Lyte.

"Do we vividly feel that He is near us as our everlasting Friend, to guide, cheer, and bless our aspirations and our efforts? And in this confidence do we watch, pray, strive, press forward, and seek resolutely for ourselves and our fellow-beings the highest end of existence, even the perfection of our immortal souls."—W. E. Channing.

"Th vision of the Divine presence ever takes the form which our circumstances most require."—Alexander Maclaren.

"O rest of rests! O peace serene, eternal!
Thou ever livest, and Thou changest never!
And in the secret of Thy presence dwelleth
Fullness of joy, forever and forever."
—H. B. Stowe.

THE HOLY SPIRIT IN MISSIONS
Acts 1:8; 2:1-4; 13:1-3; Rom. 15:15-21

Topic for December 30

MOTTO

"The Spirit and the bride say, Come."

MEDITATIONS ON THE TOPIC

I. **How the Spirit Operates in the Cause of Missions.—**The Holy Spirit is the One in power to-day who forwards the work of the Gospel. When Jesus was about to leave the world, He said, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." As long as God's people are upon earth, the Holy Spirit is to abide with them. His coming was for the purpose of testifying of Jesus. Of Him Jesus declared that when He came they should receive power (Acts 1:8) and should be

(Continued on page 382)

THE SUNDAY SCHOOL

THE WHY OF THE SUNDAY SCHOOL

By Mabel Groh

Much of the material for this article was taken from "the Origin and Expansion of the Sunday School," by H. C. Trumbull.

The Sunday school is to-day an integral part of the work of every live church. Many of our older brethren and sisters remember when Sunday schools were the exception rather than the rule. Many of our parents attended Sunday school in some schoolhouse or in a church of another denomination than our own. Why has the Sunday school come into such prominence? Is its popularity justified by its actual usefulness and results?

Robert Raikes is usually given the credit for the introduction of the Sunday school. In 1780 he gathered some children off the streets and put them into the hands of teachers. The movement spread and became the starting point of a new period of life and hope to the Church of Christ, and, through the Church, to the world.

In order to appreciate what the modern Sunday school means to the Church, and to the whole social order we must see what conditions are where there is no Sunday school. We speak of the centuries previous to the Reformation as "The Dark Ages." The Bible was a closed book. The common people knew not its contents. They blindly followed the dictates of the pope and priests.

While it was by preaching that the great Reformation of the sixteenth century was brought about, the chief reformers of that period saw the need of a system of Bible Schools in the new Protestant world. Luther said: "Young children and scholars are the seed and the source of the Church." For the Church's sake Christian schools must be established and maintained, for, he added: "God maintains the Church through the schools." But when the Church of Rome saw what was taking place she outdid the Protestants in the religious school idea. Catholic and Protestant historians are agreed that it was by this religious school machinery that the Jesuits "arrested the Reformation in its onward and apparently triumphant advances." From that day to this the Church of Rome has never, as before, neglected the disciplining and training of the young. It was St. Francis of Xavier who said: "Give me the children until they are seven years old, and any one may take them afterward." A Catholic priest is recorded as saying: We Catholics know that the children are plastic as clay in our hands, and we quietly devote ourselves first to them. When they are well instructed and trained, we have little fear as to their future.

But while Catholics seemed to have learned a lesson that they never forgot, Protestants generally allowed sermonizing to take the place of teaching, and thus it was that the Church school was neglected, and children grew up without special religious training. The religious and moral condition of the eighteenth century is remarkable for its corruption. Bishop Ryle says: "From the year 1700 till about the era of the French Revolution, England seemed barren of all that is really good. There was darkness in high places, and darkness in low places; darkness in the court, the camp, the Parliament and the bar;....a gross, thick, religious and moral darkness; a darkness that might be felt." Another writer says: "The corruption of manners, working downward through English society, extended to American shores, changing the moral aspects of the people. The drinking habits were increased, and, a detailed statement of American manners in the last quarter of the eighteenth century exhibits a condition of immorality having no later parallel on our shores." The conspiracy of infidels and atheists against religion, government and humanity, against truth and peace, order and liberty, shook the foundations of kingdoms and nations; and attempted to destroy from the earth the church and kingdom of God, and the name and glory of the Lord Jesus Christ.

One historian says: In the latter part of the seventeenth and through the earlier years of the eighteenth century we find earnest churchmen, of all opinions, sorely lamenting the comparative disuse of the old custom of catechising on Sunday afternoons.

It was near the middle of the eighteenth century that the remarkable revivals of religion, under Zinzendorf in Germany, Wesley and Whitefield in Great Britain, and Edwards and Whitefield in the United States, turned the tides of religious life.

As in the case of Luther and other early Reformers Zinzendorf and Wesley realized that no revival could be permanent except by means of systematically reaching and training the young. Zinzendorf and his co-workers preached directly to the children. Wesley laid great stress on work among children, and on the class instruction of converts. John Wesley was still active in his ministry when Robert Raikes launched the modern Sunday school.

But the modern Sunday school is not the revival of an organization that came into existence at the time of the Reformation. God laid upon His people the necessity of teaching the children, already in the time of Moses. Deut. 11:18, 19, "Therefore shall ye lay up these my words in your heart and in your soul......and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "But teach them thy sons, and thy sons' sons" (Deut. 4:9). Josephus claims that from the days of Moses, it was the custom of the Jews to assemble in their synagogues every Sabbath not only to hear the law but, "to learn it accurately." Philo calls the synagogues, "houses of instruction." It is certain from the earliest records of the Talmud that a system of Bible Schools in connection with the synagogues of Palestine, was a recognized feature of the Jewish economy at the beginning of the Christian era.

The main object of these Sabbath day assemblages was not worship in its stricter sense, but religious instruction, and this for an Israelite was instruction in the Law. We read of Jesus that He went about teaching in the synagogues and preaching, and when our Lord is referred to as teaching in distinction to preaching, we are to understand that the term teaching applies to the method of His instruction as well as to its substance.

The Great Commission in its authentic form reads: "Go ye therefore and make disciples (or scholars) of all the nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you." As the Jews would have understood that charge, and as we have every reason to suppose that our Lord meant it, the direction is to organize Bible schools everywhere as the basis, the initial form of the Christian Church. The Synagogue served as a model in the organization of Churches. It would be strange if the Christian Church, while retaining the other main features of the synagogue, had ignored its very chiefest feature, the Bible school service.

There are many indications in the book of Acts and in the Epistles, that teaching, after the pattern of the Synagogue was a recognized agency for the extension of the Christian Church, and for the upbuilding of those who were won to Christ. It is said of Peter and the other apostles that, "They ceased not to teach and to preach. Paul and Barnabas tarried in Antioch, teaching and preaching. When the Corinthians drove Paul from the synagogue he entered into the house of Justus and continued there a year and six months teaching the Word of God.

At Ephesus, after three months of disputing and persuading in the synagogue, Paul separated the disciples and taking them to the school of one Tyrannus continued daily teaching for two years. When the Church gained a foothold in purely Gentile communities it became necessary to vary its system of instruction, but history makes it clear that Christians were active in efforts to reach and teach the young whenever and wherever they might do so. The triumphs of early Christianity were mainly won in this way. It is a remarkable fact that after the days of the Apostles no names of great missionaries are mentioned till the opening of the Middle Ages. There were no missionary Societies or institutions in the Ante Nicene Age, and yet in less than three hundred years from the death of St. John, the whole population of the Roman Empire was nominally Christianized.

In all the Christian schools it was the Bible text that was the primary subject of study and teaching. Very young children were taught to memorize the Scriptures, and at the same time to understand them. But as the Church grew in worldly prominence and lost in spiritual power, its ritual services were expanded, and its teaching exercises diminished.

The primary purpose of the Bible or Sunday school always has been, and still is to reach and teach the children. Its wonderful success is due to the fact that it deals with youth, and youth is the formative period, the time of greatest religious interest. Children grasp spiritual truth at a very early age. The church, community, and state of to-morrow will be what is planted into the lives of the children today. If they are grounded in the Bible and spiritual truth there will be nothing to fear, but if the Bible is neglected or they are taught to question its authority, the future will be a repetition of the dark ages of the past.

It is often questioned whether the Sunday school is not taking the place in religious teaching that rightly belongs in the home. Christians have a responsibility for the religious instruction of children in the home which is too often sadly neglected. However, the history of the Jewish Synagogue, Bible School and the experience of the Church through the centuries should be sufficient to impress upon us the fact that the Sunday school is a divinely appointed means of carrying out the great commission of our Lord.

The aim of the Sunday school has been variously stated but no one statement is sufficient to describe its function. We like the definition of Marion Lawrence when he says, "The Sunday school is the Church in its Bible teaching and studying service." Another calls it the Educational department of the Church. Whatever instruction is essential for the education of the Church belongs in the Sunday school. Lesson helps and commentaries are good in their place, but we are doing the children a great wrong when we do not teach them to use their Bibles in the Sunday school. The Bible, not the Lesson help, should be the textbook in the hands of superintendent, teachers, and scholars.

The work of the Sunday school is not only Educational but Evangelistic and Missionary. By gathering the children of non-Christian parents into its fold the Sunday school prepares the way for the entrance of the Gospel. Our missionaries all realize the importance of the Sunday school in connection with their work. Many a Church has been organized as the result of Sunday school work in a new centre. Misisonary information and teaching in the Sunday school has been the means of helping many young people to find their place in relation to the task of giving the Gospel to the world. James Chalmers the missionary hero of New Guinea, at fifteen years of age heard a letter read from the mission field which led him to consecrate his life to missionary service.

Perhaps the Why of the Sunday school can be summed up under the three heads: Soul-winning, Development of Christian Character, Training for Christian Service.

We are told that from sixty to eighty percent. of all accessions to the Church come through the Sunday school, and that seven times as many conversions take place at the age of sixteen, as at the age of twenty-six. Christ said: "Suffer the children to come unto me." The Sunday school opens the way for the children.

Christian character is fostered by the Sunday school. There is no better textbook of morals and ethics than God's own Book. Sunday school children are not apt to get into the clutches of the Law for breaches of conduct. The children who pass through the juvenile courts are seldom Sunday school children. What a tribute to the influence of the Sunday school on character building.

The Sunday school not only offers opportunity for gaining Bible knowledge, and personal acquaintance with the Lord, but gives opportunity for training in actual Christian service. It is evident that the work of the Sunday school is important. Its effectiveness depends largely on the quality of teaching that is given. The Sunday school teacher is as certainly doing the Master's work as is the preacher, or the evangelist, or missionary. In fact the Sunday school is usually the starting place for other forms of Christian service.

The past century and a half has seen a phenomenal growth in Sunday school attendance, with corresponding increase of church membership. But, the past twenty years has also witnessed a decline in certain sections. We are told that the churches of England and Wales lost last year 122,762 scholars from their Sunday schools. Ever since 1906 there has been a steady falling off, totalling a loss of one and one half millon scholars. Many of the churches are being maintained by middle aged and elderly people. One minister was asked by his secretary, "Where are the next deacons and church officials coming from?" and the minister confessed he did not know.

Why the Sunday school? Because the Sunday school deals with the very foundations on which the Church is built, namely human lives, and the Word of God. God has owned and blessed the Sunday school in a very special way. May we realize more fully its place and importance.

Preston, Ont.

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Y. P. M. TOPICS

(Continued from page 379)

witnesses unto Him to the uttermost part of the earth. And when He came this was the first result. The people heard them speak in their own tongue "the wonderful works of God." Jesus was set forth before the multitude as the crucified and risen Lord. The consequence was many were converted and added unto the Church. The same Spirit directed them in the work until the message had been carried to the uttermost part of the earth.

Does the same Spirit still operate? According to the promise it does. "For the promise is to you, and to your children, **and to all that are afar off, even as many as the Lord our God shall call."** While the gifts to individuals may differ, there is no believer without Him, and His work is ever working in each one severally as He will (I Cor. 12:7-11). He so works in the Church as a body that every part articulates together to purpose of Christ. What one great work did He leave besides the making of disciples and the building of them up together (Matt. 28:19, 20)? Who is the power in this great work save the Holy Spirit in Whom Jesus fulfills His promise to be "with you, even to the end of the world."

II. **The Text.**—Acts 1:8 speaks of the power which the Spirit gives to witness for Christ. **Acts 2:1-4** speaks of the time when the Spirit descended upon the disciples and gave them the power. **Acts 13:1-3** records an instance when the Spirit directed in the calling of men to go out among the Gentiles to bear the message of the Gospel. **Rom. 15:15-21** is Paul's testimony acknowledging that the power by which his work was done was that of the Holy Spirit.

OUTLINE STUDY

I. The Holy Spirit Calls the Missionaries to Service.
1. The personal experience.—Acts 26:16, 17, 18.
2. The leading of Church workers.—Acts 13:2, 3; II Tim. 1:6.
3. To the kind of service to perform.—Acts 20:28.

II. The Holy Spirit Qualifies for Service.
1. Giving power to witness.—Acts 1:8; 4:31, 33.
2. Directing the message.—Jno. 14:26; Luke 12:12.
3. Makes clear the course of providence.—Acts 10:19, 20; Acts 8:26-30.

III. The Holy Spirit Chooses the Field of Work.
1. Where not to go.—Acts 16:6, 7.
2. Where to go.—Acts 16:8-10.
3. How long to stay.—Acts 18:9-11.

IV. Opens and Convicts the Hearts of People.
1. Convictions He brings.—Jno. 16:8-11.
2. Prepares hearts to the message.—Acts 16:14, 15; Luke 24:32.

V. Fills Believers with Joy and Comfort.
1. Comfort.—Acts 9:31.
2. Joy.—Acts 13:52.
3. Brotherly love.—I Thes. 4:9, 10.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Passage from the Outline Study.

For Young People.
1. The Spirit's Call.
2. The Spirit's Leading.

For Older People.
1. The Spiritual Ministry.
2. The Open Door.

PERSONAL THOUGHT

Let us remember that unless the work of Missions is done in the power of the Spirit that it is useless to the furtherance of the cause of Christ.

SEED THOUGHTS

"A man may as well hew marble without tools, or paint without colors or instruments, or build without materials, as perform any acceptable service without the graces of the Spirit, which are both the material and the instrument in the work." —Joseph Alleine.

"Baptize the nations! far and nigh
The triumphs of the cross record;
The name of Jesus glorify,
Till every people call Him Lord."
—Montgomery.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost and spake the word of God with boldness."—Acts 4:31.

THE NEW YEAR—ITS POSSIBILITIES.—Deut. 8:7-20

Topic for January 6

MOTTO

"Remember the Lord thy God."

MEDITATIONS ON THE TOPIC

I. **Possibilities for Our Lives During the New Year.**—We do not know what awaits us. Hence our plans should all be made as James suggests, "If the Lord will, we shall live and do this or that." But if we rejoice in our boastings he tells us "all such rejoicing is evil." **So then if there are any possibilities before us, they will be possibilities from the grace of God toward us. In such a frame of mind, let us make plans to do what every Christian could conscientiously consider right to do with their lives.**

We must judge largely by what God has enabled us to do in the past as to what might be our opportunity in the future. We know that there is a great duty before every Christian as long as he or she lives. That is, to serve our Master as well as we can, live a pure and true life and do all that we can to win and help others to know and live the true life. Bible study, prayer, Christian fellowship, service, obedience, etc., will all be before us if we live, and will be possibilities by God's grace.

These will come into our experience and we shall have to do with them in our home, in our business, in our associations and in our thought life. Wherever our lot is cast, there will be our possibility which by the help of God we may make the most of to His glory. If we fail to make the best of these things our record will be forever marred. Yet it is God who takes up the marred vessels and makes them again another vessel as it pleases Him to make it. Just as the potter remakes the vessel of clay which failed to stay right in His hands at the first. So if we come to God with spoiled lives, He can do more with them than we ever can.

II. **The Text.—Deut. 8:7-20.**—In this passage the promises of God were before the Children of Israel as bright possibilities. Soon they would enter the land of promise where temporal advantages would be theirs along with the blessings of the Lord their God. Their fields would increase and their flocks and herds would multiply. Their money would also multiply and they would become prosperous. If in their prosperity they remembered the Lord and His dealing with them in the past and consider that the present blessing was from His hand, then it would be well with them. Thus the new year stands before us in like manner with God's blessings to be used to His glory or to be used in forgetfulness. The former brings continued blessing while the latter will bring a curse.

OUTLINE STUDY

I. The Possibilities of God's Grace.
1. In the salvation of the souls of men.—Tit. 2:11-14.
2. In meeting the temptations of life.—I Cor. 10:13; II Cor. 12:9.
3. In receiving supply for all our need.—Phil. 4:19; II Cor. 9:8-15.
4. In the consecration of our bodies.—Rom. 12:1; I Cor. 6:19, 20.
5. In receiving the increase of God in the spiritual life.—Col. 2:19.
6. In the increase of the Message of life among men.—Acts 6:7; I Cor. 3:6, 7.
7. In enabling us to forward the Cause of Christ by service.—I Cor. 15:10.
   a. In giving of our means.—II Cor. 9:6, 7.
   b. In giving more workers.—Rom. 10:14, 15.
   c. In devoting time to prayer.—Col. 4:2; Eph. 6:18-20.
   d. In devoting time to study of the Word.—II Tim. 2:15.
   e. In promoting a knowledge of the Word among believers.—II Tim. 4:2.
   f. In forwarding the work of evangelization.—Matt. 28:19, 20.

II. Applying Our Possibilities Aright.
1. Remember the Lord.—Deut. 8:18.
   a. In our business affairs.—(Compare the Text)
   b. In our field's increase.—(Compare the Text)
   c. In all that we do.—I Cor. 10:31.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Remember."**
2. What Boys and Girls May Accomplish this Year.

For Young People.
1. Some Definite Things We may Accomplish this Year.
2. Danger of Misappropriating God's Blessing.

For Older People.
1. Recognizing God in All Things.

PERSONAL THOUGHT

May we have the wisdom to remember that God's hand is in everything and that we should be humble at all times, acknowledging His grace and yielding ourselves to His will.

SEED THOUGHTS

"My bark is wafted on the strand
By breath Divine;
And on the helm there rests a hand
Other than mine." —Dean Alford.

"In all God's providences, it is good to compare His Word and His works together; for there is a beautiful harmony between them, and they mutually illustrate each other."—Matthew Henry.

"Sometimes providences, like Hebrew letters, must be read backwards."—John Flavel.

GOD IS NEAR

Heaven is not far away,
For God is near;
How can I feel myself alone
Since He is here?
If I but whisper low,
He'll answer me;
I do not see the way to go—
He leadeth me. —Jewels.

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"Nothing valuable can be lost by taking time!"

"I am free from any taint of personal triumph!"

"Calling a sheep's tail a leg doesn't make it so!"

"Wealth is a superfluity of what we don't need!"

"If slavery is not wrong, then nothing is wrong!"

"With malice toward none, with charity for all!"

"Many have got into the habit of being dissatisfied!"

CHRISTIAN MONITOR
A monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

C. F. DERSTINE, Editor Kitchener, Ont.
ANNA LOUCKS, Office Editor
Department Editors
J. R. SHANK, Y. P. M. Carver, Mo.
S. F. COFFMAN, Bible Study Vineland, Ont.

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each

Expired subscriptions discontinued upo
notification from subscribers to do s

Address all matter intended for publication to
C. F. DERSTINE, KITCHENER, ONT.
Address all business communications to
CHRISTIAN MONITOR, SCOTTDALE, PA.

Entered at Post Office, Scottdale, Pa., as seco
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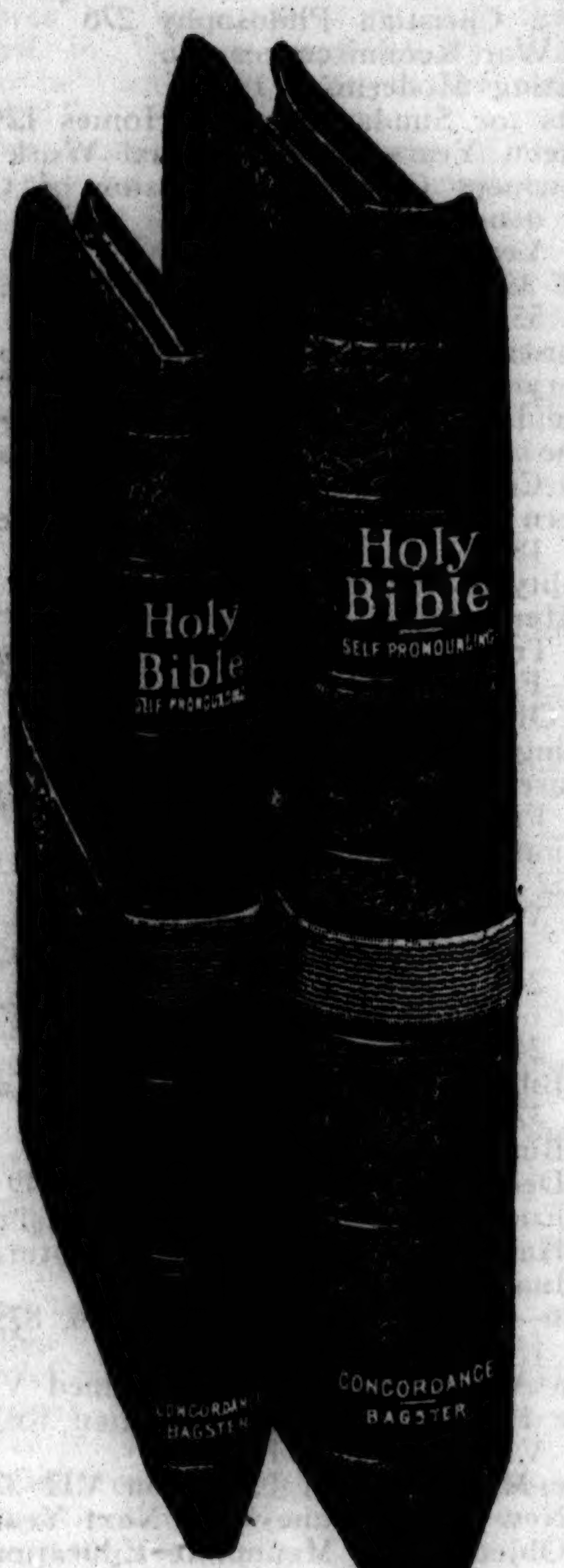

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15 The seventeenth to Hē'zir, the eighteenth to Aph'sēs,
16 The nineteenth to Pĕth-a-hī'ah, the twentieth to Je-hĕz'e-kĕl,
17 The one and twentieth to Jā'-chin, the two and twentieth to Gā'mul,
18 The three and twentieth to Dĕl-a-ī'ah. the four and twentieth

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6 ch. 23. 16 *Shebuel*
7 ch. 23. 18 *Shelomith*

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be-chāi the Hū'shath-īte slew [a]Sĭp'-pāi, *that was* of the children of [b]the giant; and they were subdued.
5 And there was war again with the Phĭ-lĭs'tĭnes; and Ĕl-hā'nan the son of [c]Jā'ir slew Läh'mī, the brother

a or, S 2 Sa.
b or, R
c calle Jaar

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